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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 1 – GENERAL SITUATIONS OF THE ANIMALS AND THEIR TYPES

الآيات

The Verses –

الأنعام وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَ لَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنمِّئْتُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

(Surah) Al Anaam: **And there is no animal in the earth nor a bird flying with its two wings except they are communities similar to yours. We have not neglected in the Book of anything; then to their Lord they shall be gathering [6:38].**

النحل وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ

(Surah) Al Nahl: **And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals [16:49].**

وَ قَالَ تَعَالَىٰ أَلَمْ يَرَوْا إِلَىٰ الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

And the Exalted: **Are they not looking at the birds controlled in the atmosphere of the sky? What is withholding them except Allah? Surely in that are Signs for a believing people [16:79].**

الأنبياء وَ سَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَ الطَّيْرَ وَ كُنَّا فَاعِلِينَ

(Surah) Al Anbiya: **and We Subdued the mountains and the birds to Glorify with Dawood; and We were the Doers [21:79].**

النور أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ وَ اللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

(Surah) Al Noor: **Do you not see that Allah, there Glorify to Him the ones in the skies and the earth, and the birds in rows? Each has known its Salat and its Glorification, and Allah is All-Knowing with what they are doing [24:41].**

وَ قَالَ تَعَالَىٰ وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: **And Allah Created every creature from water. So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. Allah Creates whatever He so Desires to. Surely, Allah is Able upon all things [24:45].**

النمل وَ قَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَظِقَ الطَّيْرِ وَ أوتينا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

(Surah) Al Naml: **'O you people! We have been Taught the speech of the birds and have been Given from all things. Surely, this is the clear Grace' [27:16].**

وَ حَشِيرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُورَعُونَ

And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds, and they were arranged in rows [27:17].

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ تَمَلُّهُ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطُمَنَّكُمْ سُلَيْمَانُ وَ جُنُودُهُ وَ هُمْ لَا يَشْعُرُونَ

Until when they came to the valley of the ants, and ant said, 'O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!' [27:18].

إِلَىٰ قَوْلِهِ تَعَالَىٰ وَ تَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

Up to Words of the Exalted: **And he surveyed the birds, so he said, 'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].**

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْجَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ

I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ حُطُّ بِهِ وَ جِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ

But he (hoopoe) did not remain (absent) for long, and it said, 'I have encompassed what you did not encompass with, and I come to you from Saba with certain news [27:22].

إِلَىٰ قَوْلِهِ سَبْحَانَهُ قَالَ سَنَنْظُرُ أَ صَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ

Up to Words of the Glorious: **He said: 'We shall see whether you speak the truth, or you are from the liars [27:27].**

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّىٰ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ

Go with this letter of mine and cast it to them, then turn back from them and see what their response is [27:28].

الْعنكبوت وَ كَأَيُّنَ مِنْ دَابَّةٍ لَا تَحْمِلُ رِقْلَهَا اللَّهُ يَرْزُقُهَا وَ إِنَّا لَكُمْ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(Surah) Al Ankabout: **And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60].**

لَقَمَانٍ وَ بَنَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ

(Surah) Luqman^{as} - **and Sent therein every (kind of) animal; and We Send down water from the sky, so We Grow therein from every noble pair [31:10].**

ص وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَّهُ أُوَابٌ

(Surah) Suad: **And the birds gathered, all responding to him [38:19].**

الزخرف وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا

(Surah) Zukhruf: **And the One Who Created the pairs, all of them, [43:12].**

الْجَائِيَةِ وَ فِي خَلْقِكُمْ وَ مَا يَبُتُّ مِنْ دَائِبَةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ

(Surah) Al Jasiya: **And in your (own) creation, and what He Spread out from animals, there are Signs for a people who are certain [45:4].**

الْمَلِكِ أَمْ لَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَ يَمِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

(Surah) Al Mulk - **Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19].**

التكوير وَ إِذَا الْوُحُوشُ حُشِرَتْ

(Surah) Al Takweer: **And when the wild beasts are gathered [81:5].**

الْفِيلِ أَمْ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ إِلَى آخِرِ السُّورَةِ.

(Surah) Al Feel: **Did you not see how your Lord Dealt with the owners of the elephant? [105:1] – up to the end of the Chapter.**

تفسير

(Forbidden) Tafseer (opinionated)

قال الطبرسي قدس سره في قوله تعالى وَ مَا مِنْ دَائِبَةٍ فِي الْأَرْضِ أَي ما من حيوان يمشي على وجه الأرض وَ لَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ جمع بمذنين اللفظين جميع الحيوانات لأنها لا تخلو أن تكون تطير بجناحيه أو تدب

Al-Tabarsi, may his soul be sanctified, regarding Words of the Exalted: **And there is no animal in the earth – i.e., there is no animal walking upon the surface of the earth - nor a bird flying with its two wings [6:38] – He^{-azwj} Combined with these two Words, entirety of the animals because they cannot be devoid of either happening to fly with its wings or crawling (walking).**

و إنما قال يَطِيرُ بِجَنَاحَيْهِ للتوكيد و رفع اللبس لأن القائل قد يقول طر في حاجتي أي أسرع فيها أو لأن السمك تطير في الماء و لا جناح لها و إنما خرج السمك عن الطائر لأنه من دواب البحر و إنما أراد تعالى ما في الأرض و ما في الجو

And rather He^{-azwj} Said: **'flying with its two wings [6:38]** for the emphasis and raising the doubts, because the speaker says, 'He flew regarding my need', i.e., was quick regarding it, or because the fish 'flies' in the water, and there is no wing for it, and rather the fish is outside from the fliers because it

is from creatures of the sea, and rather the Exalted Intended whatever is in the earth and whatever is in the air.

و أقول قيل إنها تشمل الحيتان أيضا إما بدخولها في الأول لأنها تدب في الماء أو في الثاني و لا يخفى بعدهما.

And I (Majlisi) am saying, 'It is said it includes the fishes as well, either including it in the first, because it crawls in the water, or in the second, and it is not hidden after them'.

و قال الرازي في قوله **إِلَّا أُمَّةٌ أُمَّتُكُمْ** قال الفراء يقال كل صنف من البهائم أمة و جاء في الحديث لو لا أن الكلاب أمة تسبح لأمرت بقتلها فجعل الكلاب أمة

And Al Razi said regarding His^{-azwj} Words: **except they are communities similar to yours. [6:38]**, 'Al Fara'a said, 'It is said, every type from the beasts is a community, and it has come in the Hadeeth: 'Had the dogs not been a community (from the communities) glorifying (Allah^{-azwj}), there would have been a Command with killing them. So the dogs are made to be a community.

إذا ثبت هذا فنقول الآية دلت على أن هذه الدواب و الطيور أمثالنا و ليس فيها ما يدل على أن هذه المماثلة في أي المعاني حصلت و لا يمكن أن يقال المراد حصول المماثلة من كل الوجوه و إلا لكان يجب كونها أمثالنا في الصورة و الصفة و الخلقة و ذلك باطل

When this is proven, we say the Verse evidence's upon that these animals and birds are like us, and there isn't in it what could evidence upon that these similarities have occurred in whichever of the meanings achieved, nor is it possible that it can be said that the intent is the result of the similarities from all aspects, or else it would have obligated their being our like in the image, and the description, and the manners, and that is false.

فظهر أنه لا دلالة في الآية على أن تلك المماثلة حصلت في أي الأحوال و الأمور فاختلف الناس في تفسير الأمر الذي حكم الله فيه بالمماثلة بين البشر و بين الدواب و الطيور

It is apparent that there is no evidence in the Verse upon that these similarities are resultant in whichever of the situations and the affairs. The people differed regarding the interpretation of the Commanded which Allah^{-azwj} has Judged in with the similarities between the humans and the animals and the bird.

و ذكروا فيه أقوالا. الأول نقل الواحدي عن ابن عباس أنه قال يريد يعرفوني و يوحدوني و يسبحوني و يمدونني

And they have mentioned (various) words regarding it. The first, Al-Wahidy has transmitted from Ibn Abbas that he said, 'He^{-azwj} Intended, 'Recognise Me^{-azwj}, and profess My^{-azwj} Oneness, and Glorify Me^{-azwj}, and Praise Me^{-azwj}'.

و إلى هذا القول ذهب طائفة عظيمة من المفسرين و قالوا إن هذه الحيوانات تعرف الله و تحمده و تسبحه و احتجوا عليه بقوله **وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ** و بقوله في صفة الحيوانات **كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ** و لأنه تعالى خاطب النمل و المدهد.

And to this word went a large group of the interpreters, and they said, 'The animals recognise Allah^{-azwj}, and praise Him^{-azwj}, and glorify him^{-azwj}', and they argued upon it by His^{-azwj} Words: **and there is nothing except it Glorifies with His Praise, [17:44]**; and by His^{-azwj} Words: **Each has known its Salat and its Glorification, [24:41]**, and because the Exalted the ant and the Hoopoe'.

و عن أبي الدرداء قال أجهمت عقول البهيم عن كل شيء إلا أربعة أشياء معرفة الإله و طلب الرزق و معرفة الذكر و الأنثى و تمياً كل واحد منهما لصاحبه.

And from Abu Al-Darda'a who said, 'The intellects of the beasts are vague about all things except four things – recognising the God^{-azwj}, and seeking the sustenance, and recognising the male and the female, and each one of them is prepared for its companion'.

و رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ قَتَلَ عُصْفُورًا عَبَثًا جَاءَ يَوْمَ الْقِيَامَةِ يَبْعُجُ إِلَى اللَّهِ تَعَالَى يَقُولُ يَا رَبِّ إِنَّ هَذَا قَتَلَنِي عَبَثًا لَمْ يَنْتَفِعْ بِي وَ لَمْ يَدْعُنِي فَأَكُلْ مِنْ حُشَاةِ الْأَرْضِ.

And it is reported from the Prophet^{-sawww} having said: 'One who kills a sparrow in vain, it would come on the Day of Qiyamah clamouring to Allah^{-azwj} the Exalted Saying, 'O Lord^{-azwj}! This one killed me in vain! He did not benefit with me and did not leave me to eat from the insects of the earth!'

الثاني أن المراد كونها أمثالكم في كونها أمما و جماعات و في كونها مخلوقة بحيث يشبه بعضها بعضا و يأنس بعضها ببعض و يتوالد بعضها من بعض إلا أن للسائل أن يقول حمل الآية على هذا الوجه لا يفيد فائدة معتبرة إذ معلوم لكل أحد كونها كذلك.

The second is, the intent is their being similar to us in their being a community and a group, and in their being creatures whereby they resemble each other, and cordial with each other, and procreate from each other, except that for the questioner is that he can say, 'The Verse carrying upon this aspect does not produce any significant benefit when it is known that every one, their being is like that'.

الثالث أن المراد أنها أمثالنا في أن دبرها الله تعالى و خلقها و تكفل برزقها و هذا يقرب من القول الثاني فيما ذكر.

The third is that the intent is, these are similar to us in that Allah^{-azwj} the Exalted has Arranged them, and Created them, and is Responsible for their sustenance, and this is the closer to the second word regarding what we mentioned.

الرابع أن المراد أنه تعالى كما أحصى في الكتاب كل ما يتعلق بأحوال البشر من العمر و الرزق و الأجل و السعادة و الشقاوة فكذلك أحصى في الكتاب جميع هذه الأحوال في حق كل الحيوانات

The fourth is that the intent is that just as the Exalted has Counted in the Book, all what is related with the situations of the human beings, from the age, and the sustenance, and the term, and the happiness, and the misery, so like that He^{-azwj} has Counted in the Book entirety of these situations in the right of all animals.

قالوا و الدليل عليه قوله تعالى ما فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

They said, 'And the evidence upon it are Words of the Exalted: ***We have not neglected in the Book of anything; [6:38].***

و الخامس أنه أراد تعالى أنها أمثالها في أنها تحشر يوم القيامة و توصل إليها حقوقها كما رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يُقْتَصُّ لِلْجَمَّاءِ مِنَ الْقُرْآنِ.

And the fifth is that the Exalted Intended similarities to us in that these would be Resurrected on the Day of Qiyamah, and their rights would reach them just as is reported from the Prophet^{-sawww} having said: 'All of the pairs would be Recompensed'.

السادس ما رواه الخطابي عن سفيان بن عيينة أنه لما قرأ هذه الآية قال ما في الأرض آدمي إلا وفيه شبه من بعض البهائم فمنهم من يقدم إقدام الأسد و منهم من يعدو عدو الذئب و منهم من ينبح نباح الكلب و منهم من يتطوس كفعل الطاوس و منهم من يشبه الخنزير

The sixth is what Al-Khataie has reported from Sufyan Bin Uyayna when he recited this Verse, said, 'There is no human being in the earth except an in him is a resemblance from one of the beasts. From them is one who advance like advancing of a lion, and from them is one who attacks the attacking of a wolf, and from them is one who barks the barking of a dog, and from them is one who treads like the treading of a peacock, and from them is one who resembles a pig.

فإنه لو ألقى إليه الطعام الطيب تركه و إذا أقام الرجل عن رجيعة ولغت فيه و كذلك نجد من الآدميين من لو سمع خمسين حكمة لم يحفظ واحدة منها فإن أخطأت مرة واحدة حفظها و لم يجلس مجلسا إلا رواه عنه.

If the good food is cast to it, it would leave it, and when the man stands returning, it licks it, and like that we find from the human beings. There is one who, if he were to hear fifty judgments, he would not memorise one of these, and if he errs once, he will memorise it, and he would not sit in a gathering except they report from him'.

ثم قال فاعلم يا أخي أنك إنما تعاشر البهائم و السباع فبالغ في الاحتراز.

Then he said, 'Know, O my brother! But rather, you are co-habiting (in the earth) with the beasts and the predators, so be very careful'.

ثم قال ذهب القائلون بالتناسخ إلى أن الأرواح البشرية إن كانت سعيدة مطبوعة لله موصوفة بالمعارف الحقة و بالأخلاق الطاهرة فإنها بعد موتها تنقل إلى أبدان الملوك

Then he said, 'The speaker went with the reincarnation to that the human soul, if he was fortunate, obedient to Allah^{-azwj}, described with having recognised the realities, and with the clean morals, so after its death it would be transferred to the bodies of the kings.

فربما قالوا إنها تنقل إلى مخالطة عالم الملائكة و إن كانت شقية جاهلة عاصية فإنها تنقل إلى أبدان الحيوانات و كلما كانت تلك الأرواح أكثر شقاوة و استحقاقا للعذاب نقلت إلى بدن حيوان أخس و أكثر تعباً و شقاء

Sometimes they said these are transferred to mingle in the world of the Angels, and if he was wretched, ignorant, disobedient, he would be transferred to the bodies of the animals; and every time these souls were more wretched and deserving of the Punishment, would be transferred to the bodies of worse animals, and to more toil and misery.

و احتجوا على صحة قولهم بهذه الآية فقالوا صريح هذه الآية يدل على أنه لا دابة و لا طير إلا و هي أمم أمثالنا و لفظ المماثلة يقتضي حصول المساواة في جميع الصفات الذاتية و أما الصفات العرضية المفارقة للمساواة فيها غير معتبرة في حصول المماثلة.

And they argued upon the correctness of their word with this Verse. They said, 'This Verse explicitly evidence's upon that there is neither any animal, nor bird, except and it is a community similar to us', and the word 'similar' requires the sameness in entirety of the subjective attributes, and as for the paradoxical episodic attributes, the sameness in it is not considered in the occurrence of the similarities.

ثم إن القائلين بهذا القول زادوا عليه و قالوا قد ثبت بهذا أن أرواح جميع الحيوانات عارفة بربها و عارفة بما تحصل لها من السعادة و الشقاوة و أن الله تعالى أرسل إلى كل جنس منها رسولا من جنسها.

Then the speaker of this word increased upon it and said, 'It has been proved by this that the souls of the entirety of the animals recognise their Lord^{-azwj} and recognise what is the result for them, from being fortunate and the misery, and that Allah^{-azwj} the Exalted has Sent a Messenger to every species from their own species'.

و احتجوا عليه بأنه ثبت بهذه الآية أن الدواب و الطيور أمم ثم إنه تعالى قال **وَ إِنَّ مِنْ أُمَّةٍ إِلَّا حَلَّا فِيهَا نَذِيرٌ** و ذلك تصريح بأن لكل طائفة من هذه الحيوانات رسولا أرسله الله إليه ثم أكدوا ذلك بقصة الهدهد و النمل و سائر القصص المذكورة في القرآن.

And they argue upon it by, that this Verse proves that the animals and the bird are communities. Then the Exalted has Said: **and there is no community except a warner has been among them [35:24]**, and that is explicit that in every group from these animals, there is a Messenger Allah^{-azwj} has Sent to. Then they emphasise that with the story of the Hoopoe, and the ants, and rest of the stories Mentioned in the Quran.

و اعلم أن القول بالتناسخ قد أبطلناه بالدلائل الجيدة في علم الأصول و أما هذه الآية فقد ذكرنا أنه يكفي في ضبط حصول المماثلة في بعض الأمور المذكورة فلا حاجة إلى إثبات ما ذكره أهل التناسخ انتهى.

And know that the word with the reincarnation, we have invalidated it with the good evidence(s) in the knowledge of the origins. And as for this Verse, we have mentioned that is sufficient for the occurrence of the resultant similarities in some of the mentioned matters, so there is no need to prove what the people of the reincarnation have mentioned' – end.

و قال الطبرسي رحمه الله **إِلَّا أُمَّةٌ** أي أصناف مصنفة تعرف بأسمائها يشتمل كل صنف على العدد الكثير عن مجاهد

And Al-Tabarsi, may Allah^{-azwj} have Mercy on him, said, '**except they are communities [6:38]** – i.e., types classified known by their name including every type upon the large numbers – from Mujahid.

أَمْثَالِكُمْ قيل يريد أشباهكم في إبداع الله إياها و خلقه لها و دلالة على أن لها صنعا

similar to yours. [6:38] – It is said, 'The intent are your resemblances, in Allah^{-azwj} having Begun these, and His^{-azwj} Creation of these, and it's evidence is upon that there is a Maker for these'.

و قيل إنما مثلت الأمم من غير الناس بالناس في الحاجة إلى مدبر يديرهم في أغذيتهم و أكلهم و لباسهم و نومهم و يقظتهم و هدايتهم إلى مرادهم إلى ما لا يحصى كثرة من أحوالهم و مصالحهم و أنهم يموتون و يحشرون و بين بهذا أنه لا يجوز للعباد أن يتعدوا في ظلم شيء منها فإن الله خالقها و المنتصف لها.

And it is said, 'But rather that nations other than people were represented by people in need of a Mastermind who would direct them in their food, eating, clothing, sleep, vigilance, and guidance to their guides to an incalculable number of their conditions and interests, and that they were dying and resurrected. They transgress in the wrongdoing of something of it, for God is its creator and the middle one.

ثم قال في قوله سبحانه **إِلَىٰ رَبِّهِمْ يُحْشَرُونَ** معناه يحشرون إلى الله بعد موتهم يوم القيامة كما يحشر العباد فيعوض الله تعالى ما يستحق العوض منها و ينتصف لبعثها من بعض.

Then he said regarding Words of the Glorious: **then to their Lord they shall be gathering [6:38]**, 'It's meaning is, they would be gathering to Allah^{-azwj} after their deaths, on the Day of Qiyamah, so Allah^{-azwj} the Exalted would Compensate whoever from these deserves the compensation, and justice would be done to each other'.

و فيما رووه عن أبي هريرة أنه قال يحشر الله الخلق يوم القيامة البهائم و الدواب و الطير و كل شيء فيبلغ من عدل الله تعالى يومئذ أن يأخذ للجماة من القرناء ثم يقول كوني ترابا فلذلك يقول الكافر يا ليتني كنتُ تراباً

And among what is reported from Abu Hureyra (well-known fabricator) is he said, 'Allah^{-azwj} will Gather the creatures on the Day of Qiyamah – the beasts, and the animals, and the birds, and all things. On that Day, the Justice of Allah^{-azwj} will reach extensively to the gathering of the pairs. Then He^{-azwj} will Say: "Be dust!" For that (reason), **the Kafir would be saying, 'O! I wish I was dust!' [78:40]**.

و عَنْ أَبِي ذَرٍّ قَالَ: بَيْنَا أَنَا عِنْدَ رَسُولِ اللَّهِ ص إِذَا انْتَبَحَتْ عَنزَانِ فَقَالَ النَّبِيُّ ص أَ تَذُرُونَ فِيهِمْ انْتَبَحَ فَقَالُوا لَا نَذَرِي قَالَ لَكِنَّ اللَّهَ يَذَرِي وَ سَيَفْضِي بَيْنَهُمَا وَ عَلَى هَذَا فَإِنَّمَا جَعَلَتْ أَمْثَالَنَا فِي الْحَشْرِ وَ الْفِصَاصِ.

And from Abu Zarr^{-ra} who said, 'While I was in the presence of Rasool-Allah^{-saww} when two goats head butted. The Prophet^{-saww} said: 'Do you know regarding what they are head butting?' They said, 'We do not know'. He^{-saww} said: 'But Allah^{-azwj} Knows, and He^{-azwj} will be Judging between them' – (words of Al-Tabarsi), 'And based upon this, rather they would be similar to us during the Resurrection and the retaliation'.

و استدلت جماعة من أهل التناسخ بهذه الآية على أن البهائم و الطيور مكلفة لقوله **أَمْثَالِكُمْ** و هذا باطل لأننا قد بينا أنها من أي جهة تكون أمثالنا و لو وجب حمل ذلك على العموم لوجب أن تكون أمثالنا في كونها على مثل صورنا و هيئاتنا و خلقتنا و أخلاقنا فكيف يصح تكليف البهائم و هي غير عاقلة و التكليف لا يصح إلا مع كمال العقل انتهى.

And a group from the people (believers in) reincarnation have inferred by this Verse upon that the beasts and the birds, are encumbered to His^{-azwj} Words: **are communities similar to yours. [6:38]**; and this is false because we have explained from which aspect, they happen to be similar to us, and if it obliges to carry that upon the generality, it will oblige that they would be similar to us in their being upon a likeness of our face, and our appearance, and our physique, and our manners. So how can it be correct, the encumberment of the beasts, and these are not intellectual, and the encumberment is not correct except with perfection of the intellect' – end.

و قال الرازي للفضلاء فيه قولان. الأول أنه تعالى يحشر البهائم و الطيور لإيصال الأعواض إليها و هو قول المعتزلة و ذلك لأن إيصال الآلام إليها من غير سبق جنابة لا يحسن إلا للعوض و لما كان إيصال العوض إليها واجبا فالله تعالى يحشرها ليوصل تلك الأعواض إليها.

And Al Razi said, 'There are two words for the remainder. The first is that the Exalted will Resurrect the beasts and the birds in order to deliver the compensation to them, and it is the word of the Mu'tazilites, and that is because delivering the pains to them from without a crime having preceded is not good except for the compensation, and when delivering the compensation to them is Obligatory upon Allah^{-azwj} the Exalted, for Delivering these compensations to them.

و القول الثاني قول أصحابنا إن الإيجاب على الله تعالى محال بل الله يحشرها بمجرد الإرادة و المشية و مقتضى الإلهية.

And the second word is the word of our companions that the Obligation upon Allah^{-azwj} the Exalted is impossible, but Allah^{-azwj} will Resurrect them Resurrect them due to mere Will, and the Desire, and requirement of the Divinity.

و احتجوا على أن القول بوجوب العوض على الله تعالى باطل بأمور.

And they have argued upon that the word of obligating the compensation upon Allah^{-azwj}, is false with (various) matters.

الأول أن الوجوب عبارة عن كونه مستلزما للذم عند الترك و كونه تعالى مستلزما للذم محال لأنه كامل لذاته و الكامل لذاته لا يعقل كونه مستحقا للذم بسبب أمر منفصل لأن ما يكون لازما بالذات لا يبطل عند عروض أمر من الخارج.

The first is that the Obligation is that the obligation is an expression about His^{-azwj} being necessitating for the condemnation during the neglect, and His^{-azwj} being necessitated for the condemnation is impossible, because He^{-azwj} is Perfect of His^{-azwj} Self, and the One Perfect of His Self, His^{-azwj} being deserving of the condemnation due to a cause of a separate matter, because whatever happens to be necessitated with the self cannot be nullified during presentation of a matter from the outside.

الثاني أنه لو حسن إيصال الضرر إلى الغير لأجل العوض لوجب أن يحسن منا إيصال المضار إلى الغير لأجل التزام العوض من غير رضاه و ذلك باطل فثبت أن القول بالعوض باطل.

The second is that if it is good to communicate the damage to a third party for the sake of compensation, it is necessary for us to improve the delivery of the harm to others for the sake of the compensation being committed without His^{-azwj} Consent, and that is false, so it has been proven that the statement about compensation is invalid.

إذا عرفت هذا فلنذكر بعض التفاريع الذي ذكرها القاضي في هذا الباب.

When you know this, so we shall mention some of the interpretations which Al Qazi has mentioned regarding this subject.

الأول قال كل حيوان استحق العوض عن الله مما لحقه من الآلام و كان ذلك العوض لم يصل إليه في الدنيا فإنه يجب على الله حشره في الآخرة ليوفر عليه العوض و الذي لا يكون كذلك فإنه لا يجب حشره عقلا إلا أنه تعالى أخبر أنه يحشر الكل فمن حيث السمع يقطع بذلك

The first he said, 'Every animal is deserving the compensation from Allah^{-azwj} due to what it had faced from the pains, and that compensation had not arrived to it in the world, so it obligates upon Allah^{-azwj} to Resurrect it in the Hereafter in order to fulfill the compensation upon it, and the one who does not happen to be like that, it is not obliged to Resurrect it, by intellect, except that He^{-azwj} the Exalted has Informed that He^{-azwj} will be Resurrecting all. So in terms of the hearing, it is conclusive with that'.

و إنما قلنا إن في الحيوانات من لا يستحق العوض البتة لأنه ربما بقيت مدة حياتها مصنونة عن الآلام ثم إنه تعالى يميتها من غير إيلاء أصلا فإنه لم يثبت بالدليل أن الموت لا بد و أن يحصل معه شيء من الآلام و على هذا التقدير فإنه لا يستحق العوض البتة.

And rather, we say that among the animals there is one who does not deserve the compensation anyway, because sometimes it remains for a period of its lifespan protected from the pains originally, for it has not been proven with the evidence that the death, there is no escape from something from the pain to result with it; and based upon this assessment, it is not deserving the compensation anyway.

الثاني كل حيوان أذن الله في ذبحه فالعوض على الله و هي على أقسام. منها ما أذن في ذبحها لأجل الأكل و منها ما أذن في ذبحها لأجل كونها مؤذية مثل السباع العادية و الحشرات المؤذية و منها ما أودى بالأمراض.

The second, every animal Allah^{-azwj} has Permitted to be slaughtered, so the compensation is upon Allah^{-azwj}; and it is upon sections. From these is what has been Permitted regarding it's slaughter for the reason of the eating, and from these is what is Permitted regarding it's slaughter for it being harmful, like the common predators and the harmful insects, and from these is what harm within the illnesses.

و منها ما أذن الله في حمل الأحمال الثقيلة عليها و استعمالها بالأفعال الشاقة و أما إذا ظلمها الناس فذلك العوض على ذلك الظالم و إذا ظلم بعضها بعضا فذلك العوض على ذلك الظالم.

And from these is what Allah^{-azwj} has Permitted regarding carrying the heavy loads upon it and utilising it with the difficult works; and as for what when the people oppress it, so the compensation of that is upon the oppressor, and when they are unjust to each other, so that compensation is upon that unjust one.

فإن قيل إذا ذبح ما يؤكل لحمه لا على وجه التذكية فعلى من العوض.

If it is said, 'When one whose meat is eaten, is slaughtered, not upon the aspect of the sacrifice, upon whom is the compensation?'

أجاب بأن ذلك ظلم و العوض على الذابح و لذلك نهى النبي ص عن ذبح الحيوان إلا لأكله.

It would be answered with, that injustice and the compensation is upon the slaughterer, and for that (reason) the Prophet^{-saww} forbade from slaughtering the animal except for eating it.

الثالث المراد من العوض منافع عظيمة بلغت في الجلالة و الرفعة إلى حيث لو كانت هذه البهيمة عاقلة و علمت أنه لا سبيل لها إلى تحصيل تلك المنفعة إلا بواسطة تحمل ذلك الذبح فإنها كانت ترضى به فهذا هو العوض الذي لأجله يحسن الإيلاء و الإضرار.

Third, what is meant by compensation is great benefits that have reached in majesty and elevation to the point where if this beast was sane and knew that it had no way to obtain that benefit except by enduring that slaughter, it would agree with it, so this is the compensation for which it improves pains and harms.

الرابع مذهب القاضي و أكثر معتزلة البصرة أن العوض منقطع قال القاضي و هو قول أكثر المفسرين لأنه قال إنه تعالى بعد توفير العوض عليها يجعلها ترابا و عنده يقول الكافر يا ليتني كنت تراباً

The fourth is a doctrine of Al Qazi, and most of the Mu'tazilites of Al Basra that the compensation is terminated. Al Qazi said, 'And it is the word of most of the interpreters because it is said that the Exalted, after fulfilling the compensation upon it, would Make it to be dust, and at it, **the Kafir would be saying, 'O! I wish I was dust!' [78:40].**

قال أبو القاسم يجب كون العوض دائما.

Abu Al Qasim said, 'It obliges for the compensation to be permanent'.

و احتج القاضي على قوله بأنه يحسن من الواحد منا أن يلتزم عملا شاقا لمنفعة منقطعة فعلمنا أن إيصال الألم إلى الغير غير مشروط بدوام الأجر.

And Al Qazi argued upon his words that it is better for ones of us that he adheres with hard work for the uninterrupted benefit. So we know that the result of the pain to the other is not condition with permanent Recompense.

و احتج البلخي على قوله بأن قال لا يمكن قطع ذلك العوض إلا بإماتة تلك البهيمة و إماتتها توجب الألم و ذلك الألم يوجب عوضا آخر و هكذا إلى ما لا آخر له.

And Al-Balkhy argued upon his words by saying, 'It is not possible to terminate that compensation except by the death of that animal, and it's death obligates the pain, and that pain obligates another compensation, and like that up to what there is no end for it'.

و الجواب عنه أنه لم يثبت بالدليل أن الإماتة لا يمكن تحصيلها إلا مع الإيلام.

And the answer about it is that it has not been proven by the evidence that it is not possible for the death to result except with the pains.

الخامس أن البهيمة إذا استحققت على بهيمة أخرى عوضا فإن كانت البهيمة الظالمة قد استحققت على الله عوضا فإن الله تعالى ينقل ذلك العوض إلى المظلوم و إن لم يكن الأمر كذلك فالله تعالى يكمل هذا العوض

The fifth is that when the animal deserves compensation from another animal, so if the animal were to be the oppressor deserving a compensation upon Allah^{-azwj}, so Allah^{-azwj} the Exalted will Transfer that compensation to the oppressed, and if the matter does not happen to be like that, then Allah^{-azwj} the Exalted would Complete this compensation.

فهذا مختصر من أحكام الأعواض على قول المعتزلة انتهى كلامه في هذا المقام.

So this is a brief from the ruling of the compensations upon the word of the Mu'tazilites' – end of his speech in this place.

و قال في قوله تعالى وَ لِلَّهِ يَسْجُدُ قد ذكرنا أن السجود على نوعين سجود هو عبادة كسجود المسلمين لله و سجود عبارة عن الانقياد و الخضوع

And he said regarding Words of the Exalted: **And to Allah does Sujud [16:49]**, 'We have mentioned that the Sajdahs are upon two types – a Sajdah which is worship like the Sajdah of the Muslims to Allah^{-azwj}, and a Sajdah which is an expression of the submission and the humbleness.

و يرجع حاصل هذا السجود إلى أنها في أنفسها ممكنة الوجود و العدم قابلة لهما فإنه لا يرجح أحد الطرفين على الآخر إلا المرجح

And the outcome result of these Sajdahs is that these by themselves are possible in the existence and the non-existence, and is subject to the, for no one of the two sides precedes upon the other except for the outweighing.

فمن الناس من قال المراد هنا المعنى الثاني لأن اللائق بالدابة ليس له إلا هذا السجود و منهم من قال المراد هو المعنى الأول لأنه اللائق بالملائكة و منهم من قال هو لفظ مشترك و حمل المشترك على معنييه جائز و هو ضعيف.

From the people there is one who says, 'The intent over here is the second meaning, because it is not fit with the animal, it isn't for it except this Sajdah'; and from them is one who said, 'The intent here is the first meaning, because it is befitting with the Angels'; and from them is one who said, 'It is the common word and carrying it upon the two common meanings is allowed' – and it is weak.

و قال في قوله تعالى أَلَمْ يَرَوْا إِلَى الطَّيْرِ هَذَا دليلاً آخر على كمال قدرة الله تعالى و حكمته فإنه لو لا أنه تعالى خلق الطير خلقة معها يمكنه الطيران و خلق الجو خلقة معها يمكن الطيران فيها لما أمكن ذلك فإنه تعالى أعطى الطير جناحاً يبسطه مرة و يكسره أخرى مثل ما يعمل السابح في الماء و خلق الهواء خلقة لطيفة رقيقة يسهل خرقه و النفاذ فيه و لو لا ذلك لما كان الطيران ممكناً

And he said regarding Words of the Exalted: **Or do they not look at the birds [67:19]**, 'This is another evidence upon the perfection of the Power of Allah^{-azwj} the Exalted and His^{-azwj} Wisdom, for if the Exalted had not Created the bird as a creature enabling the flight and Crated the air with it as a creation enabling the flight in it, that would not have been possible, for the Exalted Gave two wings to the bird, extending it once and retracting it, like what the swimmer does in the water, and He^{-azwj} Created the air as a gentle delicate creation, easy for its movement and the penetration in it, and had it not been that, the flight would not have been possible.

ما يُمَسِّكُهُنَّ إِلَّا اللَّهُ المعنى أن جسد الطير جسم ثقيل و الجسم الثقيل يمتنع بقاؤه في الجو معلقاً من غير دعامة تحته و لا علاقة فوقه فوجب أن يكون الممسك له في ذلك الجو هو الله تعالى

What is withholding them except Allah? [16:79] – The meaning is that the body of the bird is a heavy body, and the heavy body, it's body is prevented from remaining in the air, suspended from without a pillar under it, and nor a suspension (from) above it. It obligates that the withholder for it in that air, He^{-azwj} is Allah^{-azwj} the Exalted'.

قال القاضي إنما أضاف الله تعالى هذا الإمساك إلى نفسه لأنه تعالى هو الذي أعطى الآلات التي لأجلها يتمكن الطير من تلك الأفعال فلما كان تعالى هو السبب لذلك لا جرم صحت الإضافة انتهى.

Al-Qazi said, 'But rather, Allah^{-azwj} the Exalted Adds the withholding to Himself^{-azwj} because He^{-azwj} the Exalted is the One Who Gave the tools due to which the bird is enabled from that deed. When the Exalted, He^{-azwj} is the Cause of that, there can be no doubt in the correctness of the addition' – end.

أن المكلفين إما الجن أو الإنس أو الملائكة فيمتنع فيها أن تبلغ في العقل إلى درجة التكليف بل يكون حاله كحال الطفل في أن يؤمر و ينهى و إن لم يكن مكلفاً فصار ذلك معجزة من حيث جعلها في الفهم بمنزلة المرافق.

Those who are accountable are either the Jinn, humans, or Angels, so it is impossible in the mind to reach the level of responsibility, but rather his condition is like the case of a child in that he is commanded and forbidden, and if he is not obligated, then this becomes a miracle in terms of making it in the understanding the status of the friend.

و قال الطبرسي رحمه الله تسخير الطير له تسبيح يدل على أن مسخرها قادر لا يجوز عليه ما يجوز على العباد عن الجبائي و علي بن عيسى

And Al-Tabarasi, may Allah^{-azwj} have Mercy on him, said, 'The Subjugation of the bird, is a glorification for it evidencing upon that it's Subjugator is Able, it is not allowed upon Him^{-azwj} what is allowed upon the servants' – from Al-Jabaie and Ali Bin Isa.

و قيل إن الطير كانت تسبح معه بالعادة و العشي معجزة له عن وهب

And it is said that 'The bird, a glorification with it in the morning and the evening is a miracle for it' – from Wahab.

و كُنَّا فاعِلِينَ أي قادرين على فعل هذه الأشياء ففعلناها دلالة على نبوته.

and We were the Doers [21:79] – i.e., Able upon doing these things, so We^{-azwj} Did it evidencing upon his (Dawood^{as})'s Prophet-hood.

قوله سبحانه **أَمْ تَرَى** قال الرازي أي لم تعلم و ظاهره الاستفهام و المراد به التقرير و البيان.

Words of the Glorious: **Do you not [24:41]** – Al-Razi said, 'I.e., do you not know, and it's apparent is the understanding, and intent with it is the report and the statement.

و اعلم أنه إما أن يكون المراد من التسييح دلالة بهذه الأشياء على كونه تعالى منزها عن النقائص موصوفا بنعوت الجلال و إما أن يكون المراد منه في حق البعض الدلالة على التنزيه و في حق الباقيين النطق باللسان و الأول أقرب

And know that either the intent from the glorification happens to be His^{-azwj} Evidencing with these things upon His^{-azwj} Existence, the Exalted, removed from the deficiencies, attributed with Majestic Attributes, or the intent happens to be from Him^{-azwj} in the right of some of the evidence's upon His^{-azwj} Integrity; and in the right of the remainder speakers with the tongue, and the first one is closer.

و أما القسم الثالث فهو أن يقال استعمل اللفظ الواحد في الحقيقة و المجاز معا و هو غير جائز فلم يبق إلا الأول.

And as for the third section, it is that it can be said, the utilisation of the one wording in the reality and the metaphor are both together, and it is not allowed. So there does not remain, except the first.

فإن قيل فالتسييح بهذا المعنى حاصل لجميع المخلوقات فما وجه تخصيصه هنا بالعقلاء. قلنا لأن خلقه العقلاء أشد دلالة على وجود الصانع سبحانه لأن العجائب فيها أكثر.

If it is said, 'The glorification in this meaning is achieved by entirety of the creatures, so what is it's aspect in it being specific over here for the intellectuals?' We said, 'Because creation of the intellectuals is the strongest evidence upon the existence of the Maker, the Glorious, because the wonders in it are more'.

و لما ذكر أن أهل السماوات و أهل الأرض يسبحون ذكر أن الذين استقروا في الهواء و هو الطير يسبحون و ذلك لأن إعطاء الجرم الثقيل القوة التي تقوى بها على الوقوف في جو السماء صافة باسطة أجنحتها بما فيها من القبض و البسط من أعظم الدلائل على قدرة الصانع المدبر سبحانه و جعل طيراتها سجودا منها له سبحانه و ذلك يؤكد ما ذكرناه أن المراد من التسييح دلالة هذه الأمور على التنزيه لا النطق اللساني

And when it is mention that the inhabitants of the skies and inhabitants of the earth are glorifying, it is mentioned that the ones who are settling in the air, and it is the birds, are glorifying, and that is because the heavy body is Given the strength which it is strengthened by upon staying in the clear sky, by spreading its wings with what is in it, from the folding and the extending, of the mightiest of the evidence(s) upon the Power of the Maker, the Manager, the Glorious, and He^{-azwj} Made its flight as a Sajdah from it to Him^{-azwj} the Glorious, and that emphasises what we have mentioned that the intent from the glorification, these matters signify the integrity, nor verbal utterance.

كُلُّ قَدْ عَلِمَ أَي علم الله و يدل عليه قوله **وَ اللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ** و هو اختيار جمهور المتكلمين.

Each has known, - i.e., Allah^{-azwj} has Taught, and His^{-azwj} Words: **and Allah is All-Knowing with what they are doing [24:41]** evidence upon it, and it is the choice of most of the theologians.

و الثاني أن يعود الضمير في علم و الصلاة و التسييح على لفظ كل أي أنهم يعلمون ما يجب عليهم من الصلاة و التسييح.

And the second is that the source returned regarding knowledge and the Salat and the glorification upon the wording of all, i.e., they are knowing what is obligated upon them, from the Salat and the glorification.

و الثالث أن تكون الهاء راجعة إلى الله يعني قد علم كل مسبح و كل مصل صلاته التي كلفه إياها و على هذين التقديرين فقوله **وَ اللَّهُ عَلِيمٌ** استئناف

And the third is that air happens to refer to Allah^{-azwj}, meaning, it knows all glorifiers, and every praying one, it's Salat which it has been encumbered with, and upon these two assessments, so His^{-azwj} Words: **and Allah is All-Knowing [24:41]** – is a resumption.

وَ رُوِيَ عَنْ أَبِي نَابِتٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ الْبَاقِرِ ع فَقَالَ لِي أ تَدْرِي مَا تَقُولُ هَذِهِ الْعَصَافِيرُ عِنْدَ طُلُوعِ الشَّمْسِ وَ بَعْدَ طُلُوعِهَا قَالَ فَأَجَبَنِّي يُعَدِّسْنَ رُحْنَ وَ يَسْأَلْنَهُ فُوتَ يَوْمَهُنَّ.

And it is reported from Abu Sabit who said, 'I was seated in the presence of Abu Ja'far Al Baqir^{-asws}. He^{-asws} said to me: 'Do you know what these sparrows are saying at the emergence of the sun and after it's setting?' He^{-asws} said: 'These are extolling the Holiness of their Lord^{-azwj} and asking Him^{-azwj} the subsistence of their day''.

و استبعد المتكلمون ذلك فقالوا الطير لو كانت عارفة بالله لكانت كالعقلاء الذين يفهمون كلامنا و إشارتنا لكنها ليست كذلك فإننا نعلم بالضرورة أنها أشد نقصانا من الصبي الذين لا يعرف هذه الأمور فبأن يمتنع ذلك فيها أولى

And the theologians have ruled it out. They said, 'The bird, if it was recognising Allah^{-azwj}, it would be like the intellectuals, those who are understanding our talk and our gestures, but they aren't like that. So we know by the necessity that these are or more severe deficiencies than the child, the one who does not understand these matters, so he refrains regarding these at first.

و إذا ثبت أنها لا تعرف الله استحالة كونها مسيحة له بالنطق فثبت أنها لا تسبح الله إلا بلسان الحال.

And when it is proven that these do not recognise Allah^{-azwj}, it's being a glorifier to Him^{-azwj} with the speech is impossible. It proves that it does not glorify Allah^{-azwj} except by the tongue of the situation.

ثم ذكر كثيرا من الحيل الدقيقة الصادرة عن الحيوانات كما سيأتي و استدلل بها على شعورها و عقلها ثم قال و الأكياس من العقلاء يعجزون عن أمثال هذه الحيل فإذا جاز ذلك فلم لا يجوز أن يقال إنها ملهمة عن الله سبحانه بمعرفته و الثناء عليه و كانت غير عارفة بسائر الأمور التي يعرفها الناس

Then he mentioned many subtle trick about the animals like what I shall be coming with, and he evidenced wit hit upon their awareness and their intellects. Then he said, 'The clever ones from the intellectuals are unable fro the likes of these tricks. So when that is allowed, then why is it not allowed that it be said, 'These are Inspirations from Allah^{-azwj} the Glorious with recognising Him^{-azwj} and the praising upon Him^{-azwj}, and these were without understanding with rest of the matters which the people understand?

و لله در شهاب السمعاني حيث قال جل جناب العز و الجلال عن أن يوزن بميزان الاعتزال.

And to Allah^{-azwj} turned Shihab al Sam'any whereby the Majestic with the Mighty and Majesty Said that He^{-azwj} would be Weighing with the scale of seclusion'.

و قال في قوله سبحانه **وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ** في هذه الآية سؤالات

And he said regarding Words of the Glorious: **And Allah Created every creature from water. [24:45]**, 'There are questions regarding this Verse.

الأول قال الله **حَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ** مع أن كثيرا من الحيوانات غير مخلوقة من الماء كالملائكة و هو أعظم المخلوقات عددا و أنهم مخلوقون من النور و أما الجن فهم مخلوقون من النار و خلق الله آدم من التراب و خلق الله عيسى من الريح لقوله **فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا** و أيضا نرى أن كثيرا من الحيوانات يتولد لا عن النطفة.

The first, Allah^{-azwj} Said: **And Allah Created every creature from water. [24:45]**, along with that most of the life forms are not Created from the water, like the Angel, and it is mighties of the created beings in number, and they are Created from the light. And as for the Jinn, they are created from the fire, and Allah^{-azwj} Created Adam^{-as} from the soil, and Created Isa^{-as} from the Spirit, due to His^{-azwj} Words: **We Breathed into it (her body) from Our Spirit [66:12]**. And as well, we see that most of the life forms reproduce from the sperm.

و الجواب من وجوه أحدها و هو الأحسن ما قاله القفال و هو أن **مِنْ مَاءٍ** صلة **كُلِّ دَابَّةٍ** و ليس هو من صلة **حَلَقَ** و المعنى أن كل دابة متولدة من الماء فهي مخلوقة لله.

And the answer is from (various) aspects. One of these, and it is the best, is what Al-Qafal said, and it is that (the words) **from water**, connects to **every creature**, and it is not from connection of **Created**, and the meaning is that every creature has been produced from the water, so it is a creature of Allah^{-azwj}.

و ثانيها أن أصل جميع المخلوقات الماء على ما روي أول ما خلق الله تعالى جوهره فنظر إليها بعين الهيبة فصارت ماء ثم من ذلك الماء خلق النار و الهواء و النور و لما كان المقصود من هذه الآية بيان أصل الخلق و كان الأصل الأول هو الماء لا جرم ذكره على هذا الوجه.

And it's second is that the origin of all creatures is the water, based upon what is reported that the first of what Allah^{-azwj} the Exalted Created is essence. He^{-azwj} Looked at it with an eye of awe, so it became water. Then, from that water, He^{-azwj} Created the fire, and the air, and the light, and due to what was the purpose from this Verse is an explanation of the original creation, and the origin firstly it is the water, not a body. He^{-azwj} Mentioned it upon this aspect'.

و ثالثها أن المراد من الدابة الذي يدب على وجه الأرض و مسكنهم هناك لتخرج الملائكة و الجن و لما كان الغالب جدا من هذه الحيوانات كونهم مخلوقين من الماء إما لأنها متولدة من النطفة و إما لأنها لا تعيش إلا بالماء لا جرم أطلق الكل تنزيلا للغالب منزلة الكل.

And it's third is that the intent from the 'creature' is the one which crawls upon the surface of the earth and their dwelling over there, so the Angels and the Jinn are outside, and when the overwhelming majority of these creatures are from the water, either because they are a produced from the sperm, or because they can only live with the water. There is no offence is relating the whole to the majority at the status of the whole.

الثاني لم سمي الزحف على البطن مشيا و الجواب هذا على سبيل الاستعارة كما يقال فلان لا يمشي له أمر و على طريق المشاكلة.

The second, why has the sliding upon the belly, 'walking'? And the answer of this is upon the way of the metaphor, like what is said, 'So and so, there is no matter of walking for him', and upon the way of the resemblance.

الثالث أنه لم تنحصر القسمة لأننا نجد ما يمشي على أكثر من أربع مثل العنكب و العقارب و مثل الحيوان الذي له أربع و أربعون رجلا الذي يسمى دخال الأذن.

And the third, the division is not limited, because we find what walks upon more than four (legs), like the spider, and the scorpion, and like the life-form which has forty-four legs (that's why) his is named as 'Dakhal Al-Azn' (centipede, millipede etc.).

و الجواب القسم الذي ذكرتم كالنادر فكان ملحقا بالعدم و لأن الفلاسفة يقولون ما له قوائم كثيرة فالاعتماد له إذا مشى على أربع جهاته لا غير فكأنه يمشي على أربع و لأن قوله **يَخْلُقُ اللَّهُ مَا يَشَاءُ** تنبيه على أن الحيوانات كما اختلف بحسب كيفية المشي فكذا هي مختلفة بحسب أمور أخر.

And the answer – the division which you are mentioned, are like the rare, so they are attached with the non-existence, and because the Philosophers are saying, whatever has many legs for it, so the reliance for it when it walks, it upon four aspects, not any other. It is as if it is walking upon four, and because His^{-azwj} Words: **Allah Creates whatever He so Desires to. [24:45]**, as an alert upon that the life-forms are like what they differ in accordance with the method of walking. Like that, these are different in accordance with the other matters.

و لنذكر هاهنا بعض تلك التقسيمات التقسيم الأول الحيوانات قد تشترك في أعضاء و قد تتباين بأعضاء أما الشركة فمثل اشتراك الإنسان و الفرس في أن لهما لحما و عسبا و عظما و أما التباين فإما أن يكون في نفس العضو أو في صفته.

And let us mention over here some of those divisions. The first division are the animals who share regarding the organs, and they are different with the limbs. As for the coming, an example of sharing of the human being and the horse is regarding that there is meat for them, and nerves, and bones. And as for the difference, so either it happens to be in the same organ or it's description.

أما الأول فعلى وجهين أحدهما أن لا يكون العضو حاصلًا للآخر و إن كانت أجزاءه حاصلة للثاني كالفرس و الإنسان فإن الفرس له ذنب و الإنسان ليس له ذنب و لكن أجزاء الذنب ليس إلا العظم و العصب و اللحم و الجلد و الشعر و كل ذلك حاصل للإنسان.

As for the first, it is upon two aspects. One of these is that the organ does not result for the other, and even though it's limbs are resultant for the second, like the horse and the human being. The horse has a tail for it and the human being, there isn't a tail for him, but the limbs aren't only the bones, and the nerves, and the meat, and the skin, and the hair, and all that results for the human being.

و الثاني أن لا يكون ذلك العضو حاصلًا للثاني لا بذاته و لا بأجزائه مثل أن للسلفاة صدفا يحيط به و ليس للإنسان و للسماك فلوس و للقنفذ شوك و ليس شيء منها للإنسان.

And the second is that organ is not resultant for the second, not by itself nor by its parts, like for the turtle there is a shell surrounding it, and there isn't for the human being, and for the fish there are scales, and for the hedgehog there are spikes, and there isn't anything from these for the human being.

و أما التباين في صفة العضو فإما أن يكون من باب الكمية أو الكيفية أو الوضع أو الفعل أو الانفعال أما الذي في الكمية

And as for the variance regarding the description of the limb, either it happens to be from the aspect of the quantity, or the quality, or the position, or the action, or the emotion.

فإما أن يتعلق بالمقدار مثل أن عين البوم كبيرة و عين العقاب صغيرة أو بالعدد مثل أن أرجل بعض العنكب ستة و أرجل ضرب آخر ثمانية أو عشرة

As for relating to the measurement, like the eye of the owl is large and eye of the eagle is small; or it is by the number, like the legs of some of the spiders are six, and legs of another species are eight, or ten.

و الذي في الكيفية فكاختلافها في الألوان و الأشكال و الصلابة و اللين

And that which is regarding the quality, it is like it's difference in the colours, and the shapes, and the hardness, and the softness.

و الذي في الوضع فمثل اختلاف وضع ثدي الفيل فإنه قريب من الصدور و ثدي الفرس فإنه عند السرة

And that which is regarding the position, an example of the placing is a breast of the elephant, for it is near to the chest, and breast of the horse, it is by the navel.

و أما الذي في الفعل فمثل كون أذن الفيل للذب مع كونه آلة للسمع و ليس كذلك الإنسان و كون أنفه آلة للقبض دون أنف غيره

And as for that which is regarding the action, an example is an ear of the elephant is for the protection along with it being a tool for the hearing, and the human being is not like that, and it's nose being a tool for the grabbing, besides the noses of others.

و أما الذي في الانفعال فمثل كون عين الخفاش سريعة التحير في الضوء و عين الخطاف خلاف ذلك.

And as for that which is regarding the emotion, an example is an eye of the bat is quick of being confused in the illumination, and an eye of the hook is opposite of that.

التقسيم الثاني للحيوان إما أن يكون مائياً بأن يكون مسكنه الأصلي هو الماء أو أرضياً أو يكون مائياً ثم يصير أرضياً

The second division is of the life-form, either it happens to be aquatic, by it's original habitat being the water, or it is terrestrial, or it would be equating then becomes terrestrial.

أما الحيوانات المائية فتعتبر أحوالها من وجوه الأول إما أن يكون مكانه و غذاؤه و نفسه مائياً فله بدل التنفس جذب الماء إلى بطنه ثم رده و لا يعيش إذا فارقه و السمك كله كذلك أو مكانه و غذاؤه مائي لا يتنفس و لا يستنشق مثل أصناف من الصدف لا تظهر للهواء و لا تستدخل الماء إلى باطنها.

As for the aquatic animals, their situation changes from (various) aspects. The first is, that it's habitat, and it's food, and it's breathing are aquatic. For it, in place of the breathing, it pulls the water to its belly, then returns it, and it cannot live when it separates (from) it (water), and the fishes, all of them are like that; or its habitat and it's food is aquatic. It neither breaths nor inhale, like the varieties of shells, not appearing to the air, nor do they enter the water to their bellies.

الثاني الحيوانات المائية بعضها ماؤها الأنهار الجارية و بعضها ماؤها البطائح مثل الضفادع و بعضها ماؤها مياه البحر.

The second are the aquatic animals, part of their waters are the flowing rivers and part of their waters are the land (ponds, lakes etc.), like the frogs, and part of their waters are waters of the sea.

الثالث منها لجية و منها شطية و منها طينية و منها صخرية.

The third of these are on the ocean floor, and from these are sandy, and from these are clayish, and from these are rocky.

الوجه الرابع الحيوان المنتقل في الماء منه ما يعتمد في غوصه على رأسه و في السباحة على أجنحته كالسمك و منه ما يعتمد في السباحة على أرجله كالضفادع و منه ما يمشي في قعر الماء كالسرطان و منه ما يزحف مثل ضرب من السمك لا جناح له كالديدو.

The fourth aspect are the creatures transferring in the water, from it is what deliberates in it's diving upon its head, and in the swimming upon it's fins like the fish, and from it is what deliberates in the swimming upon it's legs like the frog, and from it is what walks at the bottom of the water like the crab, and from it is what crawls like a type of fish having not fins for it, like the worm.

و أما الحيوانات البرية فتعتبر أحوالها أيضا من وجهين الأول أن منها ما يتنفس من طريق واحد كالغيم و الخيشوم و منه ما لا يتنفس كذلك بل على نحو آخر مثل الزنبور و النحل.

And as for the terrestrial animals, their situations are considered as well from the two aspects. The first from these is what breathes from one way, like the mouth and the nostrils, and from it is what does not breathe like that, but upon another way, like the wasp and the bee.

الثاني أن الحيوانات الأرضية منها ما له مأوى معلوم و منها ما مأواه كيف اتفق إلا أن تلد فيقيم للحضانة و اللواتي لها مأوى فبعضها مأواه قلة رابية و بعضها مأواه وجه الأرض.

The second is that the terrestrial animals, from these is what there is a known shelter for it, and from these is what has no shelter. How did it happen, except that it reproduced and stayed for the incubation; and those having shelter for it, some of these, their shelter is a few hillocks, and some of them, their shelter is surface of the earth.

الثالث الحيوان البري كل طائر منه ذو جناحين فإنه يمشي برجليه و من جملة ذلك مشيه صعب عليه كالخطاف الكبير الأسود و الخفاش و أما الذي جناحه جلد أو غشاء فقد يكون عديم الرجل كضرب من الحيات بالحيشة تطير.

The third are animals of the wilderness. Every bird from it is with two wings, for it walks with its two legs, and from the whole, that walking is difficult upon it, like the large black hoot, and the bat. And as for the one which, it's wings are skin, or membrane, so it is without the leg, like a type of the flying snakes in Ethiopia.

الرابع الطير تختلف فبعضها تتعايش معا كالكرابي و بعضها تعيش منفردا كالعقاب و جميع الجوارح التي تتنازع على الطعام لاحتياجها إلى الاجتهاد لتصيد و منها ما تتعايش زوجا كالقط و منها ما تجتمع تارة و تنفرد أخرى ثم إن المنفرد قد تكون مدنية و قد تكون برية صرفة و قد تكون بستانية.

The fourth are the different bird. Some of them live together, like the cranes, and some of them live individually, like the vulture, and entirety of the limbs which contend regarding the food because they are needy to the diligence in order to hunt; and from thee are what live as pairs; and from these are what gather at times and are individual at other. Then, the individual one would be in a city, or be purely wild, and would be in a garden.

و الإنسان من بين الحيوان هو الذي لا يمكنه أن يعيش وحده فإن أسباب حياته و معيشته تلتئم بالمشاركة المدنية و النحل و بعض الفراش يشارك الإنسان في ذلك لكن الحدا و الكراكي تطيع رئيسا واحدا و النمل لها اجتماع و لا رئيس لها.

And the human being is in between the animals. He is the one, it is not possible for him to be living along, for the causes of his life and his living are healed by civil participation; and the bees and some of the moths participate with the humans in that, but the horse and crane obey one chief, and the and are a gathering, and there is no chief for them.

الخامس الطير منه أكل لحم و منه لاقط حب و منه أكل عشب و قد يكون للبعض طعم معين كالنحل فإن غذاءه الزهر و العنكبوت فإن غذاءه الذباب و قد يكون بعضه متفق الطعم.

And the fifth are the birds, from it is one eating the meat, and from it picks the seed, and from it eats the grass, and for some happens to be specific good like the bee, for its food is the flower, and the spider, it's feed are the flies, and some of these are consistent of the food.

و أما القسم الثالث و هو الحيوان الذي يكون تارة مائيا و أخرى بريا فيقال إنه حيوان يكون في البحر و يعيش فيه ثم إنه يبرز إلى البر و يبقى فيه.

And as for the third division, and it is the animal which happens to be in water at times and on land at other times. It can be said that it is an animal who happens to be in the sea and lives in it, then it comes out to the land and stays in it.

القسم الثالث منه ما هو إنسي بالطبع فمنه ما يسرع استيناسه و يبقى مستأنسا كالفيل و منه ما يبطن كالأسد و يشبه أن يكون من كل نوع صنف إنسي و صنف وحشي حتى من الناس.

The third division from it is what is loving in nature. From it is what is quick to its loving, and remains loving, like the elephant, and from it is what stays back, like the lion and it's like, and there happens to be loving, a type from every species, and a type is savage, even from the people.

التقسيم الرابع من الحيوان ما هو مصوت و منه ما لا صوت له و كل مصوت فإنه يصير عند الاغترام و حركة شهوة الجماع أشد تصويتا حتى الإنسان و منه ما له شبق يسفد كل وقت كالديك و منه عفيف له وقت معين.

The fourth division from the animals is what is vocal, and from it is what has not voice for it, and every vocal one, it become more vocal during the desire and movement for the lust of procreation, even the human being; and from it is what has sexual desire at all times, like the rooster, and from it is a chaste one, having a specific time for it.

التقسيم الخامس بعض الحيوانات هادئ الطبع قليل الغضب مثل البقر و بعضه شديد الجهل حاد الغضب كالخنزير البري و بعضها حليم حمول كالبعير و بعضها سريع الحركات كالحية و بعضها قوي جريء شهيم كبير النفس كريم الطبع كالأسد

The fifth division, some animals are calm in nature and have little anger, like cows, and some are very ignorant, fierce in anger, like wild boar, and some are gentle and lazy like a camel, and some are quick-moving like a serpent, and some are strong, bold, gallant, big-hearted, generous in character like the lion.

و منها قوي محتال وحشي كالذئب و بعضها محتال مكار ذي الحركات كالثعلب و بعضها غضوب شديد الغضب سفيه إلا أنه ملق متودد كالكلب

Some of them are strong, deceitful, brutal, like a wolf, and some of them are cunning and cunning, with movements like a fox, and some of them are angry, very angry, and foolish, except that they are flattering, courteous, like the dog.

و بعضها شديد اللين مستأنس كالفيل و القرد و بعضها حسود مباه بجماله كالطاوس و بعضها شديد الحفظ كالجمل و الحمار لا ينسى كل منهما الطريق الذي رآه.

Some of them are very soft and domesticated, such as the elephant and the monkey, and some of them are envious, boasting of their beauty, such as the peacock, and some of them are very memorising, such as the camel and the donkey, neither of them forgetting the path they saw.

التقسيم السادس من الحيوانات ما تناسله بأن تلد حيوانا و بعضها ما تناسله بأن تلد أنثاه دودا انتهى.

The sixth division, from the animals is what procreates by giving birth to an animal, and some of them is what procreate by its female giving birth to an insect’ – end.

و في قوله إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إشارة إلى أن اختصاص كل حيوان بهذه الخواص و بأمثالها لا يكون إلا عن قادر مختار قهار انتهى.

And regarding His^{azwj} Words: **Surely, Allah is Able upon all things [24:45]** – (Neshapuri said), An indication to that the specifics of every animal with these particular and it’s like cannot happen except from an Able, Choosing, Subduer’ – end.

و قال البيضاوي في قوله تعالى عَلَّمْنَا مَنْطِقَ الطَّيْرِ النطق و المنطق في المتعارف كل لفظ يعبر به عما في الضمير مفردا كان أو مركبا و قد يطلق لكل ما يصوت به على التشبيه و التبع كقولهم نطق الحمامة

And Al-Bayzawi said regarding Words of the Exalted: **We have been Taught the speech of the birds [27:16]**, ‘The pronunciation and the logic is regarding recognising every word expressed with, from what is in the conscience, whether it was individual or compound (sentence), and it can be related to all what can be vocalised with upon the simile, and the nature is like there words, ‘The pigeon spoke’.

و منه الناطق و الصامت للحيوان و الجماد فإن الأصوات الحيوانية من حيث إنها تابعة للتخييلات منزلة منزلة العبارات سيما و فيها ما تتفاوت باختلاف الأغراض بحيث يفهمها ما من جنسه و لعل سليمان مهما سمع صوت حيوان علم بقوته القدسية التخيل الذي صوته و الغرض الذي توخاه به

And from it is the speaker and the silent one for the animals and the inanimate objects, for the animal sounds are from whereby these are pursuant to the thoughts, being at the status of the expressions especially; and in it are what vary according to different purposes whereby he would understand it, one who is not from the species, and perhaps Suleyman^{as}, when he^{as} heard a sound of an animal, knew by his^{as} Holy strength, the thinking which caused it’s sound and the purpose which it was seeking by it.

و من ذلك ما حكى أنه مر بببليل يتصوت و يترقص فقال يقول إذا أكلت نصف تمرة فعلى الدنيا العناء و صاحت فاخنة فقال إنها تقول ليت الخلق لم يخلقوا فلعله كان صوت الببليل عن شبع و فراغ بال و صياح الفاخنة عن مقاساة شدة و تألم قلب

And from that is what is narrated that he^{as} passed by a hoopoe which was making sounds and dancing. He^{as} said: ‘It is saying, ‘When I have eaten half a date, upon the world be the dirt’. And a dove shouted, so he^{as} said: ‘It is saying, ‘I wish the creatures had not been Created!’ Perhaps the voice of the hoopoe was about the satiation, and free space, and shouting of the dove was about suffering of the severity and pains of the heart.

فَهُمْ يُوزَعُونَ يَجْسُونَ بِجَسِ أَوْلَهُمْ عَنْ آخِرِهِمْ لِيَتَلَحِقُوا

and they were arranged in rows [27:17] – being withheld, by withhold their first from their last, in order to catch up with them.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ واد بالشام كثير النمل و التعدية بعلى إما لأن إتيانهم كان من على أو لأن المراد قطعه من قولهم أتى الشيء إذا أنفده و بلغ آخره كأنهم أرادوا أن ينزلوا أخريات الوادي

Until when they came to the valley of the ants, [27:18] – a valley in Syria of many ants, and the trespassing was either because of their coming to them from a high place, or because the intent is termination, from their words, ‘Coming to the thing when it is depleted and has reached it’s end’, as if they wanted to descend to the ends of the valley.

قَالَتْ نَمْلَةٌ كَأَنَّهَا لما رأتهم متوجهين إلى الوادي فرت عنهم مخافة حطمهم فتبعها غيره فصاحت صيحة نبهت بما ما بحضرتها من النمل فتبعها فشبه ذلك بمخاطبة العقلاء و مناصحتهم و لذلك أجروا مجراهم مع أنه لا يمتنع أن خلق الله فيها العقل و النطق.

an ant said, [27:18] – as if when they (ants) saw them heading towards the valley, fled from them fearing being smashed, so they pursued another (valley). So it shouted a shout of warning with it whatever ants were in its presence. So they followed it. That resembles an address of the intellectuals and their good advice, and for that (reasons) they flowed their flow with that it is not impossible that Allah^{-azwj} would have Created the intellect and the speaking in them.

و قال النيسابوري قال المفسرون إنه تعالى جعل الطير في أيامه مما له عقل و ليس كذلك حال الطير في أيامنا و إن كان فيها ما قد ألهمه الله تعالى الدقائق التي خصت بالحاجة إليها

And Neshapury said, ‘The interpreters said, ‘He^{-azwj} the Exalted Made the bird during his^{-as} days, from what having intellect for it; and the state of the birds isn’t like that during our days, and even though it may be in them what Allah^{-azwj} the Exalted has Inspired it the intricacies which specific with the needs to it.

يحكى أنه مر على بلبل في شجرة فقال لأصحابه إنه يقول أكلت نصف تمرة و على الدنيا العفاء أي التراب و صاحت فاختة فأخبر الناس أنها تقول ليت ذا الخلق لم يخلقوا و صاح طاوس فقال يقول كما تدين تدان

It is narrated that he^{-as} had passed by a hoopoe in a tree. He^{-as} said to his^{-as} companions: ‘It is saying, ‘I have eaten half a date, and upon the world be the dirt!’ – i.e., the soil. And a dove shouted, so he^{-as} informed the people that it is saying, ‘If only the creatures had not been Created’; and a peacock shouted, so he^{-as} said: ‘It is saying, ‘Whatever goes around, comes around’.

و أخبر أن الهدهد يقول استغفروا الله يا مذنبون و الخطاف يقول قدموا خيرا تجدوه و الرحمة تقول سبحان ربي الأعلى ملء سمائه و أرضه و القمرى يقول سبحان ربي الأعلى و القطاة تقول من سكت سلم و البغاء تقول ويل لمن الدنيا همه

And he^{-as} informed that the hoopoe is saying, ‘I seek Forgiveness of Allah^{-azwj}, O sinners’, and the hook is saying, ‘Send good deeds ahead, you will be finding it’; and the Egyptian vulture, ‘Glorious is my Lord^{-azwj} the Exalted filling His^{-azwj} sky and His^{-azwj} earth’, and the turtle dove is saying, ‘Glorious is my Lord^{-azwj} the Exalted’, and the sandgrouse is saying, ‘One who is silent is safe’, and the parrot is saying, ‘Woe be for the one whose main concern is the world’.

و الديك يقول اذكروا الله يا غافلون و النسر يقول يا ابن آدم عش ما شئت و آخرك الموت و العقاب يقول في البعد من الناس أنس.

And the rooster is saying, ‘Remember Allah^{-azwj}, O heedless ones!’, and the eagle is saying, ‘O son of Adam^{-as}! live for as long as you like, and your end is the death’, and the hawk is saying, ‘In the remoteness from the people there is comfort’.

و قال الطبرسي قدس سره أهل العربية يقولون لا يطلق النطق على غير بني آدم و إنما يقال الصوت لأن النطق عبارة عن الكلام و لا كلام للطير إلا أنه لما فهم سليمان معنى صوت الطير سماه منطقا مجازا

And Al-Tabarasi, holy be his soul, said, 'The Arabic people are saying, 'The talking is not related upon other than the children of Adam^{as}, and rather it is said, 'the sound', because the talking is an expression about the speech, and there is no talking for the birds except that when Suleyman^{as} understood the meaning of the sound of the bird, it was named as 'speech' metaphorically'.

و قيل إنه أراد حقيقة المنطق لأن من الطير ما له كلام يهجي كالطوطي

And it is said, 'He^{azwj} Intended the reality of the speech, because from the birds there are what there is no talking for it, spelling like the sketchy'.

قال المبرد العرب تسمي كل مبین عن نفسه ناطقا و متكلما

Al-Mabrad said, 'The Arabs are naming every one manifesting communication from itself as a speaker'.

و قال علي بن عيسى إن الطير كانت تكلم سليمان معجزة له كما أخبر عن الهدهد و منطق الطير صوت تتفاهم به معانيها على صيغة واحدة بخلاف منطق الذي يتفاهمون به المعاني على صيغ مختلفة و لذلك لم نفهم عنها مع طول مصاحبته و لم تفهم هي عنا لأن أفهامنا مقصورة على تلك الأمور المخصوصة و لما جعل سليمان يفهم عنها كان قد علم منطقتها.

And Ali Bin Isa said, 'The bird was talking to Suleyman as a miracle of his^{as}, like what he^{as} informed about the hoopoe, and speech of the birds is a sound is being understood with upon one mode, being a different talk which they are understanding the meaning upon difference modes, and for that (reason) we do not understand from them despite the lengthy accompaniment, and they do not understand us because our understanding is deficient upon those specific matters, and when Suleyman^{as} went on to understand from them, he^{as} had known it's speech'.

و قال رحمه الله و اختلف في سبب تفقده للهدهد من بين الطير فقيل إنه احتاج إليه في سفره ليدله على الماء لأنه يقال أنه يرى الماء في بطن الأرض كما نراه في القارورة عن ابن عباس

And he, may Allah^{azwj} have Mercy on him, said, 'And there is differing regarding the cause of his^{as} missing the hoopoe from between the birds. It was said, 'He^{as} was needy to it during his^{as} journey for it to point to him^{as} upon the water, because it is said that it can see the water in the belly of the earth just as we see it in the bottle' – from Ibn Abbas.

وَ رَوَى الْعَيَّاشِيُّ بِالْإِسْنَادِ قَالَ: قَالَ أَبُو حَنِيفَةَ لِأَبِي عَبْدِ اللَّهِ عَ كَيْفَ تَفَقَّدَ سُلَيْمَانُ الْهُدْهَدَ مِنْ بَيْنِ الطَّيْرِ

And it is reported by Al-Ayyashi by the chain, said, 'Abu Haneefa said to Abu Abdullah^{asws}, 'How did Suleyman^{as} miss the hoopoe from between the birds?'

قَالَ لِأَنَّ الْهُدْهَدَ يَرَى الْمَاءَ فِي بَطْنِ الْأَرْضِ كَمَا يَرَى أَحَدُكُمْ الدُّهْنَ فِي الْفَارُورَةِ

He^{asws} said: 'Because the hoopoe tends to see the water in the belly of the earth just as one of you sees the oil in the bottle'.

فَنظَرَ أَبُو حَنِيفَةَ إِلَى أَصْحَابِهِ وَ ضَحِكَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا يُضْحِكُكَ قَالَ ظَنَرْتُ بِكَ جُعِلْتُ فِدَاكَ قَالَ وَ كَيْفَ ذَاكَ

Abu Haneefa looked at his companions and laughed. Abu Abdullah^{-asws} said: 'What makes you laugh?' He said, 'I have been successful (won) with you^{-asws}, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'And how is that so?'

قَالَ الَّذِي يَرَى الْمَاءَ فِي بَطْنِ الْأَرْضِ لَا يَرَى الْفَخَّ فِي التُّرَابِ حَتَّى تَأْخُذَ بِعُنُقِهِ

He said, 'The one who sees the water in the belly of the earth cannot see the trap in the sand until it is seized by its neck!'

قَالَ أَبُو عَبْدِ اللَّهِ ع يَا نُعْمَانُ أَمَا عَلِمْتَ أَنَّهُ إِذَا نَزَلَ الْقَدْرُ أَغْشَى الْبَصَرَ.

Abu Abdullah^{-asws} said: 'O Numan! Don't you know that when the Pre-determination befalls, the sight is blinded?'

ثم قال رحمه الله في قوله لِأَعْدَبْتَهُ كما صح نطق الطير و تكليفه في زمانه معجزة له جازت معانته على ما وقع منه من تقصير فإنه كان مأمورا بطاعته فاستحق العقاب على غيبته.

Then he, may Allah^{-azwj} have Mercy on him, said regarding His^{-azwj} Words: ***I will punish it [27:21]***, 'Just as the speech of the bird and its encumberment during his^{-as} era is a miracle for him^{-as}, it is allowed faulting it based upon what had occurred from it, from a deficiency. It had been ordered with obeying him^{-as}, so it deserved the punishment based upon its absence'.

و قال في قوله تعالى وَ زَيْنَ لَهُمُ الشَّيْطَانُ الآية قال الجبائي لم يكن الهدهد عارفا بالله تعالى و إنما أخبر بذلك كما يخبر مراهقو صبياننا لأنه لا تكليف إلا على الملائكة و الإنس و الجن

And he said regarding Words of the Exalted: ***and the Satan has adorned their deeds for them. [27:24]*** – the Verse, 'Al-Jabaie said, 'The hoopoe did not happen to recognise Allah^{-azwj} the Exalted, and rather he^{-as} informed with that like what teenagers inform our children, because there is no encumberment except upon the Angels, and the humans, and the Jinn.

فيرانا الصبي على عبادة الله فيتصور أن ما خالفها باطل فكذلك الهدهد تصور له أن ما خالف فعل سليمان باطل

The children see us being upon the worship of Allah^{-azwj}, so they imagine that whatever opposes it is false. Like that is the hoopoe. It had been imaged for it that whatever opposes a deed of Suleyman^{-as} is false.

و هذا الذي ذكره خلاف ظاهر القرآن لأنه لا يجوز أن يفرق بين الحق الذي هو السجود لله و بين الباطل الذي هو السجود للشمس و أن أحدهما حسن و الآخر قبيح إلا العارف بالله سبحانه و بما يجوز عليه و بما لا يجوز

And this which he has mentioned opposes the apparent of the Quran, because it is not allowed that it be differentiated between the truth which is the Sajdah to Allah^{-azwj} and the falsehood which it is doing Sajdah to the sun, and one of these is good and the other is ugly, except the recognise of Allah^{-azwj} the Glorious, and with what is allowed upon him and with what is not allowed.

هذا مع نسبة تزيين أعمالهم و صدهم عن طريق الحق إلى الشيطان و هذه مقالة من يعرف العدل و أن القبيح غير جائز على الله تعالى.

This is with an attribution of adorning their deeds and blocking them from the path of the truth to the Satan^{-la}, and this is a talk of the one who recognises the justice, and that the ugliness is not allowed upon Allah^{-azwj} the Exalted’.

و قال قدس سره في قوله سبحانه في سورة العنكبوت وَكَأَيُّنْ مِنْ دَابَّةٍ لَا تُحْمِلُ رِزْقَهَا أَي و كم من دابة لا يكون رزقها مدخرا معدا عن الحسن

And he, holy be his soul, said regarding Words of the Glorious in Surah Al Ankabout: **And how many a creature cannot carry its sustenance [29:60]**, ‘i.e., and how many a creature, it’s sustenance does not happen to be prepared’ – from Al-Hassan.

و قيل معناه لا يطيق حمل رزقها لضعفها و تأكل بأفواهاها عن مجاهد

And it is said, ‘It’s meaning is it cannot endure bearing it’s sustenance due to its weakness, and it eats with its mouth’ – from Mujahid.

و قيل إن الحيوان أجمع من البهائم و الطيور و غيرها مما يدب على وجه الأرض لا يدخر القوت لغدها إلا بني آدم و النملة و الفأرة بل تأكل منها قدر كفايتها فقط عن ابن عباس

And it is said ‘The living beings as a whole, from the beasts and the birds and other, from what crawls upon the surface of the earth, do not hoard the subsistence for their next day, except the children of Adam^{-as}, and the ants, and the mouse, but they eat from it a measurement of their sufficiency only’ – from Ibn Abbas.

اللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ أَي يرزق تلك الدابة الضعيفة التي لا تقدر على حمل رزقها و يرزقكم أيضا فلا تركوا الهجرة بهذا السبب

(so) Allah Sustains it and you, [29:60] – i.e., Sustains that weak creature which is not able upon carrying its sustenance and Sustains you all as well, therefore do not neglect the emigration due to this cause.

عن ابن عمر قال خرجنا مع رسول الله ص حتى دخل بعض حيطان الأنصار فجعل يلتقط من التمر و يأكل فقال يا ابن عمر ما لك لا تأكل فقلت لا أشتهيه يا رسول الله

‘From Ibn Umar, he said, ‘We went out with Rasool-Allah^{-saww} until he^{-saww} entered one of the gardens of the Helpers. He^{-saww} went on to pick from the dates and eating. He^{-saww} said: ‘O Ibn Umar! What is the matter with you not eating?’ I said, ‘I do not desire it, O Rasool-Allah^{-saww}!’

فقال و لكني أشتهيه و هذه صبيحة رابعة منذ لم أذق طعاما و لو شئت لدعوت ربي فأعطيني مثل ملك كسرى و قيصر فكيف بك يا ابن عمر إذا بقيت مع قوم يحبون رزق سنتهم لضعف اليقين

He^{-saww} said: ‘But, I^{-saww} do desire it, and this the fourth morning since I^{-saww} had not tasted any food, and if I^{-saww} so desire, I^{-saww} can supplicate to my^{-saww} Lord^{-azwj}, so He^{-azwj} would Give me^{-saww} like the kingdoms of Chosroe and Caesar. So, how would it be with you, O Ibn Umar, when you remain with a group who will be hiding (hoarding) sustenance of their year due to the weakness of the conviction?’

فو الله ما برحنا حتى نزلت الآية

(Ibn Umar) said, ‘By Allah^{-azwj}! We had not departed until the Verse was Revealed’.

وَهُوَ السَّمِيعُ أَي لِقَوْلِكُمْ عِنْدَ مَفَارِقَةِ أَوْطَانِكُمْ الْعَلِيمُ بِأَحْوَالِكُمْ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ سِرِّكُمْ وَإِعْلَانِكُمْ.

and He is the Hearing, - i.e., to your words during separation from your homeland - **the Knowing [29:60]** – with your situations. Nothing is hidden unto Him^{-azwj}, from your secrets and your announcements.

وَقَالَ قُدْسُ اللَّهِ رُوحَهُ وَالطَّيْرُ أَي وَسَخَرْنَا الطَّيْرَ مَحْشُورَةً أَي مَجْمُوعَةً إِلَيْهِ تَسْبِيحُ اللَّهِ تَعَالَى مَعَهُ كُلٌّ يَعْنِي كُلَّ الطَّيْرِ وَالْجِبَالُ لَهُ أَوَابٌ رَجَاعٌ إِلَى مَا يَرِيدُ مَطِيعٌ لَهُ بِالتَّسْبِيحِ مَعَهُ

And he, holy be his soul, said, '**And the birds** - i.e., and We Subjugated the birds - **gathered**, - collecting to him^{-saww}, glorifying Allah^{-azwj} the Exalted with him^{-as} – **all** – meaning every bird, and the mountain - **responding to him [38:19]** – responding to what he^{-as} wanted, obedient to him^{-as} with the glorification along with him^{-as}'.

قَالَ الْجِبَائِي لَا يَمْتَنِعُ أَنْ يَكُونَ اللَّهُ تَعَالَى خَلَقَ فِي الطَّيْرِ مِنَ الْمَعَارِفِ مَا يَفْهَمُ بِهِ أَمْرَ دَاوُدَ وَنَحْيَهُ فَيَطِيعُهُ فِيمَا يَرِيدُ مِنْهَا وَإِنْ لَمْ تَكُنْ كَامِلَةً الْعَقْلَ مَكْلَفَةً.

Al-Jabaie said, 'And it is not impossible that Allah^{-azwj} the Exalted would Created in the birds, the understanding what they would be understanding with, the order of Dawood^{-as} and his^{-as} prohibition, so it would obey him^{-as} in whatever he^{-as} wanted from it, and even though it does not happen to be of perfect intellect, encumbered'.

وَقَالَ الرَّازِي فَإِنْ قِيلَ كَيْفَ يَصْدُرُ تَسْبِيحُ اللَّهِ عَنِ الطَّيْرِ مَعَ أَنَّهُ لَا عَقْلَ لَهُ قُلْنَا لَا يَبْعَدُ أَنْ يُقَالَ إِنَّ اللَّهَ تَعَالَى كَانَ يَخْلُقُ لَهَا عَقُولًا حَتَّى تَعْرِفَ اللَّهُ فَتَسْبِيحُهُ حِينَئِذٍ وَكُلُّ ذَلِكَ كَانَ مَعْجَزَةً لِدَاوُدَ عَ أَنْتَهَى.

And Al-Razy said, 'If it is said, 'How can the glorification of Allah^{-azwj} emanate from the bird, along with that there is no intellect for it?' We say, 'It is not far-fetched that Allah^{-azwj} that it be said that Allah^{-azwj} had Created intellect for it until it recognised Allah^{-azwj}, so it glorified Him^{-azwj} on that day, and all that was a miracle for Dawood^{-as} – end.

خَلَقَ الْأَزْوَاجَ كُلَّهَا قِيلَ يَعْنِي أَزْوَاجَ الْحَيَوَانَ مِنْ ذَكَرٍ وَأُنْثَى

And the One Who Created the pairs, all of them, [43:12] – It is said, 'It means the pairs of the animals, from a male and a female'.

وَقِيلَ أَي الْأَشْكَالَ وَقِيلَ أَي الْأَصْنَافَ وَقِيلَ كُلُّ مِمَّا يُمْكِنُ فَهُوَ زَوْجٌ تَرْكِيْبِي وَالْوَّاحِدُ الْحَقُّ وَالْفَرْدُ الْمَطْلُوقُ هُوَ اللَّهُ تَعَالَى

And it is said, 'I.e., the appearances'. And it is said, 'I.e., the types'. And it is said, 'All possibilities, so it is a synthetic pair, and the One, the Truth, and the Individual, He^{-azwj} is Allah^{-azwj} the Exalted.

وَمَا يَبْتَدَأُ مِنْ دَائِمَةٍ أَي وَفِي خَلْقِ مَا يَفْرُقُ عَلَى وَجْهِ الْأَرْضِ مِنَ الْحَيَوَانَ عَلَى اخْتِلَافِ أَجْنَاسِهَا وَمَنَافِعِهَا وَالْمَقَاصِدَ الْمَطْلُوبَةَ مِنْهَا دَلَالَاتٍ وَاضِحَاتٍ عَلَى وُجُودِهِ سَبْحَانَهُ وَعِلْمُهُ وَقُدْرَتُهُ وَحِكْمَتُهُ وَلَطْفُهُ لِقَوْمٍ يُؤَقِّنُونَ قِيلَ أَي يَطْلُبُونَ عِلْمَ الْيَقِينِ بِالتَّدْبِيرِ وَالتَّفَكُّرِ.

and what He Spread out from animals, 'I.e., and in the creation, what is spread out upon the surface of the earth, from the animal upon their different species, and their benefits, and the required purpose from it, - **there are Signs** – clear evidence(s) upon His^{-azwj} Existence, the Glorious, and His^{-azwj} Knowledge, and His^{-azwj} Wisdom, and His^{-azwj} Subtleties' - **for a people who are certain [45:4]** – it is said, 'I.e., seeking the certain knowledge with the pondering and the thinking'.

قوله سبحانه **صَافَّاتٍ** قيل أي باسطات أجنحتهن في الجو عند طيرانها فإنهن إذا بسطنها صففن قوادمها **وَ يَفِيضْنَ** أي و يضممنها إذا ضربن بما جنوهن وقتا بعد وقت للاستظهار به على التحرك و لذلك عدل به إلى صيغة الفعل للترقية بين الأصيل في الطيران و الطاري عليه

Words of the Glorious: **spreading (their wings)** – It is said, ‘I.e., extending their wings in the air during their flight, for they, when they extend them, they row their legs - **and folding them?** [67:19] - i.e. and hugging them when they strike their sides with these, time after time, in order to prevail by it upon the movement, and for that (reason) He^{-azwj} Modified it to a verb of the deed for the differentiation between the original in the flight and the flier upon it.

ما يُؤْمِسُّهُنَّ فِي الْجَوِّ عَلَى خِلافِ طَبْعِهِنَّ إِلَّا الرَّحْمَنُ الشَّامِلُ رَحْمَتَهُ كُلِّ شَيْءٍ بِأَنَّهُ خَلَقَهُنَّ عَلَى أَشْكَالٍ وَ خِصَائِصٍ هَيَأْتِهِنَّ لِلْحَرَكَةِ فِي الْهَوَاءِ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ يَعْلَمُ كَيْفَ يَخْلُقُ الْغَرَائِبَ وَ يَدْبِرُ الْعَجَائِبَ.

What withholds them – in the air in opposition to their nature - **except the Beneficent?** – the One^{-azwj} Whose Mercy includes all things, by Creating them upon the likenesses, and specifics prepared for the movement in the air - **He is Sees all things [67:19]** - Knows how to Create the oddities and Manage the wonders’.

و أقول في سورة الفيل و قصته دلالة على شعور الحيوانات و كونها مطيعة لأمره سبحانه فإن الظاهر أن الطيور كانت حيوانات و لم تكن من الملائكة و إن احتملت ذلك و كذا الفيلة حيث امتنعت من دخول الحرم و فهمت كلام عبد المطلب و سجدت له رضي الله عنه كما مر مفصلا في ذكر تلك القصة

And I (Majlisi) am saying regarding Surah Al Feel, ‘And it’s story evidence’s upon the awareness of the animals and their being obedient to His^{-azwj} Command, the Glorious. The apparent is that the birds happen to be animals, and do not happen to be from the Angels, and if you tolerate that, and like is the elephant, whereby it was prevented from entering the Sanctuary, and it understood the speech of Abdul Muttalib^{-as} and had done Sajdah to him^{-as}, may Allah^{-azwj} be Pleased with him^{-as}, like what has already passed in detail in the mention of that story.

نعم يمكن أن يكون الله تعالى جعلها في ذلك الوقت ذوات شعور و معرفة كرامة للبيت و عبد المطلب و إرهاسا لنبوة نبينا ص.

Yes, it is possible that Allah^{-azwj} the Exalted had Made it, during that time, being with the awareness and understanding as a prestige of the House (Kabah) and Abdul Muttalib^{-as}, and as a harbinger for the Prophet-hood of our Prophet^{-saww}’.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْوَشَاءِ عَنْ صَدِيقِ بْنِ عَبْدِ اللَّهِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ طَيْرٍ يُصَادُ فِي بَرٍّ وَلَا بَحْرٍ وَلَا يُصَادُ شَيْءٌ مِنَ الْوُحُوشِ إِلَّا بِتَضْيِيعِهِ التَّسْبِيحَ.

Tafseer of Ali Bin Ibrahim – from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Washa, from Sadeeq Bin Abdullah, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘There is no bird being hunted in the land nor sea, and there is nothing from the animals being hundred except it is due to their having wasted the glorification (of Allah^{-azwj})’¹.

¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 1

2- التَّفْسِيرُ، وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ أَيْ مِنْ مَنِي فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَالَ عَلَى رِجْلَيْنِ النَّاسُ وَ عَلَى بَطْنِهِ الْحَيَّاتُ وَ عَلَى أَرْبَعٍ الْبَهَائِمُ

The Tafseer (Al Qummi) –

And Allah Created every creature from water. – i.e. from semen - **So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. Allah Creates whatever He so Desires to. Surely, Allah is Able upon all things [24:45].** He said, ‘Upon two legs are the people, and upon its belly are the snakes, and upon four are the animals’. (opinion)

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ مِنْهُمْ مَنْ يَمْشِي عَلَى أَكْثَرَ مِنْ ذَلِكَ.

And Abu Abdullah^{-asws} said: ‘And from them is one walking upon more than that’.²

3- قُرْبُ الْإِسْنَادِ، عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَلْوَانَ عَنِ جَعْفَرٍ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ مَا يُصَادُ مِنَ الطَّيْرِ إِلَّا بِتَضْيِعِهِمُ التَّسْبِيحِ.

(The book) ‘Qurb Al Asnad’ – From Sa’ad Bin Tareyf, from Al-Husayn Bin Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Surely there none from the birds being hunted except it is due to their having wasted the glorification (of Allah^{-azwj})’.³

4- الْعَلَلُ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ الْوُحُوشُ وَالطَّيْرُ وَالسَّبَاعُ وَكُلُّ شَيْءٍ خَلَقَ اللَّهُ عَزَّ وَجَلَّ مُخْتَلِطًا بَعْضُهُ بِبَعْضٍ فَلَمَّا قَتَلَ ابْنُ آدَمَ أَخَاهُ نَفَرَتْ وَفَرَعَتْ فَذَهَبَ كُلُّ شَيْءٍ إِلَى شَكْلِهِ.

(The book) ‘Al Ilal’ – From Muhammad Bin Musa in Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Abdullah Bin Muhammad, from Hammad Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘The beasts and the birds and the lions, and all things Allah^{-azwj} Mighty and Majestic had Created, were mingling with each other. When the son^{-la} of Adam^{-as} killed his^{-la} brother^{-as}, they fled and panicked, so each thing went to its shape’.⁴

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ رَفَعَهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِذَا سَمِعْتُمْ نُبَاحَ الْكَلْبِ وَ هَيْقَ الْحِمَارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُمْ يَرَوْنَ مَا لَا تَرَوْنَ فَافْعَلُوا مَا تُؤْمَرُونَ الْحَبْرَ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Ahmad Bin Abu Abdullah Al Barqy, from a man, from Ibn Asbat, from his uncle Yaqoub, raising it to,

² Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 2

³ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 3

⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 4

'Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Whenever you hear the barking of a dog and they braying of a donkey, then seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, and for they are seeing what you are not seeing: **therefore do what you are being Commanded**". [2:68] – the Hadeeth".⁵

6- مجالس ابن الشيخ، عن جماعة عن أبي المفضل الشيباني عن أحمد بن عبد الله بن عمارة التقي الكاتب عن علي بن محمد بن سليمان النوفلي عن محمد بن الحارث بن بشير الدهمي عن القاسم بن الفضل بن عمرة الفيضي عن عباد المنقري عن أبي عبد الله جعفر بن محمد قال حدثني أبي عن أبيه عن جده عن علي بن أبي طالب صلوات الله عليهم أجمعين قال: مر رسول الله ص بطيئة مربوطة بطنب فسقط

(The book) 'Majalis' of Ibn Sheykh – from a group, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Abdullah Bin Ammar Al Saqafi the scribe, from Ali Bin Muhammad Bin Suleyman Al Nowfali, from Muhammad Bin Al Haris Bin Bashir Al Duhnny, from Al Qasim Bin Al Fazl Bin Amro Al Qeysi, from Abbad Al Minqary,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} upon them^{-asws} all having said: 'Rasool-Allah^{-saww} passed by an antelope tied to a pole of a tent.

فَلَمَّا رَأَتْ رَسُولَ اللَّهِ ص أَطْلَقَ اللَّهُ عَزَّ وَجَلَّ لَهَا مِنْ لِسَانِهَا فَكَلَّمَتْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُمُّ خَشْفَيْنِ عَطْشَانَيْنِ وَ هَذَا ضَرْعِي قَدِ امْتَلَأَ لَبَنًا فَخَلِّني حَتَّى أَنْطَلِقَ فَأُزِيعَهُمَا ثُمَّ أَعُوذُ فَتَرْتِطِنِي كَمَا كُنْتُ

When it saw Rasool-Allah^{-saww}, Allah^{-azwj} Mighty and Majestic Freed her tongue for it, so it spoke. It said, 'O Rasool-Allah^{-saww}! I am a mother of two cubs who are thirsty, and this one is my udder full of milk. Free me until I go and feed them, then I shall return, so you^{-saww} can tie me (again) like what I have been'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص كَيْفَ وَ أَنْتِ رَبِيطُهُ قَوْمٍ وَ صَيْدُهُمْ

Rasool-Allah^{-saww} said to it: 'How can I^{-saww}, and you have been tied up by a people and are their prey?'

قَالَتْ بَلَى يَا رَسُولَ اللَّهِ أَنَا أَجِيءُ فَتَرْتِطِنِي كَمَا كُنْتُ أَنْتِ بِيَدِكَ فَأَحْدِ عَلَيْهَا مَوْثِقًا مِنَ اللَّهِ لَتَعُوذَنَّ وَ خَلِّي سَبِيلَهَا

It said, 'Yes, O Rasool-Allah^{-saww}! I will come so you^{-saww} can tie me like what I have been, you^{-saww} by your^{-saww} own hands!' So he^{-saww} took a covenant from Allah^{-azwj} upon it for its return and freed it's way.

فَلَمْ تَلْبَثْ إِلَّا بَسِيرًا حَتَّى رَجَعَتْ قَدْ فَرَعَتْ مَا فِي ضَرْعِهَا فَزَبَطَهَا نَبِيُّ اللَّهِ كَمَا كَانَتْ ثُمَّ سَأَلَ لِمَنْ هَذَا الصَّبُّ قَالُوا يَا رَسُولَ اللَّهِ هَذِهِ لِبَنِي فُلَانٍ

It was not except a little while until it returned, having been free of what was in her udders. The Prophet^{-saww} of Allah^{-azwj} tied it, like what it had been. Then he^{-saww} asked: 'For whom is this prey?' They said, 'O Rasool-Allah^{-saww}! This is for the clan of so and so!'

فَأَتَاهُمُ النَّبِيُّ ص وَ كَانَ الَّذِي افْتَنَصَهَا مِنْهُمْ مُنَافِقًا فَرَجَعَ عَنْ نِفَاقِهِ وَ حَسَنَ إِسْلَامُهُ فَكَلَّمَهُ النَّبِيُّ لِيَشْتَرِيَهَا مِنْهُ قَالَ بَلَى أَخْلِي سَبِيلَهَا فِدَاكَ أَبِي وَ أُمِّي يَا نَبِيَّ اللَّهِ

The Prophet^{-saww} came to them, and the one who had hunted it among them was a hypocrite. He retracted from his hypocrisy and his Islam was good. The Prophet^{-saww} spoke to him in order to buy it

⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 5

from him. He said, 'But, I hereby free it's way, may my father and my mother be ransomed for you^{-saww}, O Prophet^{-saww} of Allah^{-azwj!}'

فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الْبَهَائِمَ يَعْلَمُونَ مِنَ الْمَوْتِ مَا تَعْلَمُونَ أَنْتُمْ مَا أَكَلْتُمْ مِنْهَا سَمِينًا.

Rasool-Allah^{-saww} said: 'If the animals were knowing of the death what you are knowing, you would not eat a fat one from them'.⁶

7- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَعْمُوثُ ع لِأَبِيهِ يَا بُنَيَّ لَا تَزِنَ فُلُوقَ الْأَنْطِيزِ زَنَى لَتَنَاطَرَ رِيشُهُ.

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Ibn Fazzal, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Yaqoub^{-as} said to his^{-as} son^{-as}: 'O my^{-as} son^{-as}! Do not commit adultery, for even if the bird were to commit adultery, it's feathers would scatter (fall off)'.⁷

8- الْخَرَائِجُ، رُوِيَ أَنَّ الْحُسَيْنَ ع سُئِلَ فِي خَالِ صِغَرِهِ عَنْ أَصْوَاتِ الْحَيَوَانَاتِ لِأَنَّ مِنْ شَرْطِ الْإِمَامِ أَنْ يَكُونَ عَالِمًا بِجَمِيعِ اللُّغَاتِ حَتَّى أَصْوَاتِ الْحَيَوَانَاتِ فَقَالَ عَلَى مَا رَوَى مُحَمَّدُ بْنُ إِبرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيُّ عَنِ الْحُسَيْنِ ع أَنَّهُ قَالَ:

(The book) 'Al Kharaij' –

'It is reported that Al-Husayn^{-asws} was asked during his^{-asws} young state (childhood) about the sounds of the animals, because it is from the conditions of the Imam^{-asws} that he^{-asws} would be knowledgeable with entirety of the languages, even the sounds of the animals. He (the narrator) said, 'Based upon what is reported by Muhammad Bin Ibrahim Bin Al-Haris Al Tameemi, from Al-Husayn^{-asws} having said:

إِذَا صَاحَ النَّسْرُ فَإِنَّهُ يَقُولُ يَا ابْنَ آدَمَ عِشْ مَا شِئْتُمْ فَاحِرُهُ الْمَوْتُ

'When the eagle shouts, so it is saying, 'O children of Adam^{-as}! Live for as long as you like, but it's end is the death!'

وَ إِذَا صَاحَ الْبَارِزِيُّ يَقُولُ يَا عَالِمَ الْخَفِيَّاتِ وَ يَا كَاشِفَ الْبَلِيَّاتِ

And when the falcon shouts, it is saying, 'O Knower of the hidden matters! And Remover of the afflictions!'

وَ إِذَا صَاحَ الطَّائِسُ يَقُولُ مَوْلَايَ ظَلَمْتُ نَفْسِي وَ اعْتَرَتْهُ بِزِينَتِي فَأَعْفِرْ لِي

And when the peacock shouts, it is saying, 'My Master^{-azwj!} I have been unjust to myself and have been deceived by my adornments, so Forgive (my sins) for me!'

وَ إِذَا صَاحَ الدَّرَاجُ يَقُولُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

And when the pheasant shouts, it is saying, 'The Beneficent is even upon the Throne!'

⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 6

⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 7

وَ إِذَا صَاخَ الدَّيْبُكَ يَقُولُ مَنْ عَرَفَ اللَّهَ لَمْ يَنْسَ ذِكْرَهُ

And when the rooster shouts, it is saying, 'One who recognises Allah^{-azwj} will not forget His^{-azwj} Zikr (mention)!'

وَ إِذَا فَرَقَرَتِ الدَّجَاجَةُ تَقُولُ يَا إِلَهَ الْحَقِّ أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ يَا اللَّهُ يَا حَقُّ

And when the hen chirps, it is saying, 'O God^{-azwj} of the truth! You^{-azwj} are the Truth, and Your^{-azwj} Word is the truth! O Allah^{-azwj}! O True!'

وَ إِذَا صَاخَ البَاشِقُ يَقُولُ آمَنْتُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ

And when the sparrowhawk shouts, it is saying, 'I believe in Allah^{-azwj} and the last Day!'

وَ إِذَا صَاخَتِ الحِدَاءُ [الْحِدَاةُ] تَقُولُ تَوَكَّلْ عَلَى اللَّهِ تُرَزَّقْ

And when the kite (bird) shouts, it is saying, 'Rely upon Allah^{-azwj}, you will be Graced!'

وَ إِذَا صَاخَ العُقَابُ يَقُولُ مَنْ أَطَاعَ اللَّهَ لَمْ يَشَقَّ

And when the golden eagle shouts, it is saying, 'One who obeys Allah^{-azwj} will not be wretched!'

وَ إِذَا صَاخَ الشَّاهِيْنُ يَقُولُ سُبْحَانَ اللَّهِ حَقًّا حَقًّا

And when the Peregrine Falcon shouts, it is saying, 'Glory be to Allah^{-azwj}, truly, truly!'

وَ إِذَا صَاخَتِ البُومَةُ يَقُولُ البُعْدُ مِنَ النَّاسِ أُنْسٌ

And when the owl shouts (hoots), it is saying, 'The remoteness from the people is a comfort!'

وَ إِذَا صَاخَ العُرَابُ يَقُولُ يَا رَازِقُ ابْعَثِ الرِّزْقَ الحَلَالَ

And when the crow shouts (crows), it is saying, 'O Sustainer! Send the Permissible sustenance!'

وَ إِذَا صَاخَ الكُرْكِيُّ يَقُولُ اللَّهُمَّ احْفَظْنِي مِنْ عَدُوِّي

And when the crane shouts, it is saying, 'O Allah^{-azwj}! Protect me from my enemies!'

وَ إِذَا صَاخَ اللَّقَطُ يَقُولُ مَنْ تَخَلَّى عَنِ النَّاسِ نَجَا مِنْ أَدَائِهِمْ

And when the stork shouts, it is saying, 'One who is alone away from the people, is saved from their harm!'

وَ إِذَا صَاخَ البَطَّةُ تَقُولُ غُفْرَانَكَ يَا اللَّهُ

And when the duck shouts, it is saying, 'Your^{-azwj} Forgiveness, O Allah^{-azwj}!'

وَ إِذَا صَاحَ الْهُدْهُدُ يَقُولُ مَا أَشَقَىٰ مَنْ عَصَىٰ اللَّهَ

And when the Hoopoe shouts, it is saying, 'How wretched is the one disobeying Allah^{-azwj!}'

وَ إِذَا صَاحَ الْقُمْرِيُّ يَقُولُ يَا عَالِمَ السِّرِّ وَ النَّجْوَىٰ يَا اللَّهَ

And when the Turtle dove shouts, it is saying, 'O Knower of the secrets and the announcements! O Allah^{-azwj!}'

وَ إِذَا صَاحَ الدُّبْسِيُّ يَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ سِوَاكَ يَا اللَّهَ

And when the Laughing dove shouts, it is saying, 'You^{-azwj} are Allah^{-azwj!} There is no god besides You^{-azwj!}'

وَ إِذَا صَاحَ الْعُمَّقُ يَقُولُ سُبْحَانَ مَنْ لَا يَخْفَىٰ عَلَيْهِ خَافِيَةٌ

And when the magpie shouts, it is saying, 'Glorious is the One^{-azwj}, no hidden matter is hidden unto Him^{-azwj!}'

وَ إِذَا صَاحَ الْبُبْعَاءُ يَقُولُ مَنْ ذَكَرَ رَبَّهُ عَفَرَ ذَنْبَهُ

And when the parrot shouts, it is saying, 'One who mentions his Lord^{-azwj}, his sins would be Forgiven!'

وَ إِذَا صَاحَ الْعُصْفُورُ يَقُولُ اسْتَغْفِرُ اللَّهَ جَمًّا يُسْحِطُ اللَّهَ

And when the sparrow shouts, it is saying, 'I seek Forgiveness of Allah^{-azwj} from what Angers Allah^{-azwj!}'

وَ إِذَا صَاحَ الْبُئْبُلُ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا

And when the nightingale shouts, it is saying, 'There is no god except Allah^{-azwj}, truly, truly!'

وَ إِذَا صَاحَ الْقُبَّجَةُ تَقُولُ قُرْبَ الْحَقِّ قُرْبَ

And when the partridge shouts, it is saying, 'Near is the truth, approaching!'

وَ إِذَا صَاحَتِ السُّمَانَةُ يَقُولُ يَا ابْنَ آدَمَ مَا أَغْفَلَكَ عَنِ الْمَوْتِ

And when the Bobwhite quail shouts, it is saying, 'O son of Adam^{-saww}! How heedless you are from the death!'

وَ إِذَا صَاحَ السُّوْدَانِيُّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ وَ آلُهُ خَيْرُهُ اللَّهُ

And when the Evergreen falcon shouts, it is saying, 'There is no god except Allah^{-azwj!} Muhammad^{-saww} and his^{-saww} Progeny^{-asws} are Choice of Allah^{-azwj!}'

وَ إِذَا صَاحَتِ الْفَاخِئَةُ يَا وَاحِدُ يَا أَحَدُ يَا فَرْدُ يَا صَمَدُ

And when the Ring dove shouts, (it is saying), 'O One! O First! O Individual! O Last!'

وَ إِذَا صَاحَ السِّقْرَاقُ يَقُولُ مَوْلَايَ اَعْتِقْنِي مِنَ النَّارِ

And when the Coracias shouts, it is saying, 'My Master^{-saww}! Liberate me from the Fire!'

وَ إِذَا صَاحَتِ الْفُنْبُرَةُ يَقُولُ مَوْلَايَ ثُبْ عَلَيَّ كُلِّ مُذْنِبٍ مِنَ الْمُذْنِبِينَ

And when the Skylark shouts, it is saying, 'My Master^{-saww}! Turn (with Mercy) to every sinner from the sinners!'

وَ إِذَا صَاحَ الْوَرَشَانُ يَقُولُ إِنْ لَمْ تَغْفِرْ ذَنْبِي شَقِيتُ

And when the Wood pigeon shouts, it is saying, 'If You^{-azwj} don't Forgive my sins, I would be wretched!'

وَ إِذَا صَاحَ الشِّفْنَيْنُ يَقُولُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And when the 'Shifneyn' (bird of prey) shouts, it is saying, 'There is not strength except with Allah^{-azwj}, the Exalted, the Magnificent!'

وَ إِذَا صَاحَتِ النَّعَامَةُ يَقُولُ لَا مَعْبُودَ سِوَى اللَّهِ

And when the Ostrich shouts, it is saying, 'There is no Deity besides Allah^{-azwj}!'

وَ إِذَا صَاحَتِ الْخَطَّافَةُ فَإِنَّهَا تَقْرَأُ سُورَةَ الْحَمْدِ وَ تَقُولُ يَا قَابِلُ تَوْبَةِ التَّوَّابِينَ يَا اللَّهُ لَكَ الْحَمْدُ

And when the Hook shouts, it is reciting Surah Al Hamd, and it is saying, 'O Acceptor of repentance of the repenters! O Allah^{-azwj}, for You^{-azwj} is the Praise!'

وَ إِذَا صَاحَتِ الزَّرَافَةُ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

And when the Giraffe shouts, it is saying, 'There is no god except Allah^{-azwj} Alone!'

وَ إِذَا صَاحَ الْحَمَلُ يَقُولُ كَفَى بِالْمَوْتِ وَاِعْظَاءً

And when the lamb shouts, it is saying, 'Suffice with the death as a preaching!'

وَ إِذَا صَاحَ الْجَدْيُ يَقُولُ عَاجِلِي الْمَوْتِ ثَقُلْ ذَنْبِي وَ اِزْدَادَ

And when the kid (young goat) shouts, it is saying, 'Hasten the death for me! Heavy are my sins and are increasing!'

وَ إِذَا صَاحَ الْأَسَدُ يَقُولُ أَمْرُ اللَّهِ مُهِمٌّ مُهِمٌّ

And when the lion shouts (roars), it is saying, 'The Command of Allah^{-azwj} is important, important!'

وَ إِذَا صَاحَ النَّوْرُ يَقُولُ مَهْلًا مَهْلًا يَا ابْنَ آدَمَ أَنْتَ بَيْنَ يَدَيَّ مِنْ بَرِيٍّ وَ لَا يُرَى وَ هُوَ اللَّهُ

And when the bull shouts, it is saying, 'No! No, O son of Adam^{-as}! You are in front of the One^{-azwj} who sees and He^{-azwj} cannot be seen, and He^{-azwj} is Allah^{-azwj}!'

وَ إِذَا صَاحَ الْفَيْلُ يَقُولُ لَا يُعْنِي عَنِ الْمَوْتِ قُوَّةٌ وَلَا حِيلَةٌ

And when the elephant shouts, it is saying, 'Nothing avails from the death, neither strength nor any means!'

وَ إِذَا صَاحَ الْفَهْدُ يَقُولُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا اللَّهُ

And when the leopard shouts, it is saying, 'O Mighty! O Subduer! O Great! O Allah^{-azwj}!'

وَ إِذَا صَاحَ الْجَمَلُ يَقُولُ سُبْحَانَ مُدَلِّ الْجَبَّارِينَ سُبْحَانَهُ

And when the camel shouts, it is saying, 'Glorious is the Humiliator of the tyrants! Glory be to Him^{-azwj}!'

وَ إِذَا صَهَلَ الْفَرَسُ يَقُولُ سُبْحَانَ رَبِّنَا سُبْحَانَهُ

And when the horse shouts, it is saying, 'Glorious is our Lord^{-azwj}! Glory be to Him^{-azwj}!'

وَ إِذَا صَاحَ الذِّئْبُ يَقُولُ مَا حَفِظَ اللَّهُ لَنْ يَضِيعَ أَبَدًا

And when the wolf shouts, it is saying, 'Whatever Allah^{-azwj} Protects, will not be waster, ever!'

وَ إِذَا صَاحَ ابْنُ آوَى يَقُولُ الْوَيْلُ الْوَيْلُ لِلْمُذْنِبِ الْمُصِرِّ

And when the jackal shouts, it is saying, 'The woe! The woe is for the sinner, the persistent sinner!'

وَ إِذَا صَاحَ الْكَلْبُ يَقُولُ كَفَى بِالْمَعَاصِي دُلًّا

And when the dog shouts (barks), it is saying, 'Suffice with the disobedience as a disgrace!'

وَ إِذَا صَاحَ الْأَرْتَبُ يَقُولُ لَا تُهْلِكْنِي يَا اللَّهُ لَكَ الْحَمْدُ

And when the rabbit shouts, it is saying, 'Do not Destroy me, O Allah^{-azwj}! For You^{-azwj} is the Praise!'

وَ إِذَا صَاحَ النَّعْلَبُ يَقُولُ الدُّنْيَا دَارُ غُرُورٍ

And when the fox shouts, it is saying, 'The world is a house of deception!'

وَ إِذَا صَاحَ الْعَزَلُ يَقُولُ نَجِّنِي مِنَ الْأَذَى

And when the deer shouts, it is saying, 'Save me from the harm!'

وَ إِذَا صَاحَ الْكَرْكَدُّ يَقُولُ أَغْنِنِي وَ إِلَّا هَلَكْتُ يَا مَوْلَايَ

And when the rhinoceros shouts, it is saying, 'Help me or else I will be destroyed, O my Master^{-azwj}!'

وَ إِذَا صَاحَ الْإِبِلُ يَقُولُ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ حَسْبِيَ اللَّهُ

And when the camel shouts, it is saying, 'Allah^{-azwj} Suffices me and is the best Protector! Allah^{-azwj} Suffices me!'

وَ إِذَا صَاحَ النَّمِرُ يَقُولُ سُبْحَانَ مَنْ تَعَزَّزَ بِالْقُدْرَةِ سُبْحَانَهُ

And when the tiger shouts, it is saying, 'Glorious is the One^{-azwj} Who is enlightened by the Power! Glory be to Him^{-azwj}!'

وَ إِذَا سَبَّحَتِ الْحَيَّةُ تَقُولُ مَا أَشَقَى مَنْ عَصَاكَ يَا رَحْمَانُ

And when the snake glorifies, it is saying, 'How wretched is the one who disobeys You^{-azwj}, O Beneficent!'

وَ إِذَا سَبَّحَتِ الْعَقْرَبُ تَقُولُ الشَّرُّ شَيْءٌ وَحْشٌ

And when the scorpion glorifies, it is saying, 'The evil is a beastly thing!'

ثُمَّ قَالَ عَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَ لَهُ تَسْبِيحٌ يَحْمَدُ بِهِ رَبَّهُ

Then he^{-asws} said: 'Allah^{-azwj} has not Created anything except and there is a glorification for it praising it's Lord^{-azwj} with it!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ إِنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ.

Then he^{-asws} recited this Verse: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification. [17:44]**⁸

وَ فِي كِتَابِ نَفَاخَاتِ الْأَزْهَارِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ هَبَطَ عَلَيَّ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا فَسَيِّدُ الْبَشَرِ آدَمُ وَ سَيِّدُ الرُّومِ صُهَيْبٌ وَ سَيِّدُ فَارِسَ سَلْمَانَ وَ سَيِّدُ الْحَبَشِ بِلَالَ وَ سَيِّدُ الشَّجَرِ السِّدْرُ وَ سَيِّدُ الطَّيْرِ النَّسْرُ وَ سَيِّدُ الشُّهُورِ رَمَضَانُ وَ سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ وَ سَيِّدُ الْكَلَامِ الْعَرَبِيَّةُ وَ سَيِّدُ الْقُرْآنِ الْقُرْآنُ وَ سَيِّدُ الْقُرْآنِ سُورَةُ الْبَقَرَةِ.

And in the book 'Nafakhat Al Azhaar' –

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} heard my^{-asws} beloved Rasool-Allah^{-saww} saying: 'Jibraeel^{-as} came down unto me^{-saww} and said: 'O Muhammad^{-saww}! For everything there is a chief. The chief of the mortals (humans) is Adam^{-as}, and you^{-saww} are chief of the children of Adam^{-as}, and chief of the Romans is Suheyb, and chief of Persians is Salman^{-ra}, and chief of the Ethiopians is Bilal^{-ra}, and chief of the trees is the lotus, and chief of the birds is the eagle, and chief of the months is Ramazan, and chief of the days is the day of Friday, and chief of the speech is Arabic, and chief of the Arabic is the Quran, and chief of the Quran is Surah Al Baqarah"⁹

9- الْمَنَاقِبُ، تَفْسِيرُ التَّعَلُّبِيِّ قَالَ الصَّادِقُ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِمَا إِذَا صَاحَ النَّسْرُ قَالَ ابْنُ آدَمَ عِشْ مَا شِئْتَ آخِرُهُ الْمَوْثُ

⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 8

⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 9

(The book) 'Al Manaqib' – Tafseer Al Sa'alby,

'Al-Sadiq^{asws} said: 'Al-Husayn^{asws} Bin Ali^{asws}, may the Salawaat of Allah^{azwj} be upon both of them^{asws}, said: 'When the eagle shouts, it says, 'Son of Adam^{as}! Live for as long as your life, it's end is the death!'

وَ إِذَا صَاحَ الْعُرَابُ قَالَ إِنَّ فِي الْبُعْدِ مِنَ النَّاسِ أُنْسًا

And when the crow shouts, it says, 'In the remoteness from the people, there is comfort!'

وَ إِذَا صَاحَ الْفُنْبِرَةُ قَالَ اللَّهُمَّ الْعَنْ مُبْغِضِي آلِ مُحَمَّدٍ

And when the Skylark shouts, it says, 'O Allah^{azwj}! Curse the haters to Progeny^{asws} of Muhammad^{saww}!'

وَ إِذَا صَاحَ الْخُطَّافُ قَرَأَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ بَدَأَ الصَّالِينَ كَمَا بَدَأَهَا الْفَارِيُّ.

And when the hook recites, 'The Praise is for Allah^{azwj} Lord^{azwj} of the worlds, it extends (the word) 'Al-Zaleen' just as the reciters (of the Quran) are extending it"¹⁰

10 الْكَافِي، عَنْ أَبِي عَبْدِ اللَّهِ الْعَاصِمِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ أَبِيهِ أُسْبَاطِ بْنِ سَالِمٍ عَنْ سَالِمِ مَوْلَى أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ طَيْرٍ يُصَادُ إِلَّا بِرُكْبَةِ التَّسْبِيحِ وَ مَا مِنْ مَالٍ يُصَابُ إِلَّا بِتَرْكِ الرِّكَاءِ.

(The book) 'Al Kafi' – From Abu Abdullah Al Aasimy, from Ali Bin Al-Hassan Al Maysami, from Ali Bin Asbat, from his father Asbaat Bin Salim, from Salim, a slave of Aban who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a bird being hunted except it is due to its having neglect the glorification (of Allah^{azwj}); and there is no wealth being attained except by neglecting the Zakat"¹¹

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع أَوْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا طَلَعَتِ الشَّمْسُ يَوْمٌ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ وَ إِنَّ كَلَامَ الطَّيْرِ فِيهِ إِذَا لَقِيَ بَعْضُهُ بَعْضًا سَلَامٌ سَلَامٌ يَوْمَ صَالِحٍ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from one of his companions,

'From Abu Ja'far^{asws} or from Abu Abdullah^{asws} having said: 'The sun has not emerged on a day superior to the day of Friday, and that the speech of the birds during it, when they meet each other, is 'Salaam! Salaam on a righteous day!'¹²

12- الْإِكْتِسَافُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْنَا مَجْلِسَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ فَإِذَا نَحْنُ بَعْدَهُ مِنَ الْعَجَمِ فَسَلَّمُوا عَلَيْهِ فَقَالُوا جَنَّاتِكَ لَسَأَلْنَاكَ عَنْ سِتِّ خِصَالٍ فَإِنْ أَنْتَ أَحْبَبْتَنَا أَمَّنَّا وَ صَدَّقْنَا وَ إِلَّا كَذَّبْنَا وَ جَحَدْنَا

(The book) 'Al Ikhtisas' –

From Ibn Abbas who said, 'We attended a gathering of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the Salawaat of Allah^{azwj} and His^{azwj} Greeting be upon him^{asws}, and there, we were with a number

¹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 10

¹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 11

¹² Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 12

of non-Arabs. They greeted unto him^{-asws}. They said, 'We have come to you^{-asws} to ask you^{-asws} about six characteristics. If you^{-asws} were to inform us, we shall believe and ratify, or else we shall belie and reject!'

فَقَالَ عَلِيٌّ ع سَلُوا مُتَفَقِّهِينَ وَ لَا تَسْأَلُوا مُتَعَتِّبِينَ

Ali^{-asws} said: 'Ask as understanding ones and do not ask as obstinate ones'.

قَالُوا أَخْبِرْنَا مَا يَقُولُ الْفَرَسُ فِي صَهِيلِهِ وَ الْحِمَارُ فِي نَيْبِهِ وَ الدَّرَاجُ فِي صِيَاغِهِ وَ الْفُنْبُرَةُ فِي صَفِيرِهَا وَ الدِّبْكُ فِي نَعِيْقِهِ وَ الضَّفْدَعُ فِي نَقِيْقِهِ

They said, 'Inform us, what does the horse say during its neighing, and the donkey in its braying, and the pheasant during its shouting, and the Skylark during its whistling, and the rooster during its croaking, and the frog during its croaking'.

فَقَالَ عَلِيٌّ ع إِذَا التَّقَى الْجُنْعَانِ وَ مَشَى الرَّجَالُ إِلَى الرَّجَالِ بِالسُّيُوفِ يَرْفَعُ الْفَرَسُ رَأْسَهُ فَيَقُولُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ وَ يَقُولُ الْحِمَارُ فِي نَيْبِهِ اللَّهُمَّ الْعَنِ الْعَشَّارِينَ وَ يَقُولُ الدِّبْكُ فِي نَعِيْقِهِ بِالْأَسْحَارِ اذْكُرُوا اللَّهَ يَا غَافِلِينَ

Ali^{-asws} said: 'When the two parties meet (in battle), and the men (infantry) walk to them men with the swords, the horse raises its head and says, 'Glorious is the King, the Holy!' And the donkey says in its braying, 'O Allah^{-azwj}! Curse the tax collectors!' And the rooster says in its croaking says at pre-dawn, 'Remember Allah^{-azwj}, O heedless ones!'

وَ يَقُولُ الضَّفْدَعُ فِي نَقِيْقِهِ سُبْحَانَ الْمَعْبُودِ فِي حُجِّ الْبَحَارِ وَ يَقُولُ الدَّرَاجُ فِي صِيَاغِهِ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى وَ يَقُولُ الْفُنْبُرَةُ فِي صَفِيرِهَا اللَّهُمَّ الْعَنِ مُبْغِضِي آلِ مُحَمَّدٍ

And the frog says in its croaking, 'Glorious is the Deity in the depths of the oceans!' And the pheasant says in its shouting, 'The Beneficent is even upon the Throne!' And the Skylark says in its whistling, 'O Allah^{-azwj}! Curse the haters of the Progeny^{-asws} of Muhammad^{-sawww}!'

قَالَ فَقَالُوا آمَنَّا وَ صَدَّقْنَا وَ مَا عَلَى وَجْهِ الْأَرْضِ مَنْ هُوَ أَعْلَمُ مِنْكَ

He (Ibn Abbas said), 'They said, 'We believe, and we ratify, and there is no one upon the surface of the earth who is more knowledgeable than you^{-asws} are!'

فَقَالَ ع أَلَا أُفِيدُكُمْ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: 'Shall I^{-asws} benefit you all!?' They said, 'Yes, O Amir Al-Momineen^{-asws}!'

فَقَالَ إِنَّ لِلْفَرَسِ فِي كُلِّ يَوْمٍ ثَلَاثَ دَعَوَاتٍ مُسْتَجَابَاتٍ يَقُولُ فِي أَوَّلِ نَهَارِهِ اللَّهُمَّ وَسِّعْ عَلَيَّ سَبِيْدِي الرَّزْقِ وَ يَقُولُ فِي وَسْطِ النَّهَارِ اللَّهُمَّ اجْعَلْنِي أَحَبَّ إِلَى سَبِيْدِي مِنْ أَهْلِهِ وَ مَالِهِ وَ يَقُولُ فِي آخِرِ نَهَارِهِ اللَّهُمَّ ارْزُقْ سَبِيْدِي عَلَى ظَهْرِي الشَّهَادَةَ.

He^{-asws} said: 'For the horse, during each day, there are three supplications being Answered. It says in the beginning of the day, 'O Allah^{-azwj}! Expand the sustenance upon my master!' And it says in the middle of the day, 'O Allah^{-azwj}! Make me to be more beloved to my master than his family, and his

wealth'. And it says at the end of the it's day, 'O Allah^{-azwj}! Grace my master the martyrdom upon my back!"¹³

13- الإِيْحِيْصَاصُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى وَ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَاصِحًا كَانَ لِرَجُلٍ مِنَ الْأَنْصَارِ فَلَمَّا اسْتَنَّ قَالَ بَعْضُ أَهْلِهِ لَوْ نَحَرْتُمُوهُ

(The book) 'Al Ikhtisas' – From Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Al-Hassan in Fazzal, from Al-Hassan Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Abdullah^{-asws} having said: 'There was a water-drawing camel for a man from the Helpers. When it was old, one of his family members said, 'If you could slaughter it!'

فَجَاءَ الْبَعِيرُ إِلَى رَسُولِ اللَّهِ ص فَجَعَلَ يَبْعَثُ رَسُوْلُ اللَّهِ ص إِلَى صَاحِبِهِ فَلَمَّا جَاءَ قَالَ لَهُ النَّبِيُّ إِنَّ هَذَا يَزْعُمُ أَنَّهُ كَانَ لَكُمْ شَاتًا حَتَّى إِذَا هَرِمَ وَ إِنَّهُ قَدْ نَفَعَكُمْ وَ إِنَّكُمْ أَرَدْتُمْ نَحْرَهُ

The camel came to Rasool-Allah^{-saww} and went on to froth (at the mouth grumbling). Rasool-Allah^{-saww} for its owner. When he came, the Prophet^{-saww} said to him: 'This one claims that it was for you when a youth, until when it is old, and it has benefitted you all, and you are intending to slaughter it!'

فَقَالَ صَدَقَ فَقَالَ لَا تُنَحِرُوهُ وَ دَعُوهُ.

He said, 'You^{-saww} speak the truth'. He^{-saww} said: 'Do not slaughter it and leave it!"¹⁴

14- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ قَالَ: خَرَجْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِلَى مَكَّةَ فَلَمَّا دَخَلْنَا الْأَبْوَاءَ كَانَ عَلَى رَاحِلَتِي وَ كُنْتُ أُمَشِي فَوَاقِي عَنَّمَا وَ إِذَا نَعَجَةٌ قَدْ تَخَلَّفَتْ عَنِ الْعَنَمِ وَ هِيَ تَنْعُو نُعَاءً شَدِيدًا وَ تَلْتَفِتُ وَ إِذَا رِحْلَةٌ حَلَفَهَا تَنْعُو وَ تَشْتَدُّ فِي طَلِبِهَا فَلَمَّا قَامَتِ الرِّحْلَةُ نَعَتِ النَّعْجَةُ فَتَبِعَتْهَا الرِّحْلَةُ

And from him, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Abdul Rahman Bin Hammad, from Muhammad Bin Al-Hassan Bin Abu Khalid who said,

'I went out with Ali^{-asws} Bin Al-Husayn^{-asws} to Makkah. When we entered Al-Abwa, he^{-asws} was upon his^{-asws} ride and I was walking, we came across sheep, and there, a sheep had fallen behind from (rest of the) sheep, and it was bleating with intense bleating, and I turned around, and there was an ewe was behind it, bleating, and was intensely in its pursuit. When the ewe paused, the sheep bleated, and the ewe followed it.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا عَبْدَ الْعَزِيزِ أَ تَدْرِي مَا قَالَتِ النَّعْجَةُ قُلْتُ لَا وَ اللَّهُ مَا أَدْرِي

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O Abdul Aziz! Do you know what the sheep said?' I said, 'No, by Allah^{-azwj}! I don't know'.

قَالَ فَإِنَّمَا قَالَتِ الْحَقِي بِالْعَنَمِ فَإِنَّ أُحْتَهَا عَامَ الْأَوَّلِ تَخَلَّفَتْ فِي هَذَا الْمَوْضِعِ فَأَكَلَهَا الدَّبْتُ.

¹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 13

¹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 14

He^{-asws} said: 'It said, 'Join up with the flock!' Her sister had lagged behind last year in this place and the wolf had devoured her".¹⁵

15- الإِكْتِسَاصُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الدِّئَابَ جَاءَتْ إِلَى رَسُولِ اللَّهِ ص تَطْلُبُ أَرْزَاقَهَا فَقَالَ لِأَصْحَابِهِ إِنَّ شِئْتُمْ صَالِحَتَهَا عَلَى شَيْءٍ تَخْرِجُوهُ إِلَيْهَا وَ لَا تَزْرَأُوا مِنْ أَمْوَالِكُمْ شَيْئاً وَ إِنَّ تَرَكْتُمُوهَا تَعْدُوا وَ عَلَيْكُمْ حِفْظُ أَمْوَالِكُمْ

(The book) 'Al Ikhtisas' – From Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Al-Hassan Bin Fazzal, from Al-Hassan Bin Fazza', from Abdullah Bin Bukeyr, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'A wolf came to Rasool-Allah^{-sawww} seeking it's sustenance. He^{-sawww} said to his^{-sawww} companions: 'If you like, you can reconcile with it upon something you can bring out to it, and not reduce anything from your wealth, and if you were to leave it, it would be inimical and it would be upon you to protect your wealth!'

قَالُوا بَلْ نَتْرُكُهَا كَمَا هِيَ تُصِيبُ مِنَّا مَا أَصَابَتْ وَ نَمْنَعُهَا مَا اسْتَطَعْنَا.

They said, 'But, we shall leave it like what it is. It can attain from us what it attains, and we shall prevent is what we can".¹⁶

16- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بَشْرِ وَ إِبْرَاهِيمَ ابْنَيْ مُحَمَّدٍ عَنْ أَبِيهِمَا عَنْ حُمْرَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ قَاعِدًا فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذَا جَاءَتْهُ طَيِّبَةٌ فَصَبَّصَتْ عِنْدَهُ وَ صَرَبَتْ بِيَدَيْهَا فَقَالَ أَبُو مُحَمَّدٍ ع أَ تَدْرُونَ مَا تَقُولُ هَذِهِ الطَّيِّبَةُ قَالُوا لَا

And from him, from Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Bishr and Ibrahim, two sons of Muhammad, from their father, from Humran,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, 'He^{-asws} was seated among a group of his^{-asws} companions when a deer came over. It wagged its tail in his^{-asws} presence and struck with its hands (forelegs). Abu Muhammad^{-asws} said: 'Do you know what this deer is saying?' They said, 'No!'

قَالَ تَزْعُمُ هَذِهِ الطَّيِّبَةُ أَنَّ فُلَانًا بَنَ فُلَانٍ رَجُلًا مِنْ قُرَيْشٍ اصْطَادَ خِشْفًا لَهَا فِي هَذَا الْيَوْمِ وَ إِنَّمَا جَاءَتْ أَنْ أَسْأَلَهُ أَنْ يَصَعَ الخِشْفَ بَيْنَ يَدَيْهَا فَتُرْضِعُهُ

He^{-asws} said: 'This deer is alleging that so and so, son of so and so, a man from Quraysh has hunted a fawn of hers during this day, and rather she has come to ask him to place the fawn in front of her so she can feed it'.

ثُمَّ قَالَ أَبُو مُحَمَّدٍ ع لِأَصْحَابِهِ قُومُوا بِنَا فَقَامُوا بِأَجْمَعِهِمْ فَأَنْوَهُ فَخَرَجَ إِلَيْهِمْ فَقَالَ لِأَبِي مُحَمَّدٍ فِدَاكَ أَبِي وَ أُمِّي مَا جَاءَ بِكَ

Then Abu Muhammad^{-asws} said to his^{-asws} companions: 'Arise with us!' They stood up altogether. They came to him, and he came out to them. He said to Abu Muhammad^{-asws}, 'May my father and my mother be your^{-asws} ransom! What made you^{-asws} come?'

فَقَالَ أَسْأَلُكَ بِحَقِّي عَلَيْكَ إِلَّا أَخْرَجْتَ إِلَيَّ الخِشْفَ الَّذِي اصْطَدَّهَا الْيَوْمَ فَأَخْرَجَهَا فَوَضَعَهَا بَيْنَ يَدَيَّ فَأَرْضِعَنِيهَا

¹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 15 a

¹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 15 b

He^{-asws} said: 'I^{-asws} ask you by my^{-asws} right upon you, only bring out the few to me^{-asws} which you have hunted it today!' He brought it out and placed it in front of its mother. She fed it.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَسْأَلُكَ يَا فُلَانُ لَمَّا وَهَبْتَ لَنَا الْخَيْشَفَ قَالَ قَدْ فَعَلْتُ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} ask you, O so and so, if you could gift the fawn to us!' He said, 'I have done so!'

فَأَرْسَلَ الْخَيْشَفَ مَعَ الطَّيْبَةِ فَمَضَتْ الطَّيْبَةُ فَبَصَبَتْ وَ حَرَّكَتْ ذَنْبَهَا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ تَذَرُونَ مَا قَالَتِ الطَّيْبَةُ قَالُوا لَا

He^{-asws} sent the fawn with the deer. The deer went and tapped it's forelegs and moved (wagged) it's tail. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Do you know what the deer said?' They said, 'No'.

قَالَ قَالَتْ رَدَّ اللَّهُ عَلَيْكُمْ كُلَّ غَائِبٍ لَكُمْ وَ عَفَّرَ لِعَلِيٍّ بْنِ الْحُسَيْنِ كَمَا رَدَّ عَلَيَّ وَلَدِي.

He^{-asws} said: 'It said, 'May Allah^{-azwj} Return to you all hidden (lost) things to you and Forgive for Ali^{-asws} Bin Al-Husayn^{-asws} just as he^{-asws} has returned my child to me''.¹⁷

17- نَوَادِرُ الرَّوْانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ أَنَّ أَبَا ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ تَمَعَكَ فَرَسُهُ ذَاتَ يَوْمٍ فَحَمَحَمَ فِي تَمَعِكِهِ فَقَالَ أَبُو ذَرِّ هِيَ حَسْبُكَ الْآنَ فَقَدْ اسْتُجِيبَ لَكَ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Abu Zarr Al-Ghifary^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, one day his^{-ra} horse wallowed, and neighed softly during its wallowing (in the soil). Abu Zarr^{-ra} said, 'It suffices you now, for it has been Answered for you!'

فَاسْتَرْجَعَ الْقَوْمُ وَ قَالُوا حَوْلَطَ أَبُو ذَرِّ فَقَالَ لِلْقَوْمِ مَا لَكُمْ قَالُوا نُكَلِّمُ بَيْمَةً مِنَ الْبَهَائِمِ

The people exclaimed 'We are from Allah^{-azwj} and are returning to Him^{-azwj}', and they said, 'Abu Zarr^{-ra} is mixed up (senile)!' He^{-ra} said to the people, 'What is the matter with you all?' They said, 'You^{-ra} are talking to a beast from the beasts'.

فَقَالَ أَبُو ذَرِّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ إِذَا تَمَعَكَ الْفَرَسُ دَعَا بِدَعْوَتَيْنِ فَيَسْتَجَابُ لَهُ يَقُولُ اللَّهُمَّ اجْعَلْنِي أَحَبَّ مَالِهِ إِلَيْهِ وَ الدَّعْوَةُ الثَّانِيَةُ اللَّهُمَّ ارْزُقْهُ عَلَى ظَهْرِي الشَّهَادَةَ وَ دَعْوَتَاهُ مُسْتَجَابَتَانِ.

Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, 'I^{-ra} heard Rasool-Allah^{-saww} saying: 'When the horse wallows (in the ground), it is supplicating with two supplications, and it is Answered for it. It says, 'O Allah^{-azwj}! Make me to be the most beloved of his wealth to him'. And the second supplication is, 'O Allah^{-azwj}! Grace him the martyrdom upon my back, and both of its supplications are Answered''.¹⁸

18- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ نَادَتِ الطَّيْرُ الطَّيْرَ وَ الْوَحْشُ الْوَحْشَ وَ السَّبَاعُ السَّبَاعَ سَلَامٌ عَلَيْكُمْ هَذَا يَوْمٌ صَالِحٌ.

And by this chain, said,

¹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 16

¹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 17

'Rasool-Allah^{-saww} said: 'Whenever it is the day of Friday, the bird by bird calls out, and the beast by beast, and the lion by lion, 'Greetings be to you all! This is a righteous day''.¹⁹

19- تَمَجُّجُ الْبَلَاغَةِ، مِنْ حُطْبَةِ أَمِيرِ الْمُؤْمِنِينَ ع فِي صِفَةِ عَجِيبِ خَلْقِ أَصْنَافٍ مِنَ الْحَيَوَانَ وَ لَوْ فَكَّرُوا فِي عَظِيمِ الْقُدْرَةِ وَ جَسِيمِ النِّعْمَةِ لَرَجَعُوا إِلَى الطَّرِيقِ وَ خَافُوا عَذَابَ الْحَرِيقِ وَ لَكِنَّ الْقُلُوبَ عَلِيلَةٌ وَ الْبَصَائِرُ مَدْخُولَةٌ

(The book) 'Nahj Al Balagah' –

'From a sermon of Amir Al-Momineen^{-asws} in describing the wonderous creation of a variety of the animals: 'And if they were to think regarding the magnificence of the Power and immense bounties, they would return to the path and fear the burning Punishment, but the hearts are sick, and the sights are dim.

أَلَا يَنْظُرُونَ إِلَى صَغِيرٍ مَا خَلَقَ كَيْفَ أَحْكَمَ خَلْقَهُ وَ أَنْعَمَ تَرْكِيْبَهُ وَ فَلَقَ لَهُ السَّمْعَ وَ الْبَصَرَ وَ سَوَّى لَهُ الْعَظْمَ وَ الْبَشَرَ أَنْظَرُوا إِلَى التَّمَلُّعِ فِي صِغَرِ جُثَّتِهَا وَ لَطَافَةِ هَيْئَتِهَا

Are they not looking at the small of what He^{-azwj} has Created, how Wise is its creation, and intricate are its installations, and He^{-azwj} has Split the hearing and the sight for it and has Evened the bones and the skin for it. Look at the ant in the smallness of its body and the delicateness of its form!

لَا تَكَادُ تُنَالُ بِلِحْظِ الْبَصَرِ وَ لَا بِمُسْتَدْرِكِ الْفِكْرِ كَيْفَ دَبَّتْ عَلَى أَرْضِهَا وَ ضَنَّتْ عَلَى رِزْقِهَا تَنْفُلُ الْحَبَّةَ إِلَى جُحْرِهَا وَ تُعِدُّهَا فِي مُسْتَقَرِّهَا تُجْمَعُ فِي حَرِّهَا لِيَرُدَّهَا وَ فِي وُزُوْدِهَا لِصَدْرِهَا مَكْمُولَةٌ بِرِزْقِهَا مَرْزُوقَةٌ بِرَفَقِهَا لَا يُغْفِلُهَا الْمَنَانُ وَ لَا يَحْرِمُهَا الدِّيَانُ وَ لَوْ فِي الصَّمَا الْيَابِسِ وَ الْحَجَرِ الْجَامِسِ

It can almost not be attained by a glance of the eye, nor are the thoughts aware of it. How it crawls upon its ground and leaps upon its sustenance, transferring the seed to its chamber and leaves it in its dwelling, collecting in its heat (summer) for its cold (winter), and during its strength for its weakness. It is guaranteed of its sustenance and Graced by its fitness. The Benefactor is not Heedless of it nor does the Judge Deprive it, and even if it were to be in a dry rock or the fixed stone.

وَ لَوْ فَكَّرْتَ فِي بَحَارِي أَكْلِهَا وَ فِي عُلوِّهَا وَ سُفْلِهَا وَ مَا فِي الْجَوْفِ مِنْ شَرَّاسِيفِ بَطْنِهَا وَ مَا فِي الرَّأْسِ مِنْ عَيْنِهَا وَ أُذُنِهَا لَقَضَيْتَ مِنْ خَلْقِهَا عَجَبًا وَ لَقَيْتَ مِنْ وَصْفِهَا تَعَبًا

And if you were to think regarding the flow of its feed and in its upper part and its lower part, and what is in the interior from the rib cartilages of its belly and what is in the head, from its eyes and its ears, you would judge a wonder from its creation, and would be too exhausted from describing it.

فَتَعَالَى الَّذِي أَقَامَهَا عَلَى قَوَائِمِهَا وَ بَنَاهَا عَلَى دَعَائِمِهَا لَمْ يَشْرِكْهُ فِي فِطْرَتِهَا فَاطِرٌ وَ لَمْ يُعْنِهِ فِي خَلْقِهَا قَادِرٌ

Exalted is the One^{-azwj} Who Established it upon its pillars (legs) and Built it upon its structure. No origination had participated with Him^{-azwj} is originating it, and no power had assisted Him^{-azwj} Creating it.

وَ لَوْ ضَرَبْتَ فِي مَذَاهِبِ فِكْرِكَ لِتَبْلُغَ عَايَاتِهِ مَا دَلَّتْكَ الدَّلَالَةُ إِلَّا عَلَى أَنَّ فَاطِرَ التَّمَلُّعِ هُوَ فَاطِرُ النُّحْلَةِ لِذَقِيقِ تَفْصِيلِ كُلِّ شَيْءٍ وَ غَامِضِ اخْتِلَافِ كُلِّ حَيٍّ وَ مَا الْجَلِيلُ وَ اللَّطِيفُ وَ التَّقِيْلُ وَ الْحَقِيْفُ وَ الْعَوِيُّ وَ الضَّعِيْفُ فِي خَلْقِهِ إِلَّا سَوَاءً

¹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 18

And if you were to strike in the doctrines of your thoughts, you would reach to its peak what the evidence(s) would only point you upon that the Origination of the ant, He^{-azwj} is the Originator of the palm tree, due to the detailed intricacies of all things, and the different mysteries of all living beings, and what is the majestic and the subtle, and the heavy and the light, and the strong and the weak in its creation, is only the same One.

كَذَلِكَ السَّمَاءُ وَالْهَوَاءُ وَالرِّيَاحُ وَالْمَاءُ فَاَنْظُرْ إِلَى السَّمْسِ وَالْقَمَرِ وَالنَّبَاتِ وَالشَّجَرِ وَالْمَاءِ وَالْحَجَرِ وَالاخْتِلَافِ هَذَا اللَّيْلِ وَالنَّهَارِ وَتَعَجُّرِ هَذِهِ
الْبَحَارِ وَكَثْرَةِ هَذِهِ الْجِبَالِ وَطُولِ هَذِهِ الْقِيَالِ وَتَفَرُّقِ هَذِهِ اللُّغَاتِ وَالْأَلْسِنِ الْمُخْتَلِفَاتِ

Like that are the sky, and the air, and the winds, and the water. Look at the sun, and the moon, and the vegetation, and the tree, and the water, and the rocks, and interchange of this night and the day, and bursting of these oceans, and the plentiful-ness of these mountains, and the length of these peaks, and diversity of these languages, and the different tongues.

فَالْوَيْلُ لِمَنْ جَحَدَ الْمُؤَدِّرَ وَانْكَرَ الْمُؤَدِّرَ زَعَمُوا أَنَّهُمْ كَالنَّبَاتِ مَا لَهُمْ زَارِعٌ وَلَا لِاخْتِلَافِ صُوَرِهِمْ مَانِعٌ وَلَا لِمَنْ يَلْجَأُوا إِلَى حُجَّةٍ فِيمَا ادَّعَوْا وَلَا لِتَحْقِيقِ لِمَا
أُوْعِدُوا وَهَلْ يَكُونُ بِنَاءٌ مِنْ غَيْرِ بَانٍ أَوْ جِنَايَةٌ مِنْ غَيْرِ جَانٍ

So, woe be unto the one who rejects the Determiner and denies the Manager. They are alleging that these are like the vegetation not having any farmer for them, nor is there any Maker of these different images, and they are not sheltering to any argument regarding what they are claiming, nor any research to what they have heard; and can there happen to be a building from without there being a builder, or an offence without there being an offender?

وَإِنْ شِئْتَ قُلْتَ فِي الْجَرَادَةِ إِذْ خَلَقَ لَهَا عَيْنَيْنِ حَمْرَاوَيْنِ وَأَسْرَجَ لَهَا حَدَقَتَيْنِ قَمْرَاوَيْنِ وَجَعَلَ لَهَا السَّمْعَ الْخَفِيَّ وَفَتَحَ لَهَا الْفَمَ السَّوِيَّ وَجَعَلَ لَهَا الْحِيسَ
الْقَوِيَّ وَنَابَيْنِ بَيْمَا تَفْرِضُ وَمَنْجَلَيْنِ بَيْمَا تَقْبِضُ

And if you so desire, you can say (reflect) regarding the locust when two red eyes have been Created for it, and two moon-lit pupils have been lighted for it, and hidden ears have been Made to be for it, and even mouth has been opened up for it, and the strong perceptions have been Made for it, and two front-teeth to saw with, and two claws to grab with these.

يَرْهَبُهَا الرُّزَّاءُ فِي زَرْعِهِمْ وَلَا يَسْتَطِيعُونَ دَفْعًا وَلَا أَجْلَبُوا بِمَجْمَعِهِمْ حَتَّى تَرِدَ الْحَرْثَ فِي نَزْوَاتِهَا وَتُقْضَى مِنْهُ شَهَوَاتُهَا وَخَلْفُهَا كُلُّهُ لَا يُكُونُ إِصْبَعًا مُسْتَدِيرَةً

The farmers dread them regarding their farms, and they are not able upon repelling them, and even if they were to pull (their efforts) together, until they (locusts) return the farm in their attach and fulfil their desires from it, and (even though) their whole body does not happen to be (like) a thin finger.

فَتَبَارَكَ اللَّهُ الَّذِي يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَيُعْزِرُ لَهُ خَدًّا وَوَجْهًا وَيُلْقِي بِالطَّاعَةِ إِلَيْهِ سَلْمًا وَضَعْفًا وَيُعْطِي لَهُ الْقِيَادَ رَهْبَةً
وَخَوْفًا

Blessed is Allah^{-azwj} Who, **perform Sajdah, ones in the skies and the earth, willingly and unwillingly, [13:15]**, and fold to Him^{-azwj}, cheek and face, and submit to Him^{-azwj} with the obedience, in strength and the weakness, and give to Him^{-azwj} the control, in dread and fear.

فَالطَّيْرُ مُسَخَّرَةٌ لِأَمْرِهِ أَحْصَى عَدَدَ الرِّيشِ مِنْهَا وَالنَّفْسَ وَارْزَى قَوَائِمَهَا عَلَى النَّدَى وَالْيَبْسِ قَدَّرَ أَقْوَاتَهَا وَأَحْصَى أَجْنَاسَهَا فَهَذَا عُرَابٌ وَهَذَا غَفَابٌ
وَ هَذَا حَمَامٌ وَ هَذَا نَعَامٌ دَعَا كُلَّ طَيْرٍ بِاسْمِهِ وَ تَكْفَلُ بِرِزْقِهِ

The bird is Subdued to His^{-azwj} Command. He^{-azwj} Keeps count of the number of the feathers from it, and the breaths, and Causes it's feet to be upon the wet and the dry. He^{-azwj} has Determined it's subsistence and Counts it's species. So this is a crow, and this is an eagle, and this is a pigeon, and this is an ostrich, Calling each bird by its name and Guarantees it's sustenance.

وَأَنْشَأَ السَّحَابَ الثِّقَالَ فَأَهْطَلَ بِحَمَلِهَا وَ عَدَّدَ قِسَمَهَا فَبَلَ الْأَرْضَ بَعْدَ جُفُوفِهَا وَ أَخْرَجَ نَبْتَهَا بَعْدَ جُدُوبِهَا.

And He^{-azwj} Grew the thick clouds and Scattered them and Numbered their types. He^{-azwj} Moistened the earth after it's dryness and Extracted it's vegetation after it's bareness".²⁰

20- الشَّهَابُ، قَالَ رَسُولُ اللَّهِ ص لَوْ تَعَلَّمُ الْبَهَائِمُ مِنَ الْمَوْتِ مَا يَعْلَمُ ابْنُ آدَمَ مَا أَكَلْتُمْ سَمِينًا.

Al Shihab,

'Rasool-Allah^{-saww} said: 'If the beasts knew from the death what the son of Adam^{-as} knows, you would not eat a fat one'.²¹

أن البهائم لو علمت بالموت لم تأكل و لم تشرب فكانت تهزل و ابن آدم يأكل و يشرب و يعلم أنه غدا ميت و فائدة الحديث إعلام أن البهائم الخرس لو علمت الموت لما سمعت بالرتوع في المراتع و لأمسكت عن الرعي.

Note: *The beasts, if they had known of the death, they would have not eaten and would not have drunk (a lot), and it would be mockery as the son of Adam^{-as} eats and drinks and (although) he knows that he will be dead tomorrow; and a benefit of the Hadeeth is, know that the beasts are mute, if they had known the death, they would not have fattened with the grazing from the patures and would have restrained from the grazing.*

21- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يُصَادُ مِنَ الطَّيْرِ إِلَّا مَا ضَيَّعَ النَّسِيخَ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha,

'From Abu Abdullah^{-asws} having said: 'Nothing is hunted from the birds except what had wasted the glorification (of Allah^{-azwj})'.²²

22- أَصْلٌ قَدِيمٌ مَنُقُولٌ مِنْ حِطِّ التَّلْعُكِيِّ رَحِمَهُ اللَّهُ قَالَ أَحَبْرِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ حَبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ مَوْلَى لِلْفَمِيِّينَ قَدْ أَحَبْرِي عَمَّنْ أَحَبْرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِرَسُولِ اللَّهِ ص يَا مُحَمَّدُ أَحَبْرِي مَا يَقُولُ الْحِمَارُ فِي تَحِيَّهِ وَ مَا يَقُولُ الْفَرَسُ فِي صَهِيلِهِ وَ مَا يَقُولُ الدَّرَاجُ فِي صَوْتِهِ وَ مَا يَقُولُ الْفُنْبِرَةُ فِي صَوْتِهَا وَ مَا يَقُولُ الضَّفْدَعُ فِي تَقِيَّهِ وَ مَا يَقُولُ الْمُدْهُدُ فِي صَوْتِهِ

And ancient original transmitted from the handwriting of Al Tal'akburi, may Allah^{-azwj} have Mercy on him, said, 'I was informed by Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin muhammad Bin Isa, from Musa Bin Al Wasim, from Al-Hassan Bin Mahboub, from Ali Bin Riab, from a slave of the people of Qum, 'I have been informed from the one who had informed him,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A man from the Jews said to Rasool-Allah^{-saww}, 'O Muhammad^{-saww}! Inform me what the donkey says during its braying, and what the horse

²⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 19

²¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 20

²² Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 21

says during its neighing, and what the pheasant says during its shouting, and what the Skylark says in its voice, and what the frog says during its croaking, and what the hoopoe says in its voice’.

قَالَ فَاطْرَقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَعِدْ عَلَيَّ يَا يَهُودِيَّ

He^{-asws} said: ‘Rasool-Allah^{-sawww} lowered his^{-sawww} head, then said: ‘Call Ali^{-asws}, O Jew!’

قَالَ فَأَعَادَ فَقَالَ رَسُولُ اللَّهِ ص أَمَّا الْحِمَارُ فَيَبْعَثُ الْعَشَارَ وَ أَمَّا الْفَرَسُ فَيَقُولُ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ وَ أَمَّا الدُّرَّاجُ فَيَقُولُ الرَّحْمَنُ عَلَيَّ الْعَرْشِ اسْتَوَى وَ أَمَّا الدِّيْبُكُ فَيَقُولُ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

He^{-asws} said: ‘He^{-asws} was called. He^{-asws} said: ‘(O) Rasool-Allah^{-sawww}! As for the donkey, it curses the tax collectors; and as for the horse, it says, ‘The Kingdom is for Allah^{-azwj} the One, the Subduer!’; and as for the pheasant, it says, ‘The Beneficent is even upon the Throne!’; and as for the rooster, it says, ‘Glorious! Holy is Lord^{-azwj} of the Angels and the Spirit!’

وَ أَمَّا الضَّفْدَعُ فَيَقُولُ اذْكُرُوا اللَّهَ يَا غَافِلِينَ وَ أَمَّا الْهُدْهُدُ فَيَقُولُ رَحِمَكَ اللَّهُ يَا دَاوُدُ يَعْنِي سُلَيْمَانَ بْنَ دَاوُدَ وَ أَمَّا الْقُنْبُرَةُ فَيَقُولُ لَعَنَ اللَّهُ مَنْ يُبْعِضُ أَهْلَ بَيْتِ رَسُولِ اللَّهِ ص.

And as for the frog, it says, ‘Remember Allah^{-azwj}, O heedless ones!’; and as for the hoopoe, it says, ‘May Allah^{-azwj} have Mercy on you^{-as}, O Dawood^{-as}’ – meaning Suleyman Bin Dawood^{-as}; and as for the Skylark, it says, ‘May Allah^{-azwj} Curse the one hating People^{-asws} of the Household of Rasool-Allah^{-sawww}!’²³

23 الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ إِثْمًا سُمِّيَتْ الْوَحْشُ لِأَنَّهَا اسْتَوْحِشَتْ مِنْ آدَمَ يَوْمَ هُبُوطِهِ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim –

‘But rather ‘Al-Wahsh’ (loneliness) has been named because there was loneliness from Adam^{-as} on the day of his^{-as} descent’²⁴

24- الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبَ، رَوَى أَبُو بَكْرٍ الشَّيْرَازِيُّ بِالْإِسْنَادِ عَنْ مُقَاتِلِ بْنِ مُحَمَّدٍ بْنِ الْحَنْفِيَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ تَعَالَى إِنَّا عَرَضْنَا الْأَمَانَةَ عَرَضَ اللَّهِ أَمَانَتِي عَلَى السَّمَاوَاتِ السَّبْعِ بِالتَّوَابِ وَ الْعِقَابِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by Abu Bakr Al Shirazi, by the chain from Muwatil, from Muhammad Bin Al Hanafiyya,

‘From Amir Al-Momineen^{-asws} regarding Words of the Exalted: **Surely, We Presented the Entrustment to the skies, and the earth [33:72]**, said: ‘Allah^{azwj} Presented my^{asws} Trust to the seven skies with the Reward and the Punishment, so they said, ‘Our Lord^{azwj}! We will not bear it with the Reward and the Punishment, but we will bear it without Reward and Punishment’.

فَقُلْنَا رَبَّنَا لَا تَحْمِلْنَا بِالتَّوَابِ وَ الْعِقَابِ وَ لَكِنَّهَا تَحْمِلُهَا بِلَا تَوَابٍ وَ لَا عِقَابٍ وَ إِنَّ اللَّهَ عَرَضَ أَمَانَتِي وَ وَلا تَتِي عَلَى الطُّيُورِ فَأَوَّلُ مَنْ آمَنَ بِهَا الْبِرَّاءَةُ الْبَيْضُ وَ الْقَنَابُزُ وَ أَوَّلُ مَنْ جَحَدَهَا الْبُومُ وَ الْعَنْقَاءُ

²³ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 22

²⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 23

And Allah^{azwj} Presented my^{asws} Trust and my^{asws} Wilayah to the birds, so the first one who believed in it were the hawks and the bluebirds, and the first ones of the birds who fought against it were the owls and the phoenix.

فَأَمَّا الْبُؤْمُ فَلَا تَقْدِرُ أَنْ تَظْهَرَ بِالنَّهَارِ لِبُغْضِ الطَّيْرِ لَهَا وَ أَمَّا الْعَنْقَاءُ فَعَابَتْ فِي الْبِحَارِ لَا تُرَى

As for the owls, it does not have the ability to appear during the day due to the hatred of the birds against it. And as for the phoenix, it had disappeared in the sea and cannot be seen.

وَ إِنَّ اللَّهَ عَرَضَ إِمَامَتِي عَلَى الْأَرْضِينَ فَكُلُّ بُغْعَةٍ آمَنَتْ بِوَلَايَتِي جَعَلَهَا طَيِّبَةً زَكِيَّةً وَ جَعَلَ نَبَاتَهَا وَ ثَمَرَهَا حُلُومًا عَذْبًا وَ جَعَلَ مَاءَهَا زَلَالًا

And Allah^{azwj} Presented my^{asws} Trust to the earth, so every spot which believed in my^{asws} Wilayah, and my^{asws} Trust, Allah^{azwj} Made it to be good, Blessed, and clean, and Made its vegetation, and its fruits as sweet and fresh, and Made its water to be clear.

وَ كُلُّ بُغْعَةٍ جَحَدَتْ إِمَامَتِي وَ أَنْكَرَتْ وَ لَا يَتِي جَعَلَهَا سَبِيحَةً وَ جَعَلَ نَبَاتَهَا مُرًّا عَلَقَمًا وَ جَعَلَ ثَمَرَهَا الْعَوْسَجَ وَ الْحُنْظَلَ وَ جَعَلَ مَاءَهَا مِلْحًا أَجَاجًا

And every spot which fought against my^{asws} Imamate, and rejected my^{asws} Wilayah, He^{azwj} Made it to be swampy, and Made its vegetation to be a myrrh plant, and Made its fruits to be thistles and the colocynth, and Made its water to be salty and bitter’.

ثُمَّ قَالَ وَ حَمَلَهَا الْإِنْسَانُ يَعْنِي أُمَّتَكَ يَا مُحَمَّدُ وَ لَا يَبَةُ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامَتَهُ بِمَا فِيهَا مِنَ الثَّوَابِ وَ الْعِقَابِ إِنَّهُ كَانَ ظَلُومًا لِنَفْسِهِ جَهُولًا لِأَمْرِ رَبِّهِ مَنْ لَمْ يُؤَدِّهَا بِحَقِّهَا فَهُوَ ظَلُومٌ عَشُومٌ.

Then he^{asws} said: ‘**and the human being bore it [33:72]** - meaning your^{saww} community, O Muhammad^{saww}, Wilayah of Amir Al-Momineen^{asws} and his^{asws} Imamate along with what it contains from the Rewards and the Punishment, **he was unjust, ignorant [33:72]** - of the Command of his Lord^{azwj}. The one who did not support it rightly, so he is unjust and unfair’.²⁵

25- الدُّرُّ الْمَنْشُورُ، عَنِ النَّبِيِّ ص قَالَ: إِنَّ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الْأَرْضِ دَابَّةٌ إِلَّا تُطْفِئُ عَنْهُ النَّارَ عَدْوً عَنِ الْوَرِغِ فَإِنَّهُ كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ فَأَمَرَ رَسُولُ اللَّهِ ص بِقَتْلِهِ.

(The non-Shia book) ‘Al Durr Al Mansour’ –

‘When Ibrahim^{as} was thrown into the fire, there did not happen to be any animal except it (tried to) extinguish the fire from him, apart from the lizard. It was blowing upon Ibrahim^{as}, so Rasool-Allah^{saww} instructed with killing it’.²⁶ (From a non-Shia source)

وَ عَنْ أُمِّ شَرِيكٍ عَنْهُ أَنَّ النَّبِيَّ ص أَمَرَ بِقَتْلِ الْأَوْزَاعِ وَ قَالَ كَانَتْ تَنْفُخُ عَلَى إِبْرَاهِيمَ ع.

And from Umm Shareek, from him,

‘The Prophet^{saww} instructed with killing the lizard and said: ‘It used to blow upon Ibrahim^{as}’.²⁷ (From a non-Shia source)

²⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 24

²⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 a

²⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 b

و عَنْ قَتَادَةَ عَنْ بَعْضِهِمْ عَنِ النَّبِيِّ ص قَالَ: كَانَتْ الضَّفْدَعُ تُطْفِئُ النَّارَ عَنْ إِبْرَاهِيمَ وَ كَانَتْ الْوَرَعُ تَنْفُخُ عَلَيْهِ فَهَيَّ عَنْ قَتْلِ هَذَا وَ أَمَرَ بِقَتْلِ الْوَرَعِ.

And from Qatadah, from one of them,

'From the Prophet^{-saww} having said: 'The frog had extinguished the fire from Ibrahim^{-as}, and the lizard used to blow upon him^{-as}'. So he^{-as} forbade from killing this and instructed with killed the lizard''²⁸ (From a non-Shia source)

و عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الضَّفْدِعَ فَإِنَّ صَوْتَهُ تَسْبِيحٌ وَ تَقْدِيسٌ وَ تَكْبِيرٌ إِنَّ الْبَهَائِمَ اسْتَأْذَنَتْ رَحْمًا فِي أَنْ تُطْفِئَ النَّارَ عَنْ إِبْرَاهِيمَ فَأُذِنَ لِلضَّفْدَاعِ فَزَاكَبَتْ عَلَيْهِ فَأَبْدَلَهَا اللَّهُ بِحَرِّ النَّارِ الْمَاءَ.

And from Anas (well-known fabricator) –

'From Rasool-Allah^{-saww} said: 'Do not be reviling the frog for its voice is glorification and extollations of Holiness and exclamation of Takbeer (because) it had sought Permission of its Lord^{-azwj} to extinguish the fire form Ibrahim^{-as}. He^{-azwj} Permission for the frog, so it mounted upon it and Allah^{-azwj} Replaced it, heat of the fire with water''²⁹ (From a non-Shia source)

و عَنْ ابْنِ مَسْعُودٍ عَنْ كَعْبِ الْحَبَرِيِّ قَالَ: جَاءَتْ هَامَّةٌ إِلَى سُلَيْمَانَ فَقَالَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا هَامُ أَخْبِرْنِي [أَخْبِرْنِي] كَيْفَ لَا تَأْكُلِينَ الزَّرْعَ فَقَالَتْ يَا نَبِيَّ اللَّهِ لِأَنَّ آدَمَ عَصَى رَبَّهُ بِسَبَبِهِ فَلِذَلِكَ لَا أَكُلُهُ

And from Ibn Masoud, from Ka'ab the monk who said,

'A barn owl came to Suleyman^{-as}. It said, 'The greetings be unto you^{-as}, O Prophet^{-as} of Allah^{-azwj}!' He^{-as} said: 'And unto you be the greetings, O owl! Inform me^{-as} how come you are not eating the plants?' It said, 'O Prophet^{-as} of Allah^{-azwj}! Because Adam^{-as} had disobeyed his^{-as} Lord^{-azwj} due to its cause, therefore I do not eat it!'

قَالَ فَكَيْفَ لَا تَشْرَبِينَ الْمَاءَ قَالَتْ يَا نَبِيَّ اللَّهِ لِأَنَّ اللَّهَ أَعْرَقَ بِالْمَاءِ قَوْمَ نُوحٍ مِنْ أَجْلِ ذَلِكَ تَرَكْتُ شْرَبَهُ

He^{-as} said: 'How come you are not drinking the water?' It said, 'O Prophet^{-as} of Allah^{-azwj}! Allah^{-azwj} Drowned the people of Noah^{-as} with the water, for that reason I have left drinking it'.

قَالَ فَكَيْفَ تَرَكْتِ الْعُمُرَانَ وَ سَكَنْتِ الْحَرَابَ

He^{-as} said: 'So how come you have left the built-up areas and are dwelling in the ruins?'

قَالَتْ لِأَنَّ الْحَرَابَ مِيرَاثُ اللَّهِ وَ أَنَا أَسْكُنُ فِي مِيرَاثِ اللَّهِ وَ قَدْ ذَكَرَ اللَّهُ ذَلِكَ فِي كِتَابِهِ فَقَالَ وَ كَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا إِلَى قَوْلِهِ وَ كُنَّا نَحْنُ الْوَارِثِينَ.

It said, 'Because ruins are an inheritance of Allah^{-azwj} and I am dwelling in the inheritance of Allah^{-azwj}, and Allah^{-azwj} has Mentioned that in His^{-azwj} Book: **And how many a town We Destroyed due to the**

²⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 c

²⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 d

exultation of its livelihood. – up to His^{-azwj} Words: **and We were the Inheritors [28:58]**’³⁰ (From a non-Shia source)

وَعَنْ أَبِي الصَّيِّدِيِّ النَّاجِيِّ قَالَ: حَرَجَ سُلَيْمَانُ بْنُ دَاوُدَ يَسْتَسْقِي بِالنَّاسِ فَمَرَّ عَلَى ثَمَلَةٍ مُسْتَلْقِيَةٍ عَلَى فَفَاهَا رَافِعَةٌ قَوَائِمَهَا إِلَى السَّمَاءِ وَ هِيَ تَقُولُ اللَّهُمَّ أَنَا خَلَقْتُ مِنْ خَلْقِكَ لَيْسَ لَنَا غَيْرُكَ فَإِنَّمَا أَنْ تَسْقِينَا وَإِنَّمَا أَنْ تُهْلِكَنَا

And from Abu Al Sideeq Al Najji who said,

‘Suleyman Bin Dawood^{-as} went out with the people for supplicating for rain. He^{-as} passed by an ant lying upon it’s back raising its leg towards the sky, and it was saying, ‘O Allah^{-azwj}! I am a creature from Your^{-azwj} creatures. There isn’t any needlessness from Your^{-azwj} sustenance. Either You^{-azwj} Quench us or You^{-azwj} Destroy us!’

فَقَالَ سُلَيْمَانُ لِلنَّاسِ ارْجِعُوا فَقَدْ سَقَاكُمْ بِدَعْوَةِ غَيْرِكُمْ.

Suleyman said to the people: ‘Return, for you will be quenched due to the supplication of someone else!’³¹ (From a non-Shia source)

وَعَنْ أَبِي الدَّرْدَاءِ قَالَ: كَانَ دَاوُدُ عَ يَقْضِي بَيْنَ الْبَهَائِمِ يَوْمًا وَ بَيْنَ النَّاسِ يَوْمًا فَجَاءَتْ بَقْرَةٌ فَوَضَعَتْ قَرْعَهَا عَلَى حَلْقَةِ الْبَابِ ثُمَّ نَعَمَتْ كَمَا تَنَعَّمُ الْوَالِدَةُ عَلَى وَلَدِهَا وَ قَالَتْ كُنْتُ شَابَّةً كَانُوا يُنْتَجُونِي وَ يَسْتَعْمِلُونِي ثُمَّ إِنِّي كَبُرْتُ فَأَرَادُوا أَنْ يَذْبَحُونِي

And from Al Darda’a who said,

‘Dawood^{-as} was judging between the animals one day. A cow came over and placed it’s horns upon a knocker of the door, then it made a sound like what the mother would make upon her child, and it said, ‘I was a youth. They used to work me and utilise me, then I became old, so they are (now) intending to slaughter me!’

فَقَالَ دَاوُدُ أَحْسِنُوا إِلَيْهَا لَا تَذْبَحُوهَا ثُمَّ قَرَأَ عَلَيْنَا مِنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ.

Dawood^{-as} said: ‘Be good to it, do not slaughter it!’ Then he^{-as} recited: **We have been Taught the speech of the birds and have been Given from all things. [27:16]**’³² (From a non-Shia source)

وَعَنْ نَوْفٍ وَ الْحَكَمِ قَالَا كَانَ النَّمْلُ فِي زَمَنِ سُلَيْمَانَ أَفْتَالَ الدُّبَابِ.

And from Nowf and Al Hadam, both said,

‘The ant in the era of Suleyman^{-as} was like the fly (in size)’³³ (From a non-Shia source)

وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ كَيْفَ تَفَقَّدَ سُلَيْمَانُ الْهُدْهُدَ مِنْ بَيْنِ الطَّيْرِ

And from Ibn Abbas, he was asked, ‘How come Suleyman^{-as} missed the Hoopoe from between the birds?’

³⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 e

³¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 f

³² Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 g

³³ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 h

قَالَ إِنَّ سُلَيْمَانَ نَزَلَ مِنْزِلًا فَلَمْ يَدْرِ مَا بَعْدَ الْمَاءِ وَكَانَ الْهُدْهُدُ يَدُلُّ سُلَيْمَانَ عَلَى الْمَاءِ فَأَرَادَ أَنْ يَسْأَلَهُ عَنْهُ فَفَقَدَهُ

He said, 'Suleyman^{as} descended at a place, but he^{as} did not know how remote the water was, and the Hoopoe had pointed Suleyman^{as} to the water, so he^{as} had wanted to ask it about it, so he^{as} missed it'.

قِيلَ كَيْفَ ذَلِكَ وَ الْهُدْهُدُ يُنْصَبُ لَهُ الْفُحُّ يُلْقَى عَلَيْهِ التُّرَابُ وَ يَضَعُ لَهُ الصِّيِّ الحَبَالَةَ فَيَعْبِيهَا فَيَصِيدُهَا فَقَالَ إِذَا جَاءَ الْقَضَاءُ ذَهَبَ الْبَصَرُ.

It was said, 'How can that be so, and the Hoopoe, the trap is set for it, the soil being cast upon it, and the children places the rope for it and hides it, and hunts it?' He said, 'When the Decree comes, the sight goes away'.³⁴ (From a non-Shia source)

26- كِتَابُ عَبْدِ الْمَلِكِ بْنِ حُكَيْمٍ عَنِ بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَهَرَ دَاوُدُ ع لَيْلَةً يَتْلُو الرُّبُورَ فَأَعَجَبْنَاهُ عِبَادَتُهُ فَنَادَتْهُ ضَمْدَعُ يَا دَاوُدُ تَعَجَّبَ مِنْ سَهْرِكَ لَيْلَةً وَ إِنِّي لَتَحْتِ هَذِهِ الصَّخْرَةِ مُنْذُ أَرْبَعِينَ سَنَةً مَا جَفَّ لِسَانِي عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ.

The book of Abdul Malik Bin Hukeyrm, from Bashir Al Nabal,

'From Abu Abdullah^{asws} having said: 'Dawood^{as} held a vigil one night reciting the Psalms. His^{as} own worship fascinated him^{as}. A frog called out to him^{as}, 'O Dawood^{as}! You^{as} are wondering from your^{as} vigil at night and I have been under this rock since forty years. My tongue has not dried from mentioning Allah^{azwj} Mighty and Majestic'.³⁵

فيه غرابة لان الأنبياء عليهم السلام عندنا معصومون

Note: *There is strangeness in it because the Prophets^{as}, may the greetings be upon them^{as}, in our view, are infallible'.*

27- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ رَبَاطٍ عَنِ أَبِي حَمْرَةَ التَّمَالِي عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ مَا جُمِعَتِ الْبَهَائِمُ عَنْهُ فَلَمْ تُبْهَمْ عَنْ أَرْبَعَةٍ مَعْرِفَتُهَا بِالرَّبِّ تَبَارَكَ وَ تَعَالَى وَ مَعْرِفَتُهَا بِالْمَوْتِ وَ مَعْرِفَتُهَا بِالْأَنْتَى مِنَ الذَّكَرِ وَ مَعْرِفَتُهَا بِالْمَرْعَى الْحِصْبِ.

(The book) 'Al Khisal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Whatever the beasts are ambiguous about, they are not ambiguous about four – it's recognition of the Lord^{azwj} Blessed and Exalted, and it's recognition with the death, and it's recognition with the female from the male, and it's recognition of the fertilised pastures'.³⁶

ثُمَّ قَالَ رَحِمَهُ اللَّهُ وَ أَمَّا الْحَبْرُ الَّذِي رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَوْ عَرَفَتِ الْبَهَائِمُ مِنَ الْمَوْتِ مَا تَعْرِفُونَ مَا أَكَلْتُمْ مِنْهَا سَبِينًا قَطُّ.

³⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 25 i

³⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 26

³⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 27 a

Then he, (Abu Hamza) may Allah^{-azwj} have Mercy on him, said, 'And as for the Hadeeth which is being reported from Al-Sadiq^{-asws}, he^{-asws} said: 'If the beasts knew of the death what you are knowing, you could not have eaten a fat one from them, at all!''³⁷

28- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحِ بْنِ فَيْضِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَابٍ عَنْ أَبِي حَمَزَةَ قَالَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَقُولُ مَهْمَا أُجِمْتَ عَنْهُ الْبَهَائِمُ فَلَمْ يُبْهَمَ عَنْ أَرْبَعٍ مَعْرِفَتُهَا بِالرَّبِّ عَزَّ وَجَلَّ وَ مَعْرِفَتُهَا بِالْمَرْعَى الْخِصْبِ وَ مَعْرِفَتُهَا بِالْأُنثَى عَنِ الذَّكَرِ وَ مَعْرِفَتُهَا بِالْمَوْتِ وَ الْفِرَارِ مِنْهُ.

(The book) 'Majalis' of the Sheykh – from a group, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Salih Bin Fayz, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Abu Hamza who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Whatever the beasts are ambiguous about, they are not ambiguous about four – their recognition of the Lord^{-azwj} Mighty and Majestic, and their recognition of the fertilised pastures, and their recognition of the female from the male, and their recognition of the dead and the fleeing from it''^{.38}

29- الْكَافِي، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحُجَّالِ وَ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَهْمَا أُجِمْ عَلَى الْبَهَائِمِ مِنْ شَيْءٍ فَلَا يُبْهَمُ عَلَيْهَا أَرْبَعٌ خِصَالٍ مَعْرِفَةٌ أَنَّ لَهَا خَالِقًا وَ مَعْرِفَةٌ طَلَبِ الرِّزْقِ وَ مَعْرِفَةُ الذَّكَرِ مِنَ الْأُنثَى وَ تَخَافُهُ الْمَوْتِ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Al Hajjal and Ibn Fazal, from Sa'alba, from Yaqoub Bin Salim, from a man,

'Abu Abdullah^{-asws} having said: 'Whatever the beasts are ambiguous about of anything, they are not ambiguous upon four characteristics – recognition that there is a Creator for it, and recognition of seeking the sustenance, and recognition of the male from the female, and fearing the death''^{.39}

30- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَلِيٍّ بْنِ عَفِيْبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقَدْ شَكَرَتِ الشَّيَاطِينُ الْأَرْضَةَ حِينَ أَكَلَتْ عَصَاةَ سُلَيْمَانَ ع حَتَّى سَقَطَ وَ قَالُوا عَلَيْكَ الْحَرَابُ وَ عَلَيْنَا الْمَاءُ وَ الطِّينُ فَلَا تَكَادُ تَرَاهَا فِي مَوْضِعٍ إِلَّا رَأَيْتَ مَاءً وَ طِينًا.

(The book) 'Al Illal' – from his father, from Muhammad Bin Yahya Al Attar, from Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Al-Hassan Bin Ali, from Ali Bin Uqba, from one of our companions,

'The Satans^{-la} had participated with the termite when it ate the staff of Suleyman^{-as} until he^{-as} fell down, and they said, 'Upon you (termite) is (to be in) the ruins and upon us^{-la} is (to be in) the water and the clay'. So, you will almost not see it in any place except you will see water and clay''^{.40}

31- الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبٍ، فِي حَدِيثِ أَبِي حَمَزَةَ النَّمَالِيِّ أَنَّهُ دَخَلَ عَبْدُ اللَّهِ بْنُ عُمرَ عَلَى زَيْنِ الْعَابِدِينَ ع وَ قَالَ يَا ابْنَ الْحُسَيْنِ أَنْتَ تَقُولُ إِنَّ يُونُسَ بْنَ مَتَّى إِذَا لَقِيَ مِنَ الْحُوتِ مَا لَقِيَ لِأَنَّهُ عُرِضَتْ عَلَيْهِ وَ لَا يَهُ جَدِّي فَتَوَقَّفَ عِنْدَهَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub in a Hadeeth by Abu Hamza Al Sumali –

³⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 27 b

³⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 28

³⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 29

⁴⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 30

'Abdullah Bin Umar entered to see Zayn Al-Abideen^{-asws} and said, 'O son^{-asws} of Al-Husayn^{-asws}! Are you^{-asws} saying: 'Yunus^{-as} Bin Matta^{-as}, rather faced from the whale what he^{-as} faced, because the Wilayah of my^{-asws} grandfather (Ali^{-asws}) had been presented to him^{-as}, but he^{-as} paused at it?'

فَقَالَ بَلَىٰ تُكَلِّمُكَ أُمُّكَ قَالَ فَأَرِنِي آيَةَ ذَلِكَ إِنْ كُنْتُ مِنَ الصَّادِقِينَ

He^{-asws} said: 'Yes, may your mother be bereaved of you!' He said, 'Show me a sign of that, if you^{-asws} were from the truthful ones!'

فَأَمَرَ بِشَدِّ عَيْنَيْهِ بِعَصَابَةٍ وَ عَيْنِي بِعَصَابَةٍ ثُمَّ أَمَرَ بَعْدَ سَاعَةٍ بِفَتْحِ أَعْيُنِنَا فَإِذَا نَحْنُ عَلَى شَاطِئِ الْبَحْرِ تَضَرَّبَتْ أَمْوَاجُهُ

He^{-asws} instructed with blindfolding his^{-asws} eyes with a bandanna, and my eyes with a bandanna. Then he^{-asws} instructed after a while with opening our eyes, and behold, we were at the banks (coast) of the sea, it's waves were striking.

فَقَالَ ابْنُ عُمَرَ يَا سَيِّدِي دَمِي فِي رَقَبَتِكَ اللَّهُ اللَّهُ فِي نَفْسِي

Ibn Umar said, 'O my Master^{-asws}! My blood is in your^{-asws} neck! Allah^{-azwj}! Allah^{-azwj} regarding myself!'

فَقَالَ هَيْهَ وَ أَرِيهَ إِنْ كُنْتُ مِنَ الصَّادِقِينَ ثُمَّ قَالَ يَا أَيُّهَا الْخَوْثُ

He^{-asws} said: 'Here, and I^{-asws} shall show it, if you were from the truthful ones'. Then he^{-asws} said: 'O you whale!'

قَالَ فَاطْلَعِ الْخَوْثُ رَأْسَهُ مِنَ الْبَحْرِ مِثْلَ الْجَبَلِ الْعَظِيمِ وَ هُوَ يَقُولُ لَبَّيْكَ لَبَّيْكَ يَا وَلِيَّ اللَّهِ فَقَالَ مَنْ أَنْتَ قَالَ أَنَا حَوْثُ يُوسُفَ يَا سَيِّدِي قَالَ أَنْبِئْنَا بِالْخَبْرِ

He (Abu Hamza) said, 'The whale raised its head from the sea like the large hill and it said, 'Here I am! Here I am, O Guardian^{-asws} of Allah^{-azwj}! He^{-asws} said: 'Who are you?' It said, 'I am the whale of Yunus^{-as}, O my Master^{-asws}! He^{-asws} said: 'Inform us with the news'.

قَالَ يَا سَيِّدِي إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْ نَبِيًّا مِنْ آدَمَ إِلَى أَنْ صَارَ جَدُّكَ مُحَمَّدٌ ص إِلَّا وَ قَدْ عَرَضَ عَلَيْهِ وَلَا يَنْتَكُمُ أَهْلَ الْبَيْتِ فَمَنْ قَبِلَهَا مِنَ الْأَنْبِيَاءِ سَلِمَ وَ تَخَلَّصَ وَ مَنْ تَوَقَّفَ عَنْهَا وَ تَمَنَّعَ فِي حَمْلِهَا لَقِيَ مَا لَقِيَ آدَمُ مِنَ الْمَعْصِيَةِ وَ مَا لَقِيَ نُوحٌ مِنَ الْعَرَقِ وَ مَا لَقِيَ إِبْرَاهِيمَ مِنَ النَّارِ وَ مَا لَقِيَ يُوسُفَ مِنَ الْجُبِّ وَ مَا لَقِيَ أَيُّوبَ مِنَ الْبَلَاءِ وَ مَا لَقِيَ دَاوُدَ مِنَ الْخَطِيئَةِ إِلَى أَنْ بَعَثَ اللَّهُ يُوسُفَ

It said, 'O my Master^{-asws}! Allah^{-azwj} the Exalted did not Send any Prophet^{-as}, from Adam^{-as} until it came to your^{-asws} grandfather^{-saww} Muhammad^{-saww}, except and he^{-azwj} had Presented your^{-asws} Wilayah, People^{-asws} of the Household, unto him^{-as}. So, the one from the Prophets^{-as} who accepted it was safe and finished off (from the suffering), and the one who paused from it and wished in bearing it, faced what Adam^{-as} had faced from the disobedience, and what Noah^{-as} had faced from the drowning, and what Ibrahim^{-as} had faced from the fire, and what Yusuf^{-as} had faced from the well, and what Ayoub^{-as} had faced from the affliction, and what Dawood^{-as} had faced from the mistake, until Allah^{-azwj} Sent Yunus^{-as}.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا يُوسُفَ تَوَلَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع وَ الْأَئِمَّةَ الرَّاشِدِينَ مِنْ صُلْبِهِ فِي كَلَامٍ لَهُ

Allah^{-azwj} Revealed to him^{-as}: "O Yunus^{-as}! Befriend Amir Al-Momineen Ali^{-asws} and the Imams^{-asws} of rightful guidance from his^{-asws} lineage!" – in a Speech to him^{-as}.

قَالَ فَكَيْفَ أَتَوَلَّى مَنْ لَمْ أَرَهُ وَ لَمْ أَعْرِفْهُ وَ ذَهَبَ مُعْتَاظاً

He^{-as} said: 'How can I befriend one I^{-as} have not seen and do not recognise him^{-asws}? – and he^{-as} went away in anger.

فَأَوْحَى اللَّهُ إِلَيَّ أَنْ التَّقِي يُونُسَ وَ لَا تُوهِنِي لَهُ عَظْمًا فَمَكَتْ فِي بَطْنِي أَرْبَعِينَ صَبَاحاً يَطُوفُ مَعِيَ الْبَحَارَ فِي ظُلُمَاتٍ ثَلَاثٍ يُنَادِي لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَذَقِلْتُ وَ لَأَيَّةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيُّمَةَ الرَّاشِدِينَ مِنْ وُلْدِهِ

So Allah^{-azwj} Revealed to me: "Swallow Yunus^{-as} and do not weaken to him^{-as}!" He^{-as} remained in my belly for forty morning, circling the oceans with me, in three darkness's. He^{-as} called out: '**There is no god except Allah! Glorious are You, I was of the unjust ones!** [21:87]. I^{-as} hereby accept the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws} of rightful guidance from his^{-asws} sons^{-asws}!'

فَلَمَّا أَنْ آمَنَ بِوَلَايَتِكُمْ أَمَرَنِي رَبِّي فَقَذَفْتُهُ عَلَى سَاحِلِ الْبَحْرِ

When he^{-as} believed in your^{-asws} Wilayah, my Lord^{-azwj} Commanded me to throw him^{-as} at coast of the sea'.

فَقَالَ رَبُّنَا الْعَابِدِينَ عِزُّنَا أَيْهَا الْخَوَثُ إِلَى وَكْرِكَ وَ اسْتَوَى الْمَاءُ.

Zayn Al-Abideen^{-asws} said: 'Return, O you whale, to your den!' And the water evened (calmed)''⁴¹

32- تَوْجِيهُ الْمَفْضَلِ، قَالَ الصَّادِقُ ع يَا مَفْضَلُ فَكِّرْ فِي هَذِهِ الْأَصْنَافِ الثَّلَاثَةِ مِنَ الْحَيَوَانَ وَ فِي خَلْقِهَا عَلَى مَا هِيَ عَلَيْهِ بِمَا فِيهِ صَلَاحٌ كُلِّ وَاحِدٍ مِنْهَا فَأَلَانَسْ لَمَّا قُدِّرُوا أَنْ يَكُونُوا ذَوِي ذَهْنٍ وَ فِطْنَةٍ وَ عِلَاجٍ لِمِثْلِ هَذِهِ الصَّنَاعَاتِ مِنَ الْبِنَاءِ وَ التِّجَارَةِ وَ الصَّنَاعَةِ وَ الْحَيَاطَةِ وَ غَيْرِ ذَلِكَ خُلِقَتْ لَهُمْ أَكْفٌ كِبَارٌ ذَوَاتُ أَصَابِعٍ غَلَاظٍ لِيَتَمَكَّنُوا مِنَ الْقُبْضِ عَلَى الْأَشْيَاءِ وَ أَوْكُدَهَا هَذِهِ الصَّنَاعَاتُ

(The book) 'Tawheed' of Al Mufazzal –

'Al-Sadiq^{-asws} said: 'Think, O Mufazzal, regarding these three types of the animals, in their creation upon what it is upon, with what is therein an interest of each one of these. The human beings, at what they have been Determined that they would happen to be with a mind, and acumen, and treatment of these manufactures, from the construction, and the trade, and the formulation, and other than that, there was Created for them large hands with strong fingers, in order to be enabled for the grabbing upon the things and produce these works.

وَ آكِلَاتِ اللَّحْمِ لَمَّا قُدِّرَ أَنْ يَكُونَ مَعَايِشُهَا مِنَ الصَّيْدِ خُلِقَتْ لَهُمْ أَكْفٌ لَطَافٌ مُدَجِّجَةٌ ذَوَاتُ بَرَايِنٍ وَ مَخَالِيبٍ تَصْلُحُ لِأَخْذِ الصَّيْدِ وَ لَا تَصْلُحُ لِلصَّنَاعَاتِ

And the flesh eaters - when it was determined that their livelihood would happen to be from the hunting, He^{azwj} Created for them soft hands with clutching claws, correct for taking the hunt, and it is not correct for the manufacturing.

وَ آكِلَاتِ النَّبَاتِ لَمَّا قُدِّرَ أَنْ يَكُونُوا لَا ذَاتَ صَنْعَةٍ وَ لَا ذَاتَ صِنْدٍ خُلِقَتْ لِبَعْضِهَا أَظْلَافٌ تَقِيهَا حُسُونَةُ الْأَرْضِ إِذَا حَاوَلَ طَلَبَ الرَّعْيِ وَ لِبَعْضِهَا حَوَافِزٌ مُلَمَلَمَةٌ ذَوَاتُ قَعْرِ كَأَحْصِ الْقَدَمِ تَنْطَبِقُ عَلَى الْأَرْضِ لِيَسْتَهَيَّأَ لِلرُّكُوبِ وَ الْحُمُولَةِ

⁴¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 31

And the plant eaters - when it was Determined that there would neither be with manufacturing nor with hunting, He^{azwj} Created hooves for some of them, to protect them from the roughness of the ground when it moves around seeking the pasture; and for some of them filled hooves with a bottom like the soles of the feet applied to the ground, ready for the riding and the load bearing.

تَأْمَلِ التَّدْبِيرَ فِي خَلْقِ آكِلَاتِ اللَّحْمِ مِنَ الْحَيَوَانَ حِينَ خُلِقَتْ ذَوَاتُ أَسْنَانٍ جَدَادٍ وَ بَرَائِنِ شِدَادٍ وَ أَشْدَاقٍ وَ أَفْوَاهٍ وَاسِعَةٍ فَإِنَّهُ لَمَّا قُدِّرَ أَنْ يَكُونَ طَعْمُهَا
اللَّحْمَ خُلِقَتْ خَلْقَةً تُشَاكِلُ ذَلِكَ وَ أُعِينَتْ بِسِلَاحٍ وَ أَدَوَاتٍ تُصَلِّحُ لِلصَّنْدِ وَ كَذَلِكَ نُجِدُ سِنَاعَ الطَّيْرِ ذَوَاتِ مَنَاقِبٍ وَ مَخَالِبٍ مُهَيَّأَةً لِغَلِيهَا

Contemplate on the arrangement in the creation of the flesh eaters from the animals where they have been Created with iron-like teeth and with strong claws, and firm wide mouths. So, when it was Determined that its food would happen to be the flesh, He^{azwj} Created a creature consistent to that, and aided with weapons and tools correct for the hunting. And like that, you will find the predatory birds being with scary beaks ready for its work.

وَ لَوْ كَانَتْ الْوُحُوشُ ذَوَاتِ مَخَالِبٍ كَانَتْ قَدْ أُعْطِيَتْ مَا لَا يَحْتَاجُ إِلَيْهِ لِأَنَّهَا لَا تَصِيدُ وَ لَا تَأْكُلُ اللَّحْمَ وَ لَوْ كَانَتْ السَّبَاعُ ذَوَاتِ أَظْلَافٍ كَانَتْ قَدْ مُبِعَتْ
مَا يَحْتَاجُ إِلَيْهِ أَغْنَى السَّبَاحِ الَّذِي بِهِ تَصِيدُ وَ تَتَعَيَّشُ أَ فَلَا تَرَى كَيْفَ أُعْطِيَ كُلُّ وَاحِدٍ مِنَ الصَّنَفَيْنِ مَا يُشَاكِلُ صِنْفَهُ وَ طَبَقَتْهُ بَلْ مَا فِيهِ بَقَاؤُهُ وَ صَلَاحُهُ

If the wild animals had been with scary beaks, it would have been given what it is not needy to, because it does not hunt nor eat the flesh; and if the predators were with hooves, it would have been prevented what it would be needy to, I^{asws} mean the weapons by which it could hunt and live. Do you not see how each one from the two types has been Given what is compatible with its type and its application, but what therein is its remaining and its interest?

انظُرِ الْآنَ إِلَى ذَوَاتِ الْأَرْبَعِ كَيْفَ تَرَاهَا تَتَّبِعُ أُمَّهَا حَتَّى مُسْتَقَلَّةً بِأَنْفُسِهَا لَا تَحْتَاجُ إِلَى الْحَمْلِ وَ التَّرْبِيَةِ كَمَا تَحْتَاجُ أَوْلَادُ الْإِنْسِ فَمِنْ أَجْلِ أَنَّهُ لَيْسَ عِنْدَ أُمَّهَا
مَا عِنْدَ أُمَّهَاتِ الْبَشَرِ مِنَ الرَّفْقِ وَ الْعِلْمِ بِالتَّرْبِيَةِ وَ الْقُوَّةِ عَلَيْهَا بِالْأَكْفِ وَ الْأَصَابِعِ الْمُهَيَّأَةَ لِذَلِكَ أُعْطِيَتْ التُّهُوسَ وَ الْإِسْتِقْلَالَ بِأَنْفُسِهَا

Look now at the ones with four (legs - quadrupeds), how you see is following its mother independently by itself, not being needy to being carried and upbringing just as the children of the human beings. So, from the reason that, it isn't with its mother what is with the mothers of the human, from the kindness, and the knowledge with the upbringing, and the strength upon it with the palms and the fingers prepared for that, have been Given the advancement and the independence by itself.

وَ كَذَلِكَ تَرَى كَثِيرًا مِنَ الطَّيْرِ كَمِثْلِ الدَّجَاجِ وَ الدَّرَاجِ وَ الْقَبْجِ تَدْرُجُ وَ تَلْقُطُ حِينَ يَنْقَابُ عَنْهَا الْبَيْضُ فَأَمَّا مَا كَانَ مِنْهَا ضَعِيفًا لَا تُهُوسَ فِيهِ كَمِثْلِ فِرَاحِ
الْحَمَامِ وَ الْبِمَامِ وَ الْحَمْرِ فَقَدْ جُعِلَ فِي الْأُمَّهَاتِ فَضْلٌ عَظِيمٌ عَلَيْهَا فَصَارَتْ تَمُجُّ الطَّعَامَ فِي أَفْوَاهِهَا بَعْدَ مَا تُوعِيهِ حَوَاصِلُهَا فَلَا تَرَالُ تَعْدُوها حَتَّى تَسْتَقِلَّ
بِأَنْفُسِهَا

And, similar to that you see from the birds like the chicken, and the pheasant, and the partridge insert and pick up when the egg scatters away from it. As from whoever was weak from these, they do not rise like the dove, and the wild pigeon, and the (Australian) red pigeon. There has been made in the mothers, the grace of kindness upon it, so it began feeding its food in its mouth after being aware of its dedication. So, it does not cease feeding it until it (chick) is independent by itself.

وَ لِذَلِكَ لَمْ تُرْزَقِ الْحَمَامُ فِرَاحاً كَثِيرَةً مِثْلَ مَا تُرْزَقُ الدَّجَاجُ لِتَقْوَى الْأُمِّ عَلَى تَرْبِيَةِ فِرَاحِهَا فَلَا تُفْسِدُ وَ لَا تَمُوتُ فَكُلُّ أُعْطِيَ بِقِسْطٍ مِنْ تَدْبِيرِ الْحَكِيمِ اللَّطِيفِ الْحَبِيرِ

And due to that, the dove does not sustain its chicks a lot like what the chicken sustains for the strength of the mother upon the upbringing of its chick, so it does not spoil nor does it die. Therefore, each has been Given a measure from the arrangement of the Wise, the Subtle, the Informed.

انْظُرْ إِلَى قَوَائِمِ الْحَيَوَانِ كَيْفَ تَأْتِي أَزْوَاجاً لِيَهَيَّأَ لِلْمَشْيِ وَ لَوْ كَانَتْ أَفْرَاداً لَمْ تَصْلُحْ لِذَلِكَ لِأَنَّ الْمَاشِيَّ يَنْقُلُ بَعْضُ قَوَائِمِهِ وَ يِعْتَمِدُ عَلَى بَعْضِ فَذُو الْقَائِمَتَيْنِ يَنْقُلُ وَاحِدَةً وَ يِعْتَمِدُ عَلَى وَاحِدَةٍ وَ ذُو الْأَرْبَعِ يَنْقُلُ اثْنَيْنِ وَ يِعْتَمِدُ عَلَى اثْنَيْنِ وَ ذَلِكَ مِنْ خِلَافٍ لِأَنَّ ذَا الْأَرْبَعِ لَوْ كَانَ يَنْقُلُ قَائِمَتَيْنِ مِنْ أَحَدِ جَانِبَيْهِ وَ يِعْتَمِدُ عَلَى قَائِمَتَيْنِ مِنَ الْجَانِبِ الْآخَرَ لَمَا يَثْبُتُ عَلَى الْأَرْضِ كَمَا لَا يَثْبُتُ السَّرِيرُ وَ مَا أَشْبَهَهُ فَصَارَ يَنْقُلُ الْيُمْنَى مِنْ مَقَادِيمِهِ مَعَ الْيُسْرَى مِنْ مَا خِيَرَهُ وَ يَنْقُلُ الْأُخْرَيْنِ أَيْضاً مِنْ خِلَافٍ فَيَثْبُتُ عَلَى الْأَرْضِ وَ لَا يَسْقُطُ إِذَا مَشَى

Look at the legs of the animal how it has been Given pairs prepared for the walking, and if were individual, it would not be correct for that, because the walking moves its leg and relies upon the other, therefore the ones with two legs, moves one and relies upon one, and one with four moves the two and relies upon two, and that different because the one with four, if it were to move two legs from one side and relied upon two legs from the other side, it would not be affirmed upon the ground just as the bed is affirmed, and what resembles it, so the movement of the right is from its front along with the left from its back, and the movement of the other two as well from opposite, thus affirming it upon the ground, and it does not fall when it walks.

أَ مَا تَرَى الْجِمَارَ كَيْفَ يَذُلُّ لِلطَّحْنِ وَ الْحُمُولَةَ وَ هُوَ يَرَى الْفَرَسَ مُودِعاً مُنْعَمًا وَ الْبَعِيرَ لَا يُطِيفُهُ عِدَّةُ رِجَالٍ لَوْ اسْتَعْصَى كَيْفَ كَانَ يَنْقَادُ لِلصَّبِيِّ وَ التَّوْرَ الشَّدِيدَ كَيْفَ كَانَ يُدْعَى لِصَاحِبِهِ حَتَّى يَضَعَ النَّيْرَ عَلَى عُنُقِهِ وَ يَخْرُتَ بِهِ وَ الْفَرَسَ الْكَرِيمَ يَرْكَبُ السُّيُوفَ وَ الْأَسِنَّةَ بِالْمَوَاتَاةِ لِفَارِسِهِ وَ الْقَطِيعَ مِنَ الْعَنَمِ يَرْعَاهُ رَجُلٌ وَاحِدٌ وَ لَوْ تَفَرَّقَتْ الْعَنَمُ فَأَخَذَ كُلُّ وَاحِدٍ مِنْهَا فِي نَاحِيَةٍ لَمْ يَلْحَقْهَا وَ كَذَلِكَ جَمِيعُ الْأَصْنَافِ الْمُسَخَّرَةِ لِلْإِنْسَانِ فِيمَ كَانَتْ كَذَلِكَ إِلَّا بِأَمَّا عَدِمَتِ الْعُقْلَ وَ الرَّوْيَةَ

Do you not see the donkey how it is humbled for the grinding and the load bearing, and he see the horse left safely, and the camel, a number of men cannot tolerate it if it becomes stubborn, how would it be obedient to the child? And the strong bull, how it bows to its master until he places the yoke upon its neck and ploughs with it? And the honourable horse, gets hit by the swords and the arrows in helping its knight (rider), and the flock of sheep a single man pastures it, and if the sheep were to separate and each one of them takes to a corner, he would not recapture these. And similar to that is the entirety of the types, subjugated for the human being. Why is it like that? Except that these are without the intellect and the forethought.

فَأَمَّا لَوْ كَانَتْ تَعْقِلُ وَ تُرْوِي فِي الْأُمُورِ كَانَتْ خَلِيفَةً أَنْ تَلْتَوِي عَلَى الْإِنْسَانِ فِي كَثِيرٍ مِنْ مَأْرِيهِ حَتَّى يَمْتَنِعَ الْجَمَلُ عَلَى قَائِدِهِ وَ التَّوْرُ عَلَى صَاحِبِهِ وَ تَتَفَرَّقَ الْعَنَمُ عَنْ رَاعِيهَا وَ أَشْبَاهُ هَذَا مِنَ الْأُمُورِ

So, these, if they had intellect and forethought in the affairs, it would have been disobedient upon the human being in most of its purposes, until the camel would prevent upon its guide, and the bull upon its master, and the sheep would disperse from its shepherd, and the likes of this from the affairs.

وَكَذَلِكَ هَذِهِ السَّبَاعُ لَوْ كَانَتْ دَاتَ عَقْلٍ وَ رَوِيَّةٍ فَتَوَارَزَتْ عَلَى النَّاسِ كَانَتْ خَلِيْفَةً أَنْ تُحَاجَّهُمْ فَمَنْ كَانَ يَفُومُ لِلْأُسْدِ وَ الدَّبَابِ وَ الثُّمُورَةِ وَ الدَّبِيْبَةِ لَوْ تَعَاوَنَتْ وَ تَطَاهَرَتْ عَلَى النَّاسِ أَ فَلَا تَرَى كَيْفَ حُجِرَ ذَلِكَ عَلَيْهَا وَ صَارَتْ مَكَانَ مَا كَانَ يُخَافُ مِنْ إِقْدَامِهَا وَ نِكَائِيْهَا تَهَابَ مَسَاكِيْنَ النَّاسِ وَ تُحْجِمُ عَنْهَا ثُمَّ لَا تَطْهَرُ وَ لَا تَتَنَبَّرُ لِطَلْبِ قُوَّتِهَا إِلَّا بِاللَّيْلِ

And similar to that are these predators. Had they been with the intellect and forethought, they would have backed each other against the people, becoming creatures, which destroyed them. So, who could have withstood to the lions, and the wolves, and the tigers, and the bears, if they had backed each other against the people? Do you not see how that is Forbidden upon them, and they became to a place what would have been fearful from its advent, and its snakes terrorising the dwellings of the people and are refraining from it, then they do not back each other, and do not disperse to seek their livelihood except at night?

فَوَيْ مَعَ صَوْلِيْهَا كَالْخَائِفِ لِلْإِنْسِ بِلَا مَقْمُوعَةٍ مَمْنُوعَةٍ مِنْهُمْ وَ لَوْ لَا ذَلِكَ لَسَاوَرْتَهُمْ فِي مَسَاكِيْنِهِمْ وَ ضَيَّقَتْ عَلَيْهِمْ

These, along with their access, are like scared of the human beings, but (as if) oppressed, prevented from them. And had it not been that they would have been in their dwelling and constricted upon them.

ثُمَّ جُعِلَ فِي الْكَلْبِ مِنْ بَيْنِ هَذِهِ السَّبَاعِ عَطْفٌ عَلَى مَالِكِهِ وَ مُحَامَاةٌ عَنْهُ وَ حِفَاظَةٌ لَهُ فَهُوَ يَنْتَقِلُ عَلَى الْحَيْطَانِ وَ السُّطُوحِ فِي ظِلْمَةِ اللَّيْلِ لِحِرَاسَةِ مَنْزِلِ صَاحِبِهِ وَ دَبِّ الدَّعَارِ عَنْهُ وَ يَبْلُغُ مِنْ مَحَبَّتِهِ لِصَاحِبِهِ أَنْ يَبْدُلَ نَفْسَهُ لِلْمَوْتِ دُونَهُ وَ دُونَ مَا شِئِنِيْهِ وَ مَالِهِ وَ يَأْلُقُهُ غَايَةَ الْإِلْفِ حَتَّى يَصْبِرَ مَعَهُ عَلَى الْجُوعِ وَ الْحُمْقَةِ فَلِمَ طَبَعَ الْكَلْبُ عَلَى هَذِهِ الْإِلْفِ إِلَّا لِيَكُونَ حَارِسًا لِلْإِنْسَانِ لَهُ عَيْنٌ بِأَنْيَابٍ وَ مَخَالِيْبٍ وَ تُبَاحٌ هَائِلٌ لِيُدْعَرَ مِنْهُ السَّارِقُ وَ يَتَجَنَّبَ الْمَوَاضِعَ الَّتِي يَحْمِيْهَا وَ يَحْضُرُهَا

Then, it has been Made to be in the dog, from between these predators, kindness upon its owner and defending from him, and protecting for him. So, it moves upon the walls and the rooves in the darkness of the night to safeguard the house of its master, and defend the treachery from him, and reaches from its love for its master that it gives itself for the death instead of him and his livelihood and his wealth and is intimate at the peak of intimacy to the extent that it is patient upon the hunger and the disloyalty. So, why is the dog natured upon this intimacy except for it to become a safeguard for the human being, for it being eyes, with fangs, and claws, and a loud bark to frighten the thief from it to avoid the places which are to be protected, and discourages him?

يَا مُفَضَّلُ تَأَمَّلْ وَجْهَ الدَّابَّةِ كَيْفَ هُوَ فَإِنَّكَ تَرَى الْعَيْنَيْنِ شَاحِصَتَيْنِ أَمَامَهَا لِلْبُصَيْرِ مَا بَيْنَ يَدَيْهَا لِأَنَّ تَصْنِيْمَ حَائِطًا أَوْ تَتَرَدَّى فِي حُفْرَةٍ وَ تَرَى الْفَمَ مَشْمُوقًا شَقًّا فِي أَسْفَلِ الْحُطْمِ وَ لَوْ شَقَّ كَمَا كَانَ الْفَمُ مِنَ الْإِنْسَانِ فِي مُقَدِّمِ الدَّقَنِ لَمَا اسْتَطَاعَ أَنْ يَتَنَاوَلَ بِهِ شَيْئًا مِنَ الْأَرْضِ أَ لَا تَرَى أَنَّ الْإِنْسَانَ لَا يَتَنَاوَلُ الطَّعَامَ بِفِيهِ وَ لَكِنْ يَدِيْهِ تَكْرِمَةً لَهُ عَلَى سَائِرِ الْأَكِلَاتِ

O Mufazzal! Contemplate on the face of an animal, how it is, and you will see the two eyes as two fixed in front of it to see what is in front of it, lest it bangs into a wall or falls into a hole. And you see the mouth as ripped, cracked at the bottom of the nose, and if the mouth had been ripped just as it was from the human being in the front of the chin it would not have been able to attain anything with it from the ground. Do you not see that the human being cannot attain the food with his mouth, but with his hand, being an honour for him over the rest of the eaters?

فَلَمَّا لَمْ يَكُنْ لِلدَّابَّةِ يَدٌ تَتَنَاوَلُ بِهَا الْعَلْفَ جَعَلَ خَطْمُهَا مَشْفُوقاً مِنْ أَسْفَلِهِ لِتَمْيِضِ بِهِ عَلَى الْعَلْفِ ثُمَّ تَفْضَمُهُ وَ أُعِينَتْ بِالْجُحْفَلَةِ تَتَنَاوَلُ بِهَا مَا قُرْبَ وَ مَا بَعْدَ

So, when there does not happen to be a hand for the animal to take the fodder with it, its mouth has been Made to be ripped from its bottom to grab upon the fodder with it, then cut it, and it is assisted by the lips to take with these what is near and what is far.

اعْتَبِرْ بَدَنِيهَا وَ الْمَنْفَعَةَ لَهَا فِيهِ فَإِنَّهُ بِمَنْزِلَةِ الطَّبَقِ عَلَى الدُّبْرِ وَ الْحَيَاءِ جَمِيعاً يُوَارِيهِمَا وَ يَسْتُرُهُمَا وَ مِنْ مَنَافِعِهَا فِيهِ أَنَّ مَا بَيْنَ الدُّبْرِ وَ مَرَائِيِ الْبَطْنِ مِنْهَا وَضَرَ يَجْتَمِعُ عَلَيْهِ الدُّبَابُ وَ الْبُعُوضُ فَجَعَلَ لَهَا الدَّنْبَ كَالْمَدْبِيَةِ تَذُبُّ بِهَا عَنْ ذَلِكَ الْمَوْضِعِ

Consider its tail and the benefit for it in it, for it is at the status of the lid upon the back, and the shame altogether, covering these and hiding these. And from its benefits is that what is between the back and the stomach from these is excreta upon which the flies and the mosquitoes gather, so the tail has been Made for it like the whisk to drive them away from that place.

وَ مِنْهَا أَنَّ الدَّابَّةَ تَسْتَرِيحُ إِلَى تَحْرِيكِهِ وَ تَصْرِيفِهِ بِمَنَّةٍ وَ يَسْرَةَ فَإِنَّهُ لَمَّا كَانَ قِيَامُهَا عَلَى الْأَرْبَعِ بِأَسْرِهِا وَ شَغَلَتْ الْمُقَدِّمَتَانِ بِحَمْلِ الْبَدَنِ عَنِ التَّصْرِيفِ وَ التَّقْلُبِ كَانَ لَهَا فِي تَحْرِيكِ الدَّنْبِ رَاحَةٌ وَ فِيهِ مَنَافِعُ أُخْرَى يُفْضَرُ عَنْهَا الْوَهْمُ يُعْرِفُ مَوْضِعَهَا فِي وَقْتِ الْحَاجَةِ إِلَيْهَا

And from it is that the animal rests to move it and discharge it right and left, for if was standing upon the four (legs) as a whole, and the two front (legs) were occupied with carrying the body from the discharging and the moving, for it in the movement of the tail, there is rest. And in it are other benefits which the imaginations are deficient from knowing its occurrences in a time of need to it.

فَمِنْ ذَلِكَ أَنَّ الدَّابَّةَ تَرْتَضِعُ فِي الْوَحْلِ فَلَا يَكُونُ شَيْءٌ أَعْوَنَ عَلَى حُوضِهَا مِنْ الْأَخِذِ بِدَنِّيهَا وَ فِي شَعْرِ الدَّنْبِ مَنَافِعُ لِلنَّاسِ كَثِيرَةٌ يَسْتَعْمِلُونَهَا فِي مَآرِبِهِمْ ثُمَّ جَعَلَ ظَهْرُهَا مُسَطَّحاً مُبْطُوحاً عَلَى قَوَائِمِ الْأَرْبَعِ لِئِتِمَّكَتْ مِنْ رُكُوبِهَا وَ جَعَلَ حَيَاؤُهَا بَارِزاً مِنْ وَرَائِهَا لِئِتِمَّكَتْ الْفَحْلُ مِنْ صَرَبِهَا وَ لَوْ كَانَ أَسْفَلَ الْبَطْنِ كَمَكَانِ الْفَرْجِ مِنَ الْمَرْأَةِ لَمْ يَتِمَّكَتْ الْفَحْلُ مِنْهَا أَلَا تَرَى أَنَّهُ لَا تَسْتَطِيعُ [بِاسْتِطَاعَةٍ] أَنْ يَأْتِيَهَا كِفَاحاً كَمَا يَأْتِي الرَّجُلَ الْمَرْأَةَ

So, from that is that the animal falls in the mud, and there does not happen to be anything more assisting upon extracting it than grabbing it by its tail. And in the hair of the tail there are many benefits for the people utilising these in their purposes. Then, its back is Made as a flat surface upon the four legs to enable her to ride them, and its shame has been made prominent from its back in order to enable the stallion from achieving it. And if it was below the belly just as the private part of the woman, the stallion would not have been able from it. Do you not see that it would not be able to come to its spouse just as the man come to the woman?

تَأْتَلُ مَشْفَرُ الْفِيلِ وَ مَا فِيهِ مِنْ لَطِيفِ التَّدْبِيرِ فَإِنَّهُ يَتَّوَمُّ مَقَامَ الْيَدِ فِي تَنَاوُلِ الْعَلْفِ وَ الْمَاءِ وَ إِزْدَادِهَا إِلَى جَوْفِهِ وَ لَوْ لَا ذَلِكَ مَا اسْتَطَاعَ أَنْ يَتَنَاوَلَ شَيْئاً مِنَ الْأَرْضِ لِأَنَّهُ لَيْسَتْ لَهُ رَقَبَةٌ يَمُدُّهَا كَسَائِرِ الْأَنْعَامِ

Contemplate on the lips of the elephant and is therein from the subtleness of the arrangement, so it stands of a place of the hand in taking the fodder and the water and delivers these to its inside. And had it not been that it would not have been able to take anything from the ground, because there isn't for it an extended neck like the rest of the animals.

فَلَمَّا عَدِمَ الْعُنُقُ أُعِينَ مَكَانَ ذَلِكَ بِالْحَرْطُومِ الطَّوِيلِ لِيَسْتَدْلَهُ فَيَتَنَاوَلَ بِهِ حَاجَتَهُ فَمَنْ ذَا الَّذِي عَوَّضَهُ مَكَانَ الْعُضْوِ الَّذِي عَدِمَهُ مَا يَتَقَوْمُ مَقَامَهُ إِلَّا الرَّؤُوفَ بِخَلْقِهِ وَكَيْفَ يَكُونُ هَذَا بِالْإِهْمَالِ كَمَا قَالَتِ الظُّلْمَةُ

So, when the neck was fixed, there in place of that the long trunk for it in order to attain its needs. Who is that Who Replaced it in place of the organ, which is fixed, what could stand in its place except the One^{azwj} Who is Kind with His^{azwj} creatures? And can this happen with the chaos (non-planning) just as the unjust ones are saying?

فَإِنْ قَالَ قَائِلٌ فَمَا بَالُهُ لَمْ يَخْلُقْ ذَا عُنُقِي كَسَائِرِ الْأَنْعَامِ قِيلَ لَهُ إِنَّ رَأْسَ الْفِيلِ وَ أُذُنَيْهِ أَمْرٌ عَظِيمٌ وَ ثِقَلٌ ثَقِيلٌ وَ لَوْ كَانَ ذَلِكَ عَلَى عُنُقِي عَظِيمَةً هَكَذَا وَ أَوْهَنَهَا فَجَعَلَ رَأْسَهُ مُلْصَقًا بِجِسْمِهِ لِكَيْلَا يَنَالَ مِنْهُ مَا وَصَفْنَا وَ خَلَقَ لَهُ مَكَانَ الْعُنُقِ هَذَا الْمَشْفَرَّ لِيَتَنَاوَلَ بِهِ غِذَاءَهُ فَصَارَ مَعَ عَدَمِهِ الْعُنُقِ مُسْتَوْفِيًا مَا فِيهِ بُلُوغٌ حَاجَتِهِ

If the speaker says, 'What is the matter with Him^{azwj} not Creating that neck (of the elephant) like the rest of the animals?' It would be said to him, 'The head of the elephant, and its ears are a great matter and a heavy load, and had that great load been upon a neck, it would break it and weaken it. Its head is Made to be stuck to its body, lest it faces from it what we^{asws} described, and there has been Created for it in place of the neck, this trunk to attain its fodder with it. Thus, its fixed neck has been sufficed with what therein is a reachability of its need.

انْظُرِ الْآنَ كَيْفَ حَيَاءُ الْأُنْثَى مِنَ الْفَيْلَةِ فِي أَسْفَلِ بَطْنِهَا فَإِذَا هَاجَتْ لِلضَّرَابِ ارْتَفَعَتْ وَ بَرَزَتْ حَتَّى يَتَمَكَّنَ الْفَحْلُ مِنْ ضَرْبِهَا فَاعْتَبِرْ كَيْفَ جُعِلَ حَيَاءُ الْأُنْثَى مِنَ الْفَيْلَةِ عَلَى خِلَافِ مَا عَلَيْهِ فِي غَيْرِهَا مِنَ الْأَنْعَامِ ثُمَّ جُعِلَتْ فِيهِ هَذِهِ الْحَلَّةُ لِيَتَهَيَّأَ لِلْأَمْرِ الَّذِي فِيهِ قَوَامُ النَّسْلِ وَ دَوَامُهُ

Look now, how the shame of the female of the elephant has been Made to be in the lower part of its belly. So, when there is a need for the copulation, it raises and comes out until the (male) elephant is enabled from attaining it. Take a lesson, how the shame of the female has been Made to be differently of what is in others from the animal. Then this manner has been Made to be in it for the matter in which is the establishment of the lineage and its perpetuity.

فَكَرَّ فِي خَلْقِ الزَّرَافَةِ وَ الْخَيْلِ أَعْضَائُهَا وَ شِبْهَهَا بِأَعْضَاءِ أَصْنَافٍ مِنَ الْخَيْوَانِ فَرَأْسُهَا رَأْسُ فَرَسٍ وَ عُنُقُهَا عُنُقُ جَمَلٍ وَ أَطْلَافُهَا أَطْلَافُ بَقَرَةٍ وَ جِلْدُهَا جِلْدُ نَمْرٍ وَ رَعَمٌ نَاسٍ مِنَ الْجُمَالِ بِاللَّهِ عَزَّ وَ جَلَّ أَنْ يَتَاجَعَهَا مِنْ فُحُولٍ شَيْءٌ قَالُوا وَ سَبَبَ ذَلِكَ أَنَّ أَصْنَافًا مِنَ الْخَيْوَانِ الْبَرِّ إِذَا وَرَدَتِ الْمَاءَ تَنَزَّوَتْ عَلَى بَعْضِ السَّائِمَةِ وَ يُنْتَجِعُ مِثْلَ هَذَا الشَّخْصِ الَّذِي هُوَ كَالْمُلْتَقِطِ مِنْ أَصْنَافٍ شَيْءٌ وَ هَذَا جَهْلٌ مِنْ قَائِلِهِ وَ قَلَّةٌ مَعْرِفَتِهِ بِالْبَارِي جَلَّ قُدْسُهُ

Think regarding the creation of the giraffe and its different body part and its resemblance with the body parts of a variety of the animals. Its head is a head of a horse, and its neck is a neck of the camel, and its hooves are the hooves of a cow, and its skin is a skin of a tiger, and the people from the ones ignorant with Allah^{azwj} Mighty and Majestic claim that it is a product from a variety of types! They are saying, 'And the reason of that is that types of animals of the land, when they came to the water, they imaged upon some of the livestock, and it resulted in the likes of this individual which it is like a collection from various types. And this is ignorance of the one who says it, and scarcity of his understanding of the Creator, Majestic is His^{azwj} Holiness.

وَ لَيْسَ كُلُّ صِنْفٍ مِنَ الْخَيْوَانِ يُلْفَعُ كُلُّ صِنْفٍ فَلَا الْفَرَسُ يُلْفَعُ الْجَمَلُ وَ لَا الْجَمَلُ يُلْفَعُ الْبَقَرُ وَ إِنَّمَا يَكُونُ التَّلْفِيحُ مِنْ بَعْضِ الْخَيْوَانِ فِيمَا يُشَاكِلُهُ وَ يَفْرُبُ مِنْ خَلْقِهِ كَمَا يُلْفَعُ الْفَرَسُ الْحِمَارَ [الْحِمَارُ] فَيَخْرُجُ بَيْنَهُمَا الْبَعْلُ وَ يُلْفَعُ الدِّئْبُ الصَّبُعَ فَيَخْرُجُ بَيْنَهُمَا السَّبُعُ

And it isn't so that every type of animal can impregnate every type. The horse cannot impregnate the camel, nor can the camel impregnate the cow, and rather the impregnation happens from some of the animals in what is similar to it and is near from its own creation, just like the horse impregnates the donkey, so the mule comes out from between the two, and the wolf impregnates the hyena, so the mongoose comes out between the two.

عَلَى أَنَّهُ لَيْسَ يَكُونُ فِي الَّذِي يَخْرُجُ مِنْ بَيْنِهِمَا عَضْوٌ مِنْ كُلِّ وَاحِدٍ مِنْهُمَا كَمَا فِي الزَّرَافَةِ عَضْوٌ مِنَ الْفَرَسِ وَ عَضْوٌ مِنَ الْجَمَلِ وَ أَطْلَافٌ مِنَ الْبَعْرَةِ بَلْ يَكُونُ كَالْمُتَوَسِّطِ بَيْنَهُمَا الْمُمْتَرَجِ مِنْهُمَا كَالَّذِي تَرَاهُ فِي الْبَعْلِ فَإِنَّكَ تَرَى رَأْسَهُ وَ أُذُنَيْهِ وَ كَفْلَهُ وَ ذَنْبَهُ وَ حَوَافِرَهُ وَسَطاً بَيْنَ هَذِهِ الْأَعْضَاءِ مِنَ الْفَرَسِ وَ الْحِمَارِ وَ شَحِيحَهُ كَالْمُمْتَرَجِ مِنْ صَهِيلٍ وَ نَحِيْقِ الْحِمَارِ

On top of that, it cannot happen to be in the one who comes out from between the two, a body part from each on the two, just as is in the giraffe, a part from the horse, and a part from the camel, and the hooves from the cow. But it would happen to be in the middle of the two, the mixed one from them like that which you see in the mule, for you see its head, and its ears, and its posterior, and its tail, and its hooves to be as a compromise between these body part from the horse and the donkey, and its diffusion like the mixture of a racing of the horse and sharpness of the donkey.

فَهَذَا دَلِيلٌ عَلَى أَنَّهُ لَيْسَتْ الزَّرَافَةُ مِنْ لِفَاحِ أَصْنَافٍ شَيْءٍ مِنَ الْحَيَوَانِ كَمَا زَعَمَ الْجَاهِلُونَ بَلْ هِيَ خُلِقَتْ عَجِيبٌ مِنْ خَلْقِ اللَّهِ لِلدَّلَالَةِ عَلَى قُدْرَتِهِ الَّتِي لَا يُعْجِزُهَا شَيْءٌ وَ لِيُعْلَمَ أَنَّهُ خَالِقُ أَصْنَافِ الْحَيَوَانِ كُلِّهَا يَجْمَعُ بَيْنَ مَا يَشَاءُ مِنْ أَعْضَائِهَا فِي آيَتِهَا شَاءً وَ يُفَرِّقُ مَا شَاءَ مِنْهَا فِي آيَتِهَا شَاءً وَ يَرْبِدُ فِي الْخِلْقَةِ مَا شَاءَ وَ يَنْفِصُ مِنْهَا مَا شَاءَ دَلَالَةً عَلَى قُدْرَتِهِ عَلَى الْأَشْيَاءِ وَ أَنَّهُ لَا يُعْجِزُهُ شَيْءٌ أَرَادَهُ جَلًّا وَ تَعَالَى

So, this is evidence upon that the giraffe isn't from an impregnation of a variety of types from the animals just as the ignorant ones are alleging. But, it is a wondrous creation from the creatures of Allah^{azwj}, evidencing upon His^{azwj} Power which He^{azwj} is not frustrated by anything, and for it to be known that He^{azwj} is the Creator of all the types of the animals, Gathering between whatever He^{azwj} so Desires from their body parts into whichever He^{azwj} so Desires, and Differentiating whatever He^{azwj} so Desires from these, and Increasing in the creation whatever He^{azwj} so Desires, and Reducing whatever He^{azwj} so Desires, evidencing upon His^{azwj} Power upon the things, and nothing frustrates Him^{azwj}, Majestic and Exalted, in His^{azwj} Intentions.

فَأَمَّا طُولُ عُنُقِهَا وَ الْمَنْفَعَةُ لَهَا فِي ذَلِكَ فَإِنَّ مَنْشَأَهَا وَ مَرَعَاهَا فِي غَبَاطِلِ ذَوَاتِ أَشْجَارٍ شَاهِقَةٍ ذَاهِبَةٍ طَوَّالًا فِي الْهَوَاءِ فَهِيَ تَحْتَاجُ إِلَى طُولِ الْعُنُقِ لِتَنَالِ بِفِيهَا أَطْرَافَ تِلْكَ الْأَشْجَارِ فَتَقْفُوتَ مِنْ ثَمَارِهَا

As for the length of its neck and the benefits for it in that, so its feed and its pastures are in high-rise foliage from the trees that go up in the air, therefore it is needy to the long neck in order to take by its mouth the ends of those trees, and it feeds from its fruits.

تَأْتَلُ خُلُقَ الْقِرْدِ وَ شَبْهُهُ بِالْإِنْسَانِ فِي كَثِيرٍ مِنْ أَعْضَائِهِ أَعْنَى الرَّأْسِ وَ الْوَجْهِ وَ الْمَنْكَبَيْنِ وَ الصَّدْرِ وَ كَذَلِكَ أَحْسَانُهُ شَبِيهَةٌ أَيْضاً بِأَحْسَاءِ الْإِنْسَانِ وَ حُصَّ مَعَ ذَلِكَ بِالذَّهْنِ وَ الْفِطْنَةِ الَّتِي بِهَا يَفْهَمُ عَنْ سَائِسِهِ مَا يُؤْمَى إِلَيْهِ وَ يَحْكِي كَثِيراً مِمَّا يَرَى الْإِنْسَانَ يَفْعَلُهُ حَتَّى أَنَّهُ يَفْتَرِبُ مِنْ خُلُقِ الْإِنْسَانِ وَ شَمَائِلِهِ فِي التَّدْبِيرِ فِي خِلْقَتِهِ عَلَى مَا هِيَ عَلَيْهِ

Contemplate on the creation of the monkey and its resemblance with the human being in most of its body parts. I^{asws} mean the head, and the face, and the shoulders, and the chest,

and like that. And similar to that are its bones as well resembling the bones of the humans, and especially from that with the mind, and the acumen by which its feelings can be understood by what it is gestured to and relates a lot from what it sees the human being does, to the extent that it is the closest from the creation of the human being and his beauty in the arrangement in its creation upon what it is upon.

أَنَّ يَكُونَ عِزَّةً لِلْإِنْسَانِ فِي نَفْسِهِ فَبِعَلَّمَ أَنَّهُ مِنْ طِينَةِ الْبَهَائِمِ وَ سَنَحَهَا إِذْ كَانَ يَقْرُبُ مِنْ خَلْقِهَا هَذَا الْقُرْبُ وَ لَوْ لَا أَنَّهُ فَضِيلَةٌ فَصَلَّهُ بِهَا فِي الذِّهْنِ وَ الْعَقْلِ وَ النَّطْقِ كَانَ كَبَعْضِ الْبَهَائِمِ

That would happen to be a lesson for the human being in himself, so he would know that he is from the essence of the animals and their origins, when he was so close from its creation with this closeness, and he, if he had not been for a Grace which Allah^{azwj} Graced him with, regarding the mind, and the intellect, and the talking, he would be like some of the animals.

عَلَى أَنَّ فِي جِسْمِ الْقِرْدِ فُضُولًا أُخْرَى يُفَرِّقُ بَيْنَهُ وَ بَيْنَ الْإِنْسَانِ كَالْحُطَمِ وَ الذَّنْبِ الْمُسَدَّلِ وَ الشَّعْرِ الْمَجَلَّلِ لِلْجِسْمِ كُلِّهِ وَ هَذَا لَمْ يَكُنْ مَابِعًا لِلْقِرْدِ أَنْ يُلْحَقَ بِالْإِنْسَانِ لَوْ أُعْطِيَ مِثْلَ ذَهْنِ الْإِنْسَانِ وَ عَقْلِهِ وَ نُطْقِهِ وَ الْفَصْلِ الْفَاصِلِ بَيْنَهُ وَ بَيْنَ الْإِنْسَانِ بِالصَّحَّةِ هُوَ النَّقْصُ فِي الْعَقْلِ وَ الذِّهْنِ وَ النَّطْقِ

On top of that, in the body of the monkey are other extras which differentiate between it and the human beings, like the snout and the uncurled tail, and the hair covering the whole body. And this, would not prevent the monkey that he catches up with the human being if it had been Given a mind similar to the human being, and his intellect, and his talk, and the distance distancing between it and the human being with the correctness, it is deficient in the intellect, and the mind, and the talking.

انظُرْ يَا مُفَاضَّلُ إِلَى لُطْفِ اللَّهِ جَلَّ اسْمُهُ بِالْبَهَائِمِ كَيْفَ كَسَيْتَ أَجْسَادَهُمْ هَذِهِ الْكِسْوَةَ مِنَ الشَّعْرِ وَ الْوَبْرِ وَ الصُّوفِ لِيَقْبِيهَا مِنَ الْبَرْدِ وَ كَثْرَةِ الْأَقَاتِ وَ الْأَسْبَتِ الْأَطْلَافِ وَ الْحَوَافِرِ وَ الْأَخْفَافِ لِيَقْبِيهَا مِنَ الْحَفَاءِ إِذْ كَانَتْ لَا أَيْدِي لَهَا وَ لَا أَكْفَ وَ لَا أَصَابِعَ مُهَيَّأَةً لِلْعَزْلِ

Look, O Mufazzal, at the Subtlety of Allah^{azwj}, Majestic is His^{azwj} Name, with the animals, how He^{azwj} Cladded them with this cladding, from the hair, and the fur, and the wool for its facing the cold and a lot of the afflictions, and Clothed their legs with the pointed hooves, and the flat hooves, and the footwear to protect them from the bare-footedness, when there was neither any hand for it, nor a palm, nor fingers prepared for the spinning and weaving?

وَ النَّسْحِ فَكُمُوا بِأَنْ جُعِلَ كِسْوَتُهُمْ فِي خَلْقَتِهِمْ نَاقِيَةً عَلَيْهِمْ مَا بَعُثُوا لَا يَخْتَاجُونَ إِلَى تَجْدِيدِهَا وَ الْإِسْتِئْذَالَ بِهَا فَأَمَّا الْإِنْسَانُ فَإِنَّهُ ذُو حِيلَةٍ وَ كَفِّ مَهَيَّأَةٍ لِلْعَمَلِ فَهُوَ يَنْسِجُ وَ يَغْزُلُ وَ يَتَّخِذُ لِنَفْسِهِ الْكِسْوَةَ وَ يَسْتَبْدِلُ بِهَا خَالًا بَعْدَ خَالٍ وَ لَهُ فِي ذَلِكَ صَلَاحٌ مِنْ جِهَاتٍ

Thus, they are stopped, that their cladding is Made to be remaining on their bodies for as long as they remain, not been needy to renew these, and the replacing it. As for the human being, so he is with the mean and a palm ready for the work, so he weaves and he spins and takes the clothing for himself, and changes it year after year, and for him, in that, is an interest from some aspects.

مِنْ ذَلِكَ أَنَّهُ يَسْتَعْلِقُ بِصَنْعَةِ اللَّيَاسِ عَنِ الْعَبَثِ وَ مَا يُخْرِجُهُ إِلَيْهِ الْكِفَايَةُ وَ مِنْهَا أَنَّهُ يَسْتَرِيحُ إِلَى خَلْعِ كِسْوَتِهِ وَ لُبْسِهَا إِذَا شَاءَ وَ مِنْهَا أَنَّهُ يَتَّخِذُ لِنَفْسِهِ مِنَ الْكِسْوَةِ ضَرْبًا لَهَا جَمَالٌ وَ رَوْعَةٌ فَيَتَلَدَّدُ بِلُبْسِهَا وَ تَبْدِيلِهَا

From that – he is busy in making the clothing's from the tampering and whatever comes out as sufficient. And from it is that he rests to take off his clothes whenever he so desires and wears whenever he so desires. And from it is that he takes the various clothes for himself as a beauty and splendour, and he derives pleasure by wearing it and changing it.

وَكَذَلِكَ يَتَّخِذُ بِالرِّفْقِ مِنَ الصَّنْعَةِ ضُرُوباً مِنَ الْحِفَافِ وَ النَّعَالِ يَبْقَى بِهَا قَدَمَيْهِ وَ فِي ذَلِكَ مَعَايِشُ لِمَنْ يَعْلَمُهُ [يَعْمَلُهُ] مِنَ النَّاسِ وَ مَكَاسِبٌ يَكُونُ فِيهَا مَعَاشُهُمْ وَ مِنْهَا أَقْوَاتُهُمْ وَ أَقْوَاتُ عِبَائِهِمْ فَصَارَ الشَّعْرُ وَ الْوَبْرُ وَ الصُّوفُ يَتَّقُونَ لِلْبَهَائِمِ مَقَامَ الْكِسْوَةِ وَ الْأَطْلَافُ وَ الْحَوَافِرُ وَ الْأَخْفَافُ مَقَامَ الْحِدَاءِ

And similar to that he takes with the gentleness from the making of various types of shoes, and slippers to save his feet with these, and in that is a livelihood for one who makes it, from the people, and an earning for a livelihood to happen to be for them. And from it is their subsistence and the subsistence for their dependants. Thus, the hair, and the fur, and the wool become stand for the animals in the place of the clothing, and the pointed hooves, and the flat hooves, and the footwear in the place of the shoes.

فَكَرَّ يَا مُفَضَّلُ فِي حَلْقَةٍ عَجِيبَةٍ فِي الْبَهَائِمِ فَإِنَّهُمْ يُؤَارُونَ أَنْفُسَهُمْ إِذَا مَاتُوا كَمَا يُؤَارِي النَّاسُ مَوْتَهُمْ وَ إِلَّا فَأَيُّ جِبْتٍ هَذِهِ الْوُحُوشِ وَ السَّبَاعِ وَ غَيْرِهَا لَا يُرَى مِنْهَا شَيْءٌ وَ لَيْسَتْ قَلِيلَةً فَتَحَقَّقْ لِقَائِهَا بَلْ لَوْ قَالَ قَائِلٌ إِنَّهَا أَكْثَرُ مِنَ النَّاسِ لَصَدَقَ

Think, O Mufazzal, regarding the wondrous creation Made to be in the animals, for they are burying themselves when they are dying just as the people bury their deceased, or else so where is the decay (carcasses) of these beasts and the predators and others, nothing is seen from these? And they aren't a few, so they could be hidden for their scarcity. But, if a speaker were to say, 'These are more (in number) than the people', he would have spoken the truth.

فَاعْتَبِرْ ذَلِكَ بِمَا تَرَاهُ فِي الصَّخَارِيِّ وَ الْجِبَالِ مِنْ أَسْرَابِ الطَّيْرِ وَ الْمَهَا وَ الْحَمِيرِ وَ الْوُغُولِ وَ الْأَيَائِلِ وَ غَيْرِ ذَلِكَ مِنَ الْوُحُوشِ وَ أَصْنَافِ السَّبَاعِ مِنَ الْأُسْدِ وَ الصَّبَاعِ وَ الدِّبَابِ وَ الثُّمُورِ وَ غَيْرِهَا وَ ضُرُوبِ الْهَوَامِّ وَ الْحَشْرَاتِ وَ دَوَابِّ الْأَرْضِ

So, consider that with what you see in the deserts, and the mountains from the flocks of the antelopes, and the oxen, and the donkeys, and ibexes, and the deer, and other than that from the animals, and the types of predators from the lions, and the hyenas, and the wolves, and the tigers, and others, and variety of the vermin, and the insects, and the livestock of the earth.

وَ كَذَلِكَ أَسْرَابُ الطَّيْرِ مِنَ الْعُرْنَانِ وَ الْقَطَا وَ الْإِوَزِ وَ الْكَرَاكِيِّ وَ الْحَمَامِ وَ سِبَاعِ الطَّيْرِ جَمِيعاً وَ كُلُّهَا لَا يُرَى مِنْهَا إِذَا مَاتَتْ إِلَّا الْوَاحِدُ بَعْدَ الْوَاحِدِ يَصِيدُهُ قَانِصٌ وَ يَغْتَرِسُهُ سُبُعٌ

And similar to that are the flocks of the birds from the crows, and the pigeons, and the geese, and the shorebirds, and the doves, and predatorily birds altogether, and all of these, nothing is seen from them when they die, except the one after the one gets hunted or devoured by a predator.

فَإِذَا أَحْسَبُوا بِالْمَوْتِ كَمَتُوا فِي مَوَاضِعَ خَفِيَّةٍ فَيَمُوتُونَ فِيهَا وَ لَوْ لَا ذَلِكَ لَأَمْتَلَأَتِ الصَّخَارِيُّ مِنْهَا حَتَّى تَفْسُدَ رَائِحَةُ الْهَوَاءِ وَ يُجَدَّتِ الْأَمْرَاضُ وَ الْوَبَاءُ

So, when they sense the death, they disappear in a hidden place and they are dying therein, and had it not been that the deserts would be filled up from these to the extent that it would spoil the smell of the air, and diseases and the plague would occur.

فَانظُرْ إِلَى هَذَا الَّذِي يُخْلَصُ إِلَيْهِ النَّاسُ وَ عَمِلُوهُ بِالتَّمَثِيلِ الْأَوَّلِ الَّذِي مُثِّلَ لَهُمْ كَيْفَ جُعِلَ طَبْعاً وَ فِي الْبَهَائِمِ وَ غَيْرِهَا إِذْكَاراً لِيَسْلَمَ النَّاسُ مِنْ مَعَرَّةِ مَا يُحْدِثُ عَلَيْهِمْ مِنَ الْأَمْرَاضِ وَ الْفَسَادِ

Therefore, look at this which the people are ending up to, and understand it with the first example which had been struck for them (Qabeel^a burying Habel^{as}), how it has been Made to be a nature and burying among the animals and others, for the safety of the people from the harm which would occur upon them from the diseases and the mischief.

فَكَرَّ يَا مُفَظَّلُ فِي الْفَطَنِ الَّتِي جُعِلَتْ فِي الْبَهَائِمِ لِمَصْلَحَتِهَا بِالطَّبْعِ وَ الْحَلْقَةِ لُطْفاً مِنَ اللَّهِ عَزَّ وَ جَلَّ لَهُمْ لِمَا يَخْلُو مِنْ نِعْمِهِ جَلَّ وَ عَزَّ أَحَدٌ مِنْ خَلْقِهِ لَا يَعْطَلُ وَ رَوِيَّةٌ

Think, O Mufazzal regarding the acumen which has been Made to be in the animals for their interests with the natures and the subtle creation from Allah^{azwj} Mighty and Majestic for them, lest anyone from His^{azwj} creatures would be devoid from the Favour of the Majestic and Mighty, not by intellect and acumen.

فَإِنَّ الْأَيْلَ يَأْكُلُ الْحَيَاتِ فَيَعْطَشُ عَطْشاً شَدِيداً فَيَمْتَنِعُ مِنْ شُرْبِ الْمَاءِ خَوْفاً مِنْ أَنْ يَدِبَّ السَّمُّ فِي جِسْمِهِ فَيَقْتُلُهُ وَ يَقِفُ عَلَى الْعَدِيرِ وَ هُوَ مَجْهُودٌ عَطْشاً فَيَبْعُجُ عَجِيجاً عَالِياً وَ لَا يَشْرَبُ مِنْهُ وَ لَوْ شَرِبَ لَمَاتَ مِنْ سَاعَتِهِ فَانظُرْ إِلَى مَا جُعِلَ مِنْ طِبَاعِ هَذِهِ الْبَهِيمَةِ مِنْ تَحْمُلِ الظَّمَاءِ الْعَالِبِ خَوْفاً مِنَ الْمَضَرَّةِ فِي الشُّرْبِ وَ ذَلِكَ بِمَا لَا يَكَادُ الْإِنْسَانُ الْعَاقِلُ الْمُمَيَّرُ يَضْبِطُهُ مِنْ نَفْسِهِ

So, the deer eats the snake, and it gets thirsty with intense thirst, but it prevents from drinking the water fearing from spread of the poison in its body which would kill it, and it pauses upon the well and it is a thirsty effort, so it shrieks a loud shriek and does not drink from it, and if it were to drink, it would die immediately. Look at what is Made to be from the nature of these animals from the overwhelming thirst fearing from the harm in the drinking, and that is from what the intellectual human almost cannot grasp in himself.

وَ التَّغَلَّبُ إِذَا أَعْوَزَهُ الطَّعْمُ تَمَاوَتَ وَ نَفَخَ بَطْنُهُ حَتَّى يَحْسَبَهُ الطَّيْرُ مَيِّتاً فَإِذَا وَقَعَتْ عَلَيْهِ لِنَهَشِهِ وَثَبَ عَلَيْهَا فَأَخَذَهَا فَمَنْ أَعَانَ التَّغَلَّبَ الْعَدِيمَ التُّنْقِي وَ الرُّوِيَّةِ يَحْذِرُ الْحَيْلَةَ إِلَّا مَنْ تَوَكَّلَ بِتَوْجِيهِ الرَّزْقِ لَهُ مِنْ هَذَا وَ شَبَّهَهُ

And the fox, when it lacks food and blows its belly until the bird reckons it is dead. But, when it falls upon it, it surprises it and leaps upon it and grabs it. Who assisted the fox who is speechless and the deliberateness with this trick, except the One^{azwj} Who Guaranteed its sustenance for it from this, and it's like?

فَإِنَّهُ لَمَّا كَانَ التَّغَلَّبُ يَضْعُفُ عَنْ كَثِيرٍ مِمَّا يَقْوَى عَلَيْهِ السِّبَاعُ مِنْ مُسَاوَرَةِ الصَّيْدِ أُعِينَ بِالنَّهَاءِ وَ الْفِطَنَةِ وَ الْإِحْتِيَالَ لِمَعَاشِهِ وَ الدُّلْفَيْنِ يَلْتَمِسُ صَيْدَ الطَّيْرِ فَيَكُونُ حَيْلَتُهُ فِي ذَلِكَ أَنْ يَأْخُذَ السَّمَكَ فَيَقْتُلُهُ وَ يَشْرَحُهُ حَتَّى يَطْفُوَ عَلَى الْمَاءِ ثُمَّ يَكْمُنُ تَحْتَهُ وَ يُنَوِّرُ الْمَاءَ الَّذِي عَلَيْهِ حَتَّى لَا يَتَبَيَّنَ شَخْصُهُ فَإِذَا وَقَعَ الطَّيْرُ عَلَى السَّمَكِ الطَّائِفِي وَثَبَ إِلَيْهَا فَاصْطَادَهَا فَانظُرْ إِلَى هَذِهِ الْحَيْلَةِ كَيْفَ جُعِلَتْ طَبْعاً فِي هَذِهِ الْبَهِيمَةِ لِيَعْضُ الْمَصْلَحَةَ

It is so that when the fox is weak from most of the predators which are stronger upon him, from acquiring the hunt, eyes with the plotting, and the acumen, and the trickery for its livelihood, and the dolphins seeking a prey of the bird, so its trickery in that would happen to be that it would take the fish and kill it and tear it until it floats upon the water. He hides under it and the water, which is upon it, its person not being seen. So, when the bird falls upon the

floating fish, it leaps towards it and catches it. Therefore, look at this trickery, how it is made to be a nature in this animal for some of its interests?’

قَالَ الْمُفَضَّلُ فَمُتَلِّحِي يَا مَوْلَايَ عَنِ التَّيْنِ وَالسَّحَابِ

Al-Mufazzal said, ‘I said, ‘Inform me, O my Master^{asws}, about the dragon and the cloud’.

فَقَالَ ع إِنَّ السَّحَابَ كَالْمَوْكَلِ بِهِ يَخْتَطِفُهُ حَيْثُمَا تَقَفَهُ كَمَا يَخْتَطِفُ حَجْرُ الْمَغْنَاتِيسِ الْحَدِيدَ فَهُوَ لَا يَطْلُعُ رَأْسَهُ فِي الْأَرْضِ خَوْفًا مِنَ السَّحَابِ وَلَا يَخْرُجُ إِلَّا فِي الْقَيْظِ مَرَّةً إِذَا سَحَتْ [صَحَتْ] السَّمَاءُ فَلَمْ يَكُنْ فِيهَا نُكْتَةٌ مِنْ غَيْمَةٍ

He^{asws} said: ‘The cloud is allocated with it, snatching it away wherever it may be, just as a rock snatches away the magnetism of the iron, and it does not emerge its head in the ground fearing from the cloud, not does it come out except in the heat when the sky is correct and there does not happen to be in it a speck of a cloud’.

فُلْتُ فَلِمَ وَكَلَّ السَّحَابَ بِالتَّيْنِ يَرِضُهُ وَ يَخْتَطِفُهُ إِذَا وَجَدَهُ قَالَ لِيُدْفَعِ عَنِ النَّاسِ مَضْرَبَتَهُ

I said, ‘So, why is the cloud allocated with the dragon, lying in wait for it, and snatching it when it finds it?’ He^{asws} said: ‘To defend the people from being wounded’.

قَالَ الْمُفَضَّلُ فَمُتَلِّحِي يَا مَوْلَايَ مِنْ أَمْرِ الْبَهَائِمِ مَا فِيهِ مُعْتَبَرٌ لِمَنْ اغْتَبَرَ فَصِفْ لِي الدَّرَّةَ وَالنَّمْلَ وَالطَّيْرَ

Al-Mufazzal said, ‘I said, ‘You^{asws} have described to me, O my Master^{asws}, from the matters of the animals what is there in a deliberation for one who considers, so described to me the small red bee, and the ant, and the bird’.

فَقَالَ ع يَا مُفَضَّلُ تَأْتِلُ وَجْهَ الدَّرَّةِ الْحَقِيرَةِ الصَّغِيرَةِ هَلْ تَجِدُ فِيهَا نَقْصًا عَمَّا فِيهِ صَلَاحُهَا فَمِنْ أَيْنَ هَذَا التَّقْدِيرِ وَالصَّوَابِ فِي خَلْقِ الدَّرَّةِ إِلَّا مِنَ التَّدْبِيرِ الْقَائِمِ فِي صَغِيرِ الْخَلْقِ وَ كَبِيرِهِ

He^{asws} said: ‘O Mufazzal! Contemplate on the face of the small red bee, the petty, the little. Do you find any deficiency in it from what wherein is its interest? From where is this determination and the correctness in the creation of the red bee except from the arrangement of the Custodian in the small of the creatures and its large ones?’

انظُرْ إِلَى النَّمْلِ وَ اخْتِشَادِهَا فِي جَمْعِ الْقُوتِ وَ إِعْدَادِهِ فَإِنَّكَ تَرَى الْجَمَاعَةَ مِنْهَا إِذَا نَقَلَتْ الْحَبَّ إِلَى رُزَيْبِهَا يَمْتَرِلَةً جَمَاعَةً مِنَ النَّاسِ يَنْتُقِلُونَ الطَّعَامَ أَوْ عَيْرَهُ بَلْ لِلنَّمْلِ فِي ذَلِكَ مِنَ الْحَيَاةِ وَ التَّشْمِيرِ مَا لَيْسَ لِلنَّاسِ مِثْلُهُ

Look at the ant and its accumulation in collecting the subsistence and its preparation, and you will see the community from it transferring the grain to its home, being at the status of a community from the people transferring the food or something else. But, for the ant, in that, from the struggle and the activity what isn’t for the people, the like of it.

أ مَا تَرَاهُمْ يَتَعَاوَنُونَ عَلَى النَّمْلِ كَمَا يَتَعَاوَنُ النَّاسُ عَلَى الْعَمَلِ ثُمَّ يَعْمِدُونَ إِلَى الْحَبِّ فَيَقْطَعُونَهُ قِطْعًا لِكَيْلًا يَنْبِتُ فَيَفْسُدُ عَلَيْهِمْ فَإِنْ أَصَابَهُ نَدَى أَخْرَجُوهُ فَنَشَرُوهُ حَتَّى يَجِفَّ ثُمَّ لَا يَنْجِدُ النَّمْلُ الرُّبِيَّةَ إِلَّا فِي نَشْرِ مِنَ الْأَرْضِ كَيْ لَا يُفِيضَ السَّبِيلُ فَيَعْرِقَهَا فَكُلُّ هَذَا مِنْهُ بِلا عَقْلِ وَ لَا رُويَّةٍ بَلْ خَلَقَهُ خَلْقَ خَلْقِ عَلَيْهَا لِمَصْلَحَةٍ أُطْفَأَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

But do you not see them assisting each other upon the transfer just as the people assist each other upon the work? Then, they are deliberating to the grain, and they are cutting it into pieces lest it grows, and it spoils upon them, and if wetness hits it, so they separate it until it dries up. Then, the ant does not take to a place except in a high part from the ground so that the flood does not flow to it and drowns it. (Is) all this without intellect or acumen (insight)? But it is a manner Created upon it for its subtle interest from Allah^{azwj} Mighty and Majestic.

انظُرْ إِلَى هَذَا الَّذِي يُعْمَلُ لَهُ اللَّيْتُ وَ تُسَمِّيهِ الْعَامَّةُ أَسَدَ الدُّبَابِ وَ مَا أُعْطِيَ مِنَ الْحِيلَةِ وَ الرَّفْقِ فِي مَعَايِشِهِ فَإِنَّكَ تَرَاهُ حِينَ يُجْسُ بِالذُّبَابِ قَدْ وَقَعَ قَرِيباً مِنْهُ تَرَكَهُ مَلِيئاً حَتَّى كَأَنَّهُ مَوْتٌ لَا حَرَكَ بِهَ فَإِذَا رَأَى الدُّبَابَ قَدِ اطْمَأَنَّ وَ عَقَلَ عَنْهُ دَبَّ دَبِيحاً دَقِيقاً حَتَّى يَكُونَ مِنْهُ بِحَيْثُ يَنَالُهُ وَ ثَبُّهُ ثُمَّ يَتَّبِعُ عَلَيْهِ فَيَأْخُذُهُ فَإِذَا أَخَذَهُ اشْتَمَلَ عَلَيْهِ بِجِسْمِهِ كُلِّهِ مَخَافَةَ أَنْ يَنْجُو مِنْهُ فَلَا يَزَالُ قَابِضاً عَلَيْهِ حَتَّى يُجْسُ بِأَنَّهُ قَدْ ضَعُفَ وَ اسْتَرْخَى ثُمَّ يَقْبِلُ عَلَيْهِ فَيَمْتَرِسُهُ وَ يَحْيَا بِدَلِكِ مِنْهُ

Look at this which is called 'Al Las' (dragonfly?), and the generality have named it as 'lion of the flies', and what it has been Given from the tricks, and the kindness in its life, and you will see it senses as being with the flies to be nearby from it, leave it for a while until as if it is dead, there being no movement with it. So, when the fly sees it, and feels secure and become neglectful from it, until it is at a precise distance from it where it can attain it, then leaps upon it and grabs it. When it does take it, covers upon it with its whole body fearing that it might be rescued from it. It does not cease to be capturing upon it until it senses that it has weakened and relaxed, then it faces towards it and pierces it, so it eats it and live with that from it.

فَأَمَّا الْعَنْكَبُوتُ فَإِنَّهُ يَنْسُجُ ذَلِكَ النَّسْجَ فَيَتَّخِذُهُ شَرَكاً وَ مَصْنِعَةً لِلذُّبَابِ ثُمَّ يَكْمُنُ فِي جَوْفِهِ فَإِذَا نَشِبَ فِيهِ الدُّبَابُ أَحَالَ عَلَيْهِ يَلْدَعُهُ سَاعَةً بَعْدَ سَاعَةٍ فَيَعْبِشُ بِدَلِكِ مِنْهُ فَكَذَلِكَ يُحْكِي صِنْدُ الْكِلَابِ وَ التُّهُودِ وَ هَكَذَا يُحْكِي صِنْدُ الْأَشْرَاكِ وَ الْحَبَائِلِ

As for the spider, so it weaves that web and takes it as a trap and a snare for the flies, then it hides inside it. When the fly thrusts into it, it attacks upon it, stinging it time after time, and it live with that from it. Like that, it is related of the prey of the dogs and the leopards, like this is related of the prey of the snares and the ropes.

فَانظُرْ إِلَى هَذِهِ الدُّوَابِّ الصَّعِيفَةِ كَيْفَ جَعَلَ طَبْعَهَا مَا لَا يَبْلُغُهُ الْإِنْسَانُ إِلَّا بِالْحِيلَةِ وَ اسْتِعْمَالَ آلَاتٍ فِيهَا فَلَا تَزْدِرُ بِالشَّيْءِ إِذَا كَانَتْ الْعِبْرَةُ فِيهِ وَ وَاضِحَةً كَالدَّرَةِ وَ التَّمَلَةِ وَ مَا أَشْبَهَ ذَلِكَ فَإِنَّ الْمَعْنَى النَّفِيسَ قَدْ يُمْتَلُ بِالشَّيْءِ الْحَقِيرِ فَلَا يَضَعُ مِنْهُ ذَلِكَ كَمَا لَا يَضَعُ مِنَ الدِّينَارِ وَ هُوَ مِنْ ذَهَبٍ أَنْ يُوزَنَ بِمِثْقَالٍ مِنْ حَدِيدٍ

Look at these weak animals how it has been Made to be in its nature what the human being cannot reach except by means and utilising the tools in it. So, do not be despising with anything when there was a clear lesson in it, like the red bee and the ant, and what resembles that, for the noble meaning has been represented with the despicable thing, therefore do not waste that just as one does not waste the Dinar, and it is from gold, that one would weight its weight from iron.

تَأْتَلُ يَا مُفَضَّلُ جِسْمَ الطَّائِرِ وَ خَلَقْتَهُ فَإِنَّهُ حِينَ قُدِرَ أَنْ يَكُونَ طَائِراً فِي الْجَوِّ حَفِيفَ جِسْمِهِ وَ أُدْمِجَ خَلْقُهُ فَاقْتَصَرَ بِهِ مِنَ الْقَوَائِمِ الْأَرْبَعِ عَلَى اثْنَتَيْنِ وَ مِنَ الْأَصَابِعِ الْخَمْسِ عَلَى أَرْبَعٍ وَ مِنَ مَنَفَدَيْنِ لِلزَّبْلِ وَ البَوْلِ عَلَى وَاحِدٍ يَجْمَعُهُمَا

Contemplate, O Mufazzal, on the body of the bird and its creation, for where it is able to be able to fly in the air, lightness of its body and integration of its creation. It has been reduced

with from the four legs, to be upon two, and from the five fingers to be upon four, and from the two implements of the droop and the urine upon one combined.

ثُمَّ خَلِقَ إِذَا جُؤِجُؤٌ مُحَدَّدٍ لِيَسْهَلَ عَلَيْهِ أَنْ يَخْرُقَ الْهَوَاءَ كَيْفَ مَا أَخَذَ فِيهِ كَمَا جُعِلَ السَّفِينَةُ بِحِدِّهِ الْهَيْبَةِ لِتَشُقَّ الْمَاءَ وَ تَنْفُذَ فِيهِ وَ جُعِلَ فِي جَنَاحَيْهِ وَ ذَنْبِهِ رِبْشَاتٌ طَوَّلًا مَتَانًا لِيَنْهَضَ بِمَا لِلطَّيْرَانِ وَ كُسِيَ كُلُّهُ الرِّيشَ لِئِدَاجِلَةِ الْهَوَاءِ فَيَقْلَهُ

Then, it has been Created with limited breasts to ease upon it when it breaks through the atmosphere, how it takes off in it, just as the ship has been made with these preparations to break the water and be implemented in it. And there has been Made to be long feathers in its wings and its tail to ease with it for the flying, and the whole of it is covered with the feathers to enter into the air and stay there.

وَ لَمَّا قُدِّرَ أَنْ يَكُونَ طَعْمُهُ الْحَبِّ وَ اللَّحْمِ يَبْلَعُهُ بَلْعًا يَلَا مَضْغٍ يُقْصَ مِنْ خَلْقِهِ الْأَسْنَانُ وَ خُلِقَ لَهُ مِنْقَارٌ صَلْبٌ جَاسٍ يَتَنَاوَلُ بِهِ طَعْمَهُ فَلَا يَنْسَجِحُ [يَنْسَجِحُ] مِنْ لَقِطِ الْحَبِّ وَ لَا يَنْقُصُ مِنْ مَهْسِ اللَّحْمِ وَ لَمَّا عَدِمَ الْأَسْنَانَ وَ صَارَ يَزْدَرِدُ الْحَبَّ صَحِيحًا وَ اللَّحْمَ غَرِيضًا أَعِينَ بِفَضْلِ حَرَارَةِ فِي الْجَوْفِ تَطْحُنُ لَهُ الطَّعْمَ طَحْنًا يَسْتَعِينُ بِهِ عَنِ الْمَضْغِ

And when it is determined that its food should happen to be the seed and the flesh, it swallows without chewing, being deficient of the teeth in its creation, and there has been created for it a solid, rigid beak, taking by its food by it, and it does not wear off from picking the seed, not does it break from piercing the meat. And when it has no teeth and becomes swallowing the whole grain, and the chunks of meat, it is assisted by the extra heat in the inside grinding the food for it, becoming needless with it from the chewing.

وَ اعْتَبِرْ ذَلِكَ بِأَنَّ عَجْمَ الْعَنْبِ وَ غَيْرِهِ يَخْرُجُ مِنْ أَجْوَابِ الْإِنْسِ صَحِيحًا وَ يُطْحَنُ فِي أَجْوَابِ الطَّيْرِ لَا يُرَى لَهُ أَثَرٌ ثُمَّ جُعِلَ مِمَّا يَبْيَضُ نَبِيضًا وَ لَا يَلِدُ وَلَا دَةَ لِكَيْلَا يَثْقُلَ عَنِ الطَّيْرَانِ فَإِنَّهُ لَوْ كَانَتْ الْفَرَاحُ فِي جَوْفِهِ تَمَكَّتْ حَتَّى تَسْتَحْكِمَ لِأَثْقَلْتَهُ وَ عَاقَبَتْهُ عَنِ النَّهُوضِ وَ الطَّيْرَانِ فَجُعِلَ كُلُّ شَيْءٍ مِنْ خَلْقِهِ مُشَاكِلًا لِلْأَمْرِ الَّذِي قُدِّرَ أَنْ يَكُونَ عَلَيْهِ

And consider that the seed of the grape and other comes out from the inside of the human being, whole, and it gets grinded in the inside of the bird, no trace being seen for it. Then it is Made from what lays the eggs and does not give birth directly, lets it becomes too heavy from the flying, for had it been a chick in its inside, it would remain until it is burdened and weighed down from the advancing and the flying. All things from its creation has been Made similar for the matter, which is Ordained to happen upon it.

ثُمَّ صَارَ الطَّائِرُ السَّائِحُ فِي هَذَا الْجَوِّ يَقْعُدُ عَلَى نَبِيضِهِ فَيَحْضُنُهُ أُسْبُوعًا وَ بَعْضَهَا أُسْبُوعَيْنِ وَ بَعْضَهَا ثَلَاثَةَ أُسْبُوعٍ حَتَّى يَخْرُجَ الْفَرْخُ مِنَ الْبَيْضَةِ ثُمَّ يُعْمَلُ عَلَيْهِ فَيَرْفُهُ الرِّيحُ لِتَسْخِجَ حَوْصَلَتَهُ لِلْغَدَاءِ ثُمَّ يُرْتَبِيهِ وَ يُعَادِيهِ بِمَا يَعِيشُ بِهِ فَهَسُ كُلُّهُ أَنْ يَلْقَطَ الطَّعْمَ وَ يَسْتَحْرِجُهُ بَعْدَ أَنْ يَسْتَقَرَّ فِي حَوْصَلَتِهِ وَ يَعْدُو بِهِ فِرَاحَهُ وَ لِأَمْرِ مَعْنَى يَحْتَمِلُ هَذِهِ الْمَشَقَّةَ وَ لَيْسَ بِذِي رَوِيَّةٍ وَ لَا تَفَكَّرُ

Then the travelling bird comes in the air and sits upon its egg preparing it for a week, and some of them for two weeks, and some of them for three weeks until the chick hatches from the egg. Then it turns towards it and opens (its throat) for the wind to widen its throat for the food intake. Then it raises it and feeds it with what it can live with. So, who encumbered it that it should hold the food and bring it out after it had settled in his throat, and feed its chick with it? And for which meaning does it bear these difficulties and it isn't with acumen nor any thinking?

وَلَا يَأْمُلُ فِي فِرَاحِهِ مَا يَأْمُلُ الْإِنْسَانُ فِي وَلَدِهِ مِنَ الْعِزِّ وَالرِّفْدِ وَ بَقَاءِ الذِّكْرِ فَهَذَا مِنْ فِعْلِ يَشْهَدُ بِأَنَّهُ مَعْطُوفٌ عَلَى فِرَاحِهِ لَعَلَّهُ لَا يَعْرِفُهَا وَ لَا يُفَكِّرُ فِيهَا وَ هِيَ دَوَامُ النَّسْلِ وَ بَقَاؤُهُ لُطْفًا مِنَ اللَّهِ تَعَالَى ذِكْرُهُ

And it does not hope in its chick what the human being hopes for in his children from the honour and the help, and remaining of the male? So, this, it is a deed testifying that it is king upon its chick, perhaps it does not recognise it nor does it think regarding it, and it is a perpetuation (propagation) of the lineage and its remaining, a kindness from Allah^{azwj}, Exalted is His^{azwj} Mention.

انْظُرْ إِلَى الدَّجَاجَةِ كَيْفَ تُهَيِّجُ لِحْضِنِ الْبَيْضِ وَ التَّمْرِيحِ وَ لَيْسَ لَهَا بَيْضٌ مُجْتَمِعٌ وَ لَا وَكْرٌ مُوَطَّأً بَلْ تَنْبَعِثُ وَ تَنْتَفِخُ وَ تُتَوَقِّي وَ تَمْتَنِعُ مِنَ الطَّعْمِ حَتَّى يَجْمَعَ لَهَا الْبَيْضُ فَتَحْضِنُهُ فَتَمْرُحُ فَلِمَ كَانَ ذَلِكَ مِنْهَا إِلَّا لِإِقَامَةِ النَّسْلِ وَ مَنْ أَحَدَهَا بِإِقَامَةِ النَّسْلِ وَ لَا رَوِيَّةً وَ لَا تَفَكُّرًا لَوْ لَا أَنَّهَا مُجْبُولَةٌ عَلَى ذَلِكَ

Look at the chicken, how it gets excited for the incubation of the egg and the hatching, gathering of eggs for it or a nest as a home, but it emits, and swells, and clenches and refrains from the food until the eggs are gathered for it, so it incubates and hatches. So, why was that from it except for the establishment of the lineage? And who took it with establishing the lineage, and there is neither any acumen nor any thinking, if it had not been a natural propensity (inclination) upon that?

اعْتَبِرْ بِخَلْقِ الْبَيْضَةِ وَ مَا فِيهَا مِنَ الْمُحِ الْأَصْفَرِ الْخَائِرِ وَ الْمَاءِ الْأَبْيَضِ الرَّقِيقِ فَبَعْضُهُ لِيُنْشَرَ مِنْهُ الْفَرْخُ وَ بَعْضُهُ لِيُعَدَى بِهِ إِلَى أَنْ تَنْقَابَ عَنْهُ الْبَيْضَةُ وَ مَا فِي ذَلِكَ مِنَ التَّدْبِيرِ فَإِنَّهُ لَوْ كَانَ نَشَأَ الْفَرْخُ فِي تِلْكَ الْقَشْرَةِ الْمُسْتَحْصِنَةِ الَّتِي لَا مَسَاعَ لِشَيْءٍ إِلَيْهَا لَجَعَلَ مَعَهُ فِي جُوفِهَا مِنَ الْعِدَاءِ مَا يَكْتَفِي بِهِ إِلَى وَقْتِ خُرُوجِهِ مِنْهَا كَمَا يُجْبَسُ فِي حِصْنٍ حَصِينٍ لَا يُوصَلُ إِلَى مَنْ فِيهِ فَيُجَعَلُ مَعَهُ مِنَ الْقُوْتِ مَا يَكْتَفِي بِهِ إِلَى وَقْتِ خُرُوجِهِ مِنْهُ

Consider the creation of the egg and what is therein from the yellow coagulated yolk, and the thin while water. Part of it, the chick would come from it, and part of it would feed with it, until the egg is broken from it, and what is therein from the arrangement. If the chick had been born in that fortified crust which nothing can reach to it, it is made to be with it in its inside from the feed what it could be sufficed with until the time of its exit from it, like the one who is withheld in a fortified prison, no one can arrive to him in it, so it is made to be with him, from the feed, what he could be sufficed with up to the time of his exit from it.

فَكَّرَ فِي حَوْصَلَةِ الطَّائِرِ وَ مَا قَدَّرَ لَهُ فَإِنَّ مَسَلَّكَ الطَّعْمِ إِلَى الْقَانِصَةِ ضَيِّقٌ لَا يَنْفَعُ فِيهِ الطَّعَامُ إِلَّا قَلِيلًا قَلِيلًا فَلَوْ كَانَ الطَّائِرُ لَا يَلْفُطُ حَبَّةً ثَانِيَةً حَتَّى تَصِلَ الْأُولَى الْقَانِصَةَ طَالَ عَلَيْهِ وَ مَتَى كَانَ يَسْتَوِي طَعْمُهُ فَإِنَّمَا يَحْتَلِسُهُ احْتِيَاسًا لِشِدَّةِ الْحَدَرِ

Think regarding the crop (food collection pouch) of the bird and what is determined for it, for the course of the food to its stomach is narrow, the food cannot go through it except little by little. So, if the bird cannot swallow a second seed until the first one arrives to its stomach, it would be prolonged upon it, and when would it finish its meal? So, rather, the misappropriation confuses it due to the severity of the caution.

فَجُعِلَتْ الْحَوْصَلَةُ كَالْمِخْلَافَةِ الْمُعَلَّقَةِ أَمَامَهُ لِيُوعِيَ فِيهَا مَا أَدْرَكَ مِنَ الطَّعْمِ بِسُرْعَةٍ ثُمَّ تُنْفِذُهُ إِلَى الْقَانِصَةِ عَلَى مَهَلٍ وَ فِي الْحَوْصَلَةِ أَيْضًا حَلَّةٌ أُخْرَى فَإِنَّ مِنَ الطَّائِرِ مَا يَحْتَاجُ إِلَى أَنْ يَزِيَّ فِرَاحَهُ فَيَكُونُ رُدُّهُ لِلطَّعْمِ مِنْ قُرْبٍ أَسْهَلُ عَلَيْهِ

The crop has been Made to be like the temporary storage for undigested (feed) in order to store in it whatever it gets from the food quickly, then move it to the stomach upon an

opportunity. And in the crop as well there is another behaviour, for, from the birds is one which is needy to feed it's chick, so its return to the feed from nearby would be easy upon it.

قَالَ الْمُفَضَّلُ فَمُلْتُمْ إِنَّ قَوْمًا مِنَ الْمُعْطَلَةِ يَرْغُمُونَ أَنَّ اخْتِلَافَ الْأَلْوَانِ وَالْأَشْكَالِ فِي الطَّيْرِ إِنَّمَا يَكُونُ مِنْ قِبَلِ امْتِزَاجِ أَخْلَاطٍ وَ اخْتِلَافِ مَقَادِيرِهَا بِالْمَرْجِ وَالْإِهْمَالِ

Al-Mufazzal said, 'I said, 'O my Master^{asws}! There are a people from the philosophers are alleging that the variation of the colours and the faces in the bird are, rather existing from before a mixture of inter-mingling and different pastures of theirs, and the chaos.

فَقَالَ يَا مُفَضَّلُ هَذَا الْوَشْيُ الَّذِي تَرَاهُ فِي الطَّوَائِيسِ وَالذُّرَاجِ وَالنَّدَارِجِ عَلَى اسْتِوَاءٍ وَ مُقَابَلَةٍ كَنَحْوِ مَا يُحِطُّ بِالْأَقْدَامِ كَيْفَ يَأْتِي بِهِ الْإِمْتِزَاجُ الْمُهْمَلُ عَلَى شَكْلِ وَاحِدٍ لَا يَخْتَلِفُ وَ لَوْ كَانَ بِالْإِهْمَالِ لَعَدِمَ الْإِسْتِوَاءُ وَ لَكَانَ مُخْتَلِفًا

He^{asws} said: 'O Mufazzal! This decoration which you see in the peacock, and the pheasant, and the parrots are upon the same and parallel, like what is written with the pens, how it comes with the mixture borne upon one face, not different? And if it was with the chaos, the sameness would not be there, but it would be different.

تَأَمَّلْ رِيشَ الطَّيْرِ كَيْفَ هُوَ فَإِنَّكَ تَرَاهُ مُنْسُوجًا كَنَسْجِ الثُّوبِ مِنْ سُلُوكِ دِقَاقٍ قَدْ أَلْفَ بَعْضُ كَتَائِفِ الْحَبِطِ إِلَى الْحَبِطِ وَالشَّعْرَةَ إِلَى الشَّعْرَةِ ثُمَّ تَرَى ذَلِكَ النَّسْجَ إِذَا مَدَدْتَهُ يَنْفَتِحُ قَلِيلًا وَ لَا يَنْشَقُّ لِشِدَاخِلِهِ الرِّيحُ فَيَقِلَّ الطَّائِرُ إِذَا طَارَ

Contemplate a feather of the bird, how it is, and you will see it inter-woven like the weaving of the cloth from thin thread interlaced upon each other, like a composition of the thread to the thread, and the hair to the hair. Then, you see that weaving, if it is extended, it opens up a little, but it does not go apart for the wind to enter, so the bird would drop off when it (nest) flies.

وَ تَرَى فِي وَسْطِ الرِّيشَةِ عُمُودًا غَلِيظَةً مَتِينًا قَدْ نُسِجَ عَلَيْهِ الَّذِي هُوَ مِثْلُ الشَّعْرِ لِيُمْسِكَهُ بِصَلَابَتِهِ وَ هُوَ الْقَصَبَةُ الَّتِي فِي وَسْطِ الرِّيشَةِ وَ هُوَ مَعَ ذَلِكَ أَجْوَفٌ لِيَخْفَ عَلَى الطَّائِرِ وَ لَا يَغْوِقَهُ عَنِ الطَّيْرَانِ

And you see in the middle of the feather, a heavy, solid column which has been woven upon by that which is like the hair to withhold it by its hardness, and it is the reed which is in the middle of the feather, and it, along with that, is hollow for it to be light upon the bird, and not hinder it from the flying.

هَلْ رَأَيْتَ يَا مُفَضَّلُ هَذَا الطَّائِرَ الطَّوِيلَ السَّاقَيْنِ وَ عَرَفْتَ مَا لَهُ مِنَ الْمُنْفَعَةِ فِي طَوْلِ سَاقَيْهِ فَإِنَّهُ أَكْثَرُ ذَلِكَ فِي ضَخْصَاحٍ مِنَ الْمَاءِ فَتَرَاهُ بِسَاقَيْنِ طَوِيلَيْنِ كَأَنَّهُ رَيْبَةٌ فَوْقَ مَرْقَبٍ وَ هُوَ يَتَأَمَّلُ مَا يَدِبُ فِي الْمَاءِ فَإِذَا رَأَى شَيْئًا مِمَّا يَتَّقُوهُ بِهِ حَطَا حُطَوَاتٍ رَفِيقًا حَتَّى يَتَنَاوَلَهُ وَ لَوْ كَانَ قَصِيرَ السَّاقَيْنِ وَ كَانَ يَحْطُو نَحْوَ الصَّيْدِ لِيَأْخُذَهُ يُصِيبُ بَطْنَهُ الْمَاءَ فَيَتَوَرَّ وَ يُدْعَرُ مِنْهُ فَيَتَفَرَّقُ عَنْهُ فَحَلِقَ لَهُ ذَلِكَ الْعُمُودَانِ لِيُدْرِكَ بِمَا حَاجَتَهُ وَ لَا يَفْسُدَ عَلَيْهِ مَطْلَبُهُ

Have you seen, O Mufazzal, this bird with long legs? And you will understand what is for it from the benefits in having long legs, for most of the time it is in shallow water, and you see it with long legs as if it is a guard above a watchtower, and it is contemplating what is crawling in the water. So, when it sees something from what it anticipates with it gradually, with delicate steps until it catches it. And had it been of short legs and stepped near to the prey in order to seize it, its belly would have hit the water and it would have rippled and shook from

it. Therefore, those pillars (long legs) have been Created for it, to achieve its needs by them and its aim would not be spoiled upon it.

تَأْمَلْ ضُرُوبَ التَّدْبِيرِ فِي خَلْقِ الطَّائِرِ فَإِنَّكَ بِحَدِّكَ طَائِرٍ طَوِيلِ السَّاقَيْنِ طَوِيلِ العُنُقِ وَ ذَلِكَ لِيَتِمَّكَ مِنْ تَنَاوُلِ طَعْمِهِ مِنَ الأَرْضِ وَ لَوْ كَانَ طَوِيلَ السَّاقَيْنِ قَصِيرَ العُنُقِ لَمَا اسْتَطَاعَ أَنْ يَتَنَاوَلَ شَيْئاً مِنَ الأَرْضِ وَ يُبْأَ أُعِينَ مَعَ طُولِ العُنُقِ بِطُولِ المَنَاقِبِ لِيَزِدَادَ الأَمْرَ عَلَيْهِ سُهولةً لَهُ وَ إِفْكَاناً أَ فَلَا تَرَى أَنَّكَ لَا تُفْتِشُ شَيْئاً مِنَ الخَلْقَةِ إِلَّا وَجَدْتَهُ عَلَى غَايَةِ الصَّوَابِ وَ الحِكْمَةِ

Contemplate the variety of arrangements in the creation of the bird, and you will find every bird with long legs being with the long neck, and that is to enable it to attain its food from the ground, and if the legs were long and a short neck, it would not have been able to attain anything from the ground. And sometimes it is assisted with the long neck by the long beak, in order to increase the matter of ease upon it, and enablement. Do you not see it; you do not investigate anything from the creation? And you would have it upon a peak of correctness and the Wisdom?

انْظُرْ إِلَى العَصَافِرِ كَيْفَ تَطْلُبُ أَكْلَهَا بِالنَّهَارِ فَهِيَ لَا تُفْقِدُهُ وَ لَا هِيَ تَجِدُهُ مَجْمُوعاً مُعَدَّاً بَلْ تَنَالُهُ بِالحِرْكََةِ وَ الطَّلْبِ وَ كَذَلِكَ الخَلْقُ كُلُّهُ فَسُبْحَانَ مَنْ قَدَّرَ الرِّزْقَ كَيْفَ قَوَّتَهُ فَلَمْ يَجْعَلْ بِمَا لَا يُقَدَّرُ عَلَيْهِ إِذْ جَعَلَ لِلخَلْقِ حَاجَةً إِلَيْهِ وَ لَمْ يَجْعَلْهُ مَبْدُولاً يَنَالُهُ بِالهَوْنِ إِذَا كَانَ لَا صَلَاحَ فِي ذَلِكَ فَإِنَّهُ لَوْ كَانَ يُوجَدُ مَجْمُوعاً مُعَدَّاً كَانَتِ البِهَائِمُ تَتَقَلَّبُ عَلَيْهِ وَ لَا تَتَقَلَّعُ عَنْهُ حَتَّى تَبْشَمَ فَتَهْلِكَ

Look at the sparrow how it seeks its meal by the day, and it does not lose it? And it does not find it gathered deliberately, but it attains it by the movement and the seeking. And, similar to that is the whole of creation. So, the Glorious is the One^{azwj} Who Determined the sustenance, how is His^{azwj} Strength? He^{azwj} has not Made from what He^{azwj} has not Determined upon it, When He^{azwj} Made for the people, a need to it, and did not Made it a waste, and it can be attained with ease, what if there was no interest in that. If it had count (food) gathered, prepared, the animals would have fluctuated upon it, and not moved (from it) until they slept and be destroyed.

وَ كَانَ النَّاسُ أَيْضاً يَصِيرُونَ بِالفَرَاغِ إِلَى غَايَةِ الأَشْرِ وَ البَطْرِ حَتَّى يَكْتُمُ الفَسَادَ وَ يَطْهَرُ الفَوَاحِشُ أَ عَلِمْتَ مَا طَعْمُ هَذِهِ الأَصْنَافِ مِنَ الطَّيْرِ الَّتِي لَا تُخْرَجُ إِلَّا بِاللَّيْلِ كَمَثَلِ البُومِ وَ الهَامِ وَ الخَفَاشِ

And the people as well, being with the free time, are coming to the peak of evil and the wicked until the corruption abound and the immoralities appear. Didn't I^{asws} let you know what food there is for these types from the birds which do not come out except at night, like the owl, and the masked owl, and the bat?

قُلْتُ لَا يَا مَوْلَايَ

I said, 'No, my Master^{asws}!'

قَالَ إِنَّ مَعَاشَهَا مِنْ ضُرُوبٍ تَنْتَشِرُ فِي هَذَا الجَوِّ مِنَ البَعُوضِ وَ الفَرَّاشِ وَ أَشْبَاهِ الجَرَادِ وَ البَعَاسِيبِ وَ ذَلِكَ أَنَّ هَذِهِ الضُّرُوبَ مَثْبُوتَةٌ فِي الجَوِّ لَا يَخْلُو مِنْهَا مَوْضِعٌ وَ اعْتَبِرْ ذَلِكَ بِأَنَّكَ إِذَا وَضَعْتَ سِرَاجاً بِاللَّيْلِ فِي سَطْحٍ أَوْ عَرِصَةٍ دَارٍ اجْتَمَعَ عَلَيْهِ مِنْ هَذَا شَيْءٌ كَثِيرٌ فَمِنْ أَيْنَ يَأْتِي ذَلِكَ كُلُّهُ إِلَّا مِنَ القُرْبِ فَإِنَّ قَالَ قَائِلٌ إِنَّهُ يَأْتِي مِنَ الصَّحَارِيِّ وَ البَرَارِيِّ قِيلَ لَهُ كَيْفَ يُؤَاتِي تِلْكَ السَّاعَةَ مِنْ مَوْضِعٍ بَعِيدٍ وَ كَيْفَ يُبْصِرُ مِنْ ذَلِكَ البُعْدِ سِرَاجاً فِي دَارٍ مُحْفُوفَةٍ بِالدُّورِ فَيَقْصِدُ إِلَيْهِ

He^{asws} said: 'Their livelihood is from a variety scattered in the air, from the mosquitoes, and the butterflies, and it's like the grasshopper, and the dragonflies, and that is because these varieties are sent in the air and no place is empty from these. And consider that when you place a lantern at night or a roof, or a courtyard of a house, a lot of these would gather to it. From where do all of that come from, except from nearby? So, if a speaker says, 'They come from the desert and the prairies', it would be said to him, 'How can they meet up at that very moment from a remote place? And how can they see a lantern in a house from that distance, perilous (dying for) with the circling, so it aims to it?'

مَعَ أَنَّ هَذِهِ عَيْنَانَا تَتَهَافُثُ عَلَى السِّرَاجِ مِنْ قُرْبٍ فَيَبْدُلُ ذَلِكَ عَلَى أَنَّهَا مُنْتَشِرَةٌ فِي كُلِّ مَوْضِعٍ مِنَ الْجَوِّ فَهَذِهِ الْأَصْنَافُ مِنَ الطَّيْرِ تَلْتَمِسُهَا إِذَا خَرَجَتْ فَتَقْتَمُوهُنَّ بِمَا فَانْطَرُ كَيْفَ وَجْهَ الرِّزْقِ لِهَذِهِ الطَّيُورِ الَّتِي لَا تَخْرُجُ إِلَّا بِاللَّيْلِ مِنْ هَذِهِ الضَّرُوبِ الْمُنْتَشِرَةِ فِي الْجَوِّ وَاعْرِفْ ذَلِكَ الْمَعْنَى فِي خَلْقِ هَذِهِ الضَّرُوبِ الْمُنْتَشِرَةِ الَّتِي عَسَى أَنْ يَطَنَّ ظَانٌّ أَنَّهَا فَضْلٌ لَا مَعْنَى لَهُ

Along with that is that these can be seen altered to the lantern from nearby, so that evidence upon that these are scattered in every place from the air. These types of the birds seek them when they come out and live by it. Look at how is the aspect of the sustenance for these birds which do not come out except at night, from these varieties scattered in the air, and recognise along with that, the meaning in the creation of these scattered varieties which perhaps a thinker would think that it is an extra, there being no meaning for it.

خَلِقَ الْفَرَّاشُ خَلْقَةً عَجِيبَةً بَيْنَ خَلْقَةِ الطَّيْرِ وَ دَوَاتِ الْأَزْبَعِ بَلْ هُوَ إِلَى دَوَاتِ الْأَزْبَعِ أَقْرَبُ وَ ذَلِكَ أَنَّهُ ذُو أُذُنَيْنِ نَاشِزَتَيْنِ وَ أَسْنَانٍ وَ وَرِيرٍ وَ هُوَ يَلِدُ وَلَدًا وَ يَرْضِعُ وَ يَبُولُ وَ يَمْشِي إِذَا مَشَى عَلَى أَرْبَعٍ وَ كُلُّ هَذَا خِلَافٌ صِفَةِ الطَّيْرِ ثُمَّ هُوَ أَيْضًا مِمَّا يَخْرُجُ بِاللَّيْلِ وَ يَتَقَمَّوهُنَّ مِمَّا يَسْرِي فِي الْجَوِّ مِنَ الْفَرَّاشِ وَ مَا أَشْبَهَهُ

Creation of the bat is a wondrous creation between the birds, and with the four is closer, and that is because it is with two protruding ears, and teeth and furs, and it begets children, and breastfeeds, and urinates, and walks when it walks upon four. And all this is opposite to the attributes of the bird. Then it, as well, is from what comes out at night and feeds from what flies in the air, from the butterflies and what resembles it.

وَ قَدْ قَالَ الْقَائِلُونَ إِنَّهُ لَا طَعْمَ لِلْفَرَّاشِ وَ إِنَّ غِذَاءَهُ مِنَ النَّسِيمِ وَحْدَهُ وَ ذَلِكَ يَفْسُدُ وَ يَبْطُلُ مِنْ جِهَتَيْنِ إِحْدَاهُمَا حُرُوجُ مَا يَخْرُجُ مِنْهُ مِنَ التُّغْلِ وَ الْبَوْلِ فَإِنَّ هَذَا لَا يَكُونُ مِنْ غَيْرِ طَعْمٍ وَ الْأُخْرَى أَنَّهُ ذُو أَسْنَانٍ وَ لَوْ كَانَ لَا يَطْعَمُ شَيْئًا لَمْ يَكُنْ لِلْأَسْنَانِ فِيهِ مَعْنَى وَ لَيْسَ فِي الْخَلْقَةِ شَيْءٌ لَا مَعْنَى لَهُ

And the speakers have said, 'There is no food for the bat, and that its feed is from the gentle breeze alone'. And that is invalid and false from two aspects – one of that is the excretion what comes out from it from the excreta and the urine, and that cannot happen from without food; and the other is that it is with teeth, and if it was not eating anything, there would have been no meaning for the teeth in it, and there is nothing in the creation which has no meaning to it.

وَ أَمَّا الْمَارَبُ فِيهِ فَمَعْرُوفَةٌ حَتَّى أَنْ زَنَلَهُ يَدْخُلُ فِي بَعْضِ الْأَعْمَالِ وَ مِنْ أَعْظَمِ الْأَرْبِ فِيهِ خَلْقَتُهُ الْعَجِيبَةُ الدَّالَّةُ عَلَى قُدْرَةِ الْخَالِقِ جَلَّ تَنَاؤُهُ وَ تَصَرُّفِهِ فِيمَا شَاءَ كَيْفَ شَاءَ لِضَرْبٍ مِنَ الْمَصْلَحَةِ

And as for the purpose in it, it is well known to the extent that its droop entered into some of the treatments, and from the great purpose in it is that its wondrous creation evidence upon

the Determination of the Creator, Majestic is His^{azwj} Glory, and His^{azwj} Utilisation in whatever He^{azwj} so Desires, howsoever He^{azwj} Desires from for a variety of interests.

فَأَمَّا الطَّائِرُ الصَّغِيرُ الَّذِي يُقَالُ لَهُ ابْنُ تَمْرَةَ فَقَدْ عَشَّشَ فِي بَعْضِ الْأَوْقَاتِ فِي بَعْضِ الشَّجَرِ فَنَظَرَ إِلَى حَيَّةٍ عَظِيمَةٍ قَدْ أَقْبَلَتْ نَحْوَ عُشِّهِ فَاعْرَةً فَاهَا لِنَبْلَعُهُ فَبَيْنَمَا هُوَ يَتَقَلَّبُ وَ يَضْطَرِبُ فِي طَلَبِ حَيْلَةٍ مِنْهَا إِذْ وَجَدَ حَسَكَةً فَحَمَلَهَا فَأَلْقَاهَا فِي فَمِ الْحَيَّةِ فَلَمْ تَزَلِ الْحَيَّةُ تَلْتَوِي وَ تَتَقَلَّبُ حَتَّى مَاتَتْ أَوْ فَرَأَيْتَ لَوْ لَمْ أُخْبِرْكَ بِذَلِكَ كَانَ يَحْطُرُ بِبَالِكَ أَوْ يَبَالِ غَيْرِكَ أَنَّهُ يَكُونُ مِنْ حَسَكَةٍ مِثْلَ هَذِهِ الْمُنْفَعَةِ الْعَظِيمَةِ أَوْ يَكُونُ مِنْ طَائِرٍ صَغِيرٍ أَوْ كَبِيرٍ مِثْلَ هَذِهِ الْحَيْلَةِ

As for the small bird which is called 'Ibn Tamrat' (Pipit). It lives in some of the times in some of the trees. Look at a great snake which has come around its nest and opened its mouth to devour it. While it turns around and is desperate in seeking a means from it, when it finds bones, so it carries it and throws it in the mouth of the snake, and the snake does not cease to twist and turn until it dies. Do you see that if I^{asws} had not informed you with that, it would have come in your mind or in someone else's mid that it happens from the bone, a great benefit like this, or it happens from a small bird or a big one, the like of this ploy?

اعْتَبِرْ بِهَذَا وَ كَثِيرٍ مِنَ الْأَشْيَاءِ تُكُونُ فِيهَا مَنَافِعٌ لَا تُعْرَفُ إِلَّا بِحَادِثٍ يُحْدِثُ بِهِ وَ الْحَبْرُ يُسْمَعُ بِهِ انْظُرْ إِلَى النَّحْلِ وَ اخْتِشَادِهِ فِي صِنْعَةِ الْعَسَلِ وَ تَهْبِئَةِ الْبُيُوتِ الْمُسْتَدَسَّةِ وَ مَا تَرَى فِي ذَلِكَ اجْتِمَاعَهُ مِنْ دَفَائِقِ الْفِطْنَةِ فَإِنَّكَ إِذَا تَأَمَّلْتَ الْعَمَلَ رَأَيْتَهُ عَجِيباً لَطِيفاً وَ إِذَا رَأَيْتَ الْمُعْمُولَ وَجَدْتَهُ عَظِيباً شَرِيفاً مُؤَقِّعُهُ مِنَ النَّاسِ وَ إِذَا رَجَعْتَ إِلَى الْفَاعِلِ أَلْفَيْتَهُ غَيْباً جَاهِلاً بِنَفْسِهِ فَضْلاً عَمَّا سِوَى ذَلِكَ

Consider this and a lot of things happening to have benefits in these which you do not recognise except by an event occurring with it or some news you hear with it. Look at the bee and its confluence in making the honey, and the construction of the hexagonal homes, and what you see in that is its gathering from the miniscule cleverness. So, when you contemplate the work, you will see it as wondrous, subtle; and when you see the worker you will find it great, nobler than the people. And when you return to the doer, you will find him stupid, ignorant with himself, and more from besides that.

فَقِيَ هَذَا أَوْضَحَ الدَّلَالََةَ عَلَى أَنَّ الصَّوَابَ وَ الْحِكْمَةَ فِي هَذِهِ الصَّنْعَةِ لَيْسَتْ لِلنَّحْلِ بَلْ هِيَ لِلَّذِي طَبَعَهُ عَلَيْهَا وَ سَخَّرَهُ فِيهَا لِمَصْلَحَةِ النَّاسِ

In this, there is clear evidence upon that the correctness and the wisdom in this construction isn't of the bee, but it is of the One^{azwj} Who Natured it upon this and Subdued it with regards to it for the interest of the people.

انْظُرْ إِلَى هَذِهِ الْجَرَادِ مَا أضعفَهُ وَ أَقْوَاهُ فَإِنَّكَ إِذَا تَأَمَّلْتَ خَلْقَهُ رَأَيْتَهُ كَأضعفِ الْأَشْيَاءِ وَ إِنَّ دَلَقْتَ عَسَاكِرَهُ نَحْوَ بَلَدٍ مِنَ الْبُلْدَانِ لَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَحْمِيَهُ مِنْهُ أَوْ لَا تَرَى أَنَّ مَلِكاً مِنْ مُلُوكِ الْأَرْضِ لَوْ جَمَعَ خَيْلَهُ وَ رَجَلَهُ لِيَحْمِيَ بِلَادَهُ مِنَ الْجَرَادِ لَمْ يَقْدِرْ عَلَى ذَلِكَ أَوْ قَلَّيسَ مِنَ الدَّلَائِلِ عَلَى قُدْرَةِ الْخَالِقِ أَنْ يَبْعَثَ أضعفَ خَلْقِهِ إِلَى أَقْوَى خَلْقِهِ فَلَا يَسْتَطِيعُ دَفْعَهُ

Look at this locust how weak it is and how strong (at the same time). When you contemplate its creation (body), you would see it like a weak thing, and if it advances its army to a city from the cities, no one is able to protect himself from it. Do you not see that a king from the kings of the earth, if he were to gather his cavalry and his infantry to protect his country from the locust, he would not be able upon that? Isn't it from the evidence upon the Power of the Creator that He^{azwj} Sends the weakest of His^{azwj} creatures to the strongest of His^{azwj} creatures, but they are not able to repel it?

انظُرْ إِلَيْهِ كَيْفَ يَنْسَابُ عَلَى وَجْهِ الْأَرْضِ مِثْلَ السَّيْلِ فَيَغْشِي السَّهْلَ وَالْجَبَلَ وَالْبَدْوَ وَالْحَضَرَ حَتَّى يَسْتُرَ نُورَ الشَّمْسِ بِكَثْرَتِهِ فَلَوْ كَانَ مِمَّا يُصْنَعُ بِالْأَيْدِي مَتَى كَانَ يَجْتَمِعُ مِنْهُ هَذِهِ الْكَثْرَةُ وَ فِي كَمْ مِنْ سَنَةٍ كَانَ يَرْتَفِعُ فَاسْتَدِلَّ بِذَلِكَ عَلَى الْقُدْرَةِ الَّتِي لَا يَمُودُهَا شَيْءٌ وَلَا يُكْثِرُ عَلَيْهَا

Look at how its glides upon the surface of the earth like the flood, and it overwhelms the coast, and the mountain, and the valleys and the rural areas, until it veils the light of the sun due to their numbers. If this had been from what the hands make, when would this number of them gather, and in how many years would they arise. Thus, it evidences with that upon the Power of the One^{azwj} Who, is not assisted upon anything, and He^{azwj} Multiplies upon it.

تَأْمَلْ خَلْقَ السَّمَكِ وَ مُشَاكَلَتَهُ لِلأَمْرِ الَّذِي قُدِرَ أَنْ يَكُونَ عَلَيْهِ فَإِنَّهُ خُلِقَ غَيْرَ ذِي قَوَائِمٍ لِأَنَّهُ لَا يَحْتَاجُ إِلَى الْمَشْيِ إِذَا كَانَ مَسْكُنُهُ الْمَاءَ وَ خُلِقَ غَيْرَ ذِي رِئَةٍ لِأَنَّهُ لَا يَسْتَطِيعُ أَنْ يَنْتَفَسَ وَ هُوَ مُنْعَمَسٌ فِي اللَّحْجَةِ وَ جُعِلَتْ لَهُ مَكَانَ الْقَوَائِمِ أَجْنَحَةٌ شِدَادٌ يَضْرِبُ بِهَا فِي جَانِبَيْهِ كَمَا يَضْرِبُ الْمَلَّاحُ بِالْمَجَادِيفِ جَانِبِي السَّفِينَةِ وَ كُسِبِي جِسْمُهُ فُشُوراً مَتَاناً مُتَدَاخِلَةً كَتَدَاخِلِ الدُّرُوعِ وَالْجَوَاشِينِ لِتَقِيَتِهِ مِنَ الْأَقَاتِ

Contemplate of the creation of the fish and its similarities for the affairs which have been Determined to happen upon it, for it has been Created without legs because there is no need for it to walk when its dwelling is the water and Created without aeration because it is not able to breathe while it is immersed in the depths of the sea. And there have been Made for it, in place of the legs, strong fins to strike with these by its side just as the sailor strikes with the paddles from the two sides of the ship. And its body is clad with hard interlocking crusts like overlapping shields to protect it from the afflictions.

فَأَعْيَنَ بِفَضْلِ حَسَنِ فِي السَّمِّ لِأَنَّ بَصَرَهُ ضَعِيفٌ وَ الْمَاءَ يَجْجِبُهُ فَصَارَ يَسْتَمُّ الطَّعْمَ مِنَ الْبُعْدِ الْبَعِيدِ فَيَسْتَجْعُهُ وَ إِلَّا فَكَيْفَ يَعْلَمُ بِهِ بِمَوْضِعِهِ

Thus, it is assisted by the excellent sense of smell because its sight is weakened and the water veils it, so it comes smelling the food from a remote distance and seeks it, or else how would it know of its place?

وَ اعْلَمَنَّ أَنَّ مِنْ فِيهِ إِلَى صِمَاحِيهِ مَنَافِدَ فَهُوَ يَعْثُ الْمَاءَ فِيهِ وَ يُرْسِلُهُ مِنْ صِمَاحِيهِ فَيَتَرَوَّحُ إِلَى ذَلِكَ كَمَا يَتَرَوَّحُ غَيْرُهُ مِنَ الْحَيَوَانَ إِلَى أَنْ تَسَمَّ هَذَا التَّسِيمَ

And know that from its mouth to its inner ear, there are outlets, and it takes in the water with its mouth and sends it out from its outlets, and it circulates to that just as the others from the animals circulate to a breeze, this gentle breeze.

فَكَرَّرَ الْآنَ فِي كَثْرَةِ نَسْلِهِ وَ مَا حُصَّ بِهِ مِنْ ذَلِكَ فَإِنَّكَ تَرَى فِي جَوْفِ السَّمَكَةِ الْوَاحِدَةِ مِنَ الْبَيْضِ مَا لَا يُحْصَى كَثْرَةً وَ الْعِلَّةُ فِي ذَلِكَ أَنْ يَسْبَحَ لِمَا يَعْتَادِي بِهِ مِنْ أَصْنَافِ الْحَيَوَانَ فَإِنَّ أَكْثَرَهَا يَأْكُلُ السَّمَكَ حَتَّى أَنْ السَّبَاعَ أَيْضاً فِي حَافَاتِ الْأَجَامِ عَاكِفَةً عَلَى الْمَاءِ أَيْضاً كَيْ تُرْصِدَ السَّمَكَ فَإِذَا مَرَّ بِهَا خَطَفَتْهُ

Think now regarding the abundance of its species and what it has been specialised with from that, and you will see in the inside of the one fish, the eggs which its numbers cannot be counted, and the reason regarding that is that there is capacity for the variety of the animal to feed from it, for most of it is eaten by the fish, to the extent that the predators as well in the edges of the depths engaging upon the water as well preying upon the fish, and when it passes by it, ravishes (overcomes) it.

فَلَمَّا كَانَتْ السَّبَاعُ تَأْكُلُ السَّمَكَ وَ الطَّيْرُ يَأْكُلُ السَّمَكَ وَ النَّاسُ يَأْكُلُونَ السَّمَكَ وَ السَّمَكُ يَأْكُلُ السَّمَكَ كَانَ مِنَ التَّادِيرِ فِيهِ أَنْ يَكُونَ عَلَى مَا هُوَ عَلَيْهِ مِنَ الْكَثْرَةِ

So, when the predators eat the fish, and the bird eat the fish, and the people are eating the fish, and the fish eat the fish, it was from the arrangement in it that these would happen to be upon an abundance.

فَإِذَا أَرَدْتَ أَنْ تَعْرِفَ سَعَةَ حِكْمَةِ الْخَالِقِ وَ قَصَرَ عِلْمَ الْمَخْلُوقِينَ فَانظُرْ إِلَى مَا فِي الْبِحَارِ مِنْ ضُرُوبِ السَّمَكِ وَ كَوَافِ الْمَاءِ وَ الْأَصْدَافِ وَ الْأَصْنَافِ
الَّتِي لَا تُحْصَى وَ لَا تُعْرَفُ مَنَافِعُهَا إِلَّا الشَّيْءُ بَعْدَ الشَّيْءِ يُدْرِكُهُ النَّاسُ بِأَسْبَابٍ تُحْدِثُ مِثْلَ الْقَرَمِزِ

When you want to recognise the capacious Wisdom of the Creator and the deficient knowledge of the created beings, then look at that is in the seas from the variety of the fishes, and creatures of the sea and the shells, and the varieties which cannot be counted nor can its benefits be recognised except the thing after the thing, which the people realise by the causes of the occurrences, like the cochineal.

فَإِنَّهُ إِذَا عَرَفَ النَّاسُ صِبْغَهُ بِأَنَّ كَلْبَةً تَجُولُ عَلَى شَاطِئِ الْبَحْرِ فَوَجَدَتْ شَيْئاً مِنَ الصَّنْفِ الَّذِي يُسَمَّى الْخَلْرُونَ فَأَكَلَتْهُ فَاحْتَضَبَ حَظْمُهَا بِدَمِهِ فَتَنَظَّرَ النَّاسُ
إِلَى حُسْنِهِ فَاتَّخَذُوهُ صِبْغاً وَ أَشْبَاهُ هَذَا بِمَا يَقِفُ النَّاسُ عَلَيْهِ حَالاً بَعْدَ حَالٍ وَ زَمَاناً بَعْدَ زَمَانٍ.

But rather the people recognised its colour by a dog wandering upon the beach of the sea, and it finds something from the type which is called a snail, so it ate it, and its nose was coloured by its blood. So, the people looked are its beauty and took it as a dye, and the likes of this from what the people pause upon, year after year, and era after an era'.⁴²

⁴² Bihar Al-Anwaar – V 61 The book of animals - Ch 1 H 32

CHAPTER 2 – SITUATIONS OF THE CATTLE AND THEIR BENEFITS, AND THEIR HARMS, AND TAKING THEM

الآيات

The Verses –

المائدة أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ

(Surah) Al Maidah: **Permissible for you are beasts of the livestock [5:1].**

الأنعام وَ جَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَ الْأَنْعَامِ نَصِيبًا إِلَى قَوْلِهِ سَاءَ مَا يَحْكُمُونَ

(Surah) Al Anaam: **And they are making a share to be for Allah from what He Created of the cultivation and the cattle, - up to His^{-azwj} Words: Evil is what they are deciding [6:136].**

وَ قَالَ سُبْحَانَهُ وَ قَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ إِلَى قَوْلِهِ مَا كَانُوا مُهْتَدِينَ

And the Glorious Said: **And they are saying, 'Whatever is in the bellies of these cattle [6:139] – up to His^{-azwj} Words: and they were not rightly Guided [6:140].**

وَ قَالَ تَعَالَى وَ مِنَ الْأَنْعَامِ حَمُولَةٌ وَ فَرَشًا إِلَى آخِرِ الْآيَةِ

And the Exalted Said: **And from the cattle (He Created) carriers and (for) consumption. [6:142] – up to the end of the Verse.**

النحل وَ الْأَنْعَامِ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ

(Surah) Al Nahl: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5].**

وَ لَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَ حِينَ تَسْرِحُونَ

And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6].

وَ تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُفٌ رَحِيمٌ

And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7].

وَ الْحَيْلِ وَ الْعِجَالِ وَ الْحَمِيرِ لِيَرْكَبُوهَا وَ زِينَةً وَ يَخْلُقُ مَا لَا تَعْلَمُونَ

And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, and He Created what you do not know (about) [16:8].

و قال سبحانه وَ جَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّوهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ إِقَامَتِكُمْ وَ مِنْ أَصْوَابِهَا وَ أَوْبَارِهَا وَ أَشْعَارِهَا أَثَانًا وَ مَتَاعًا إِلَى حِينٍ

And the Glorious Said: **And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80].**

الحج وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ حَيْمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ اطْعَمُوا الْبَائِسَ الْفَقِيرَ

(Surah) Al Hajj: **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].**

إلى قوله تعالى وَ أَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُتْلَى عَلَيْكُمْ

Up to Words of the Exalted: **And the cattle are Permissible for you except what is recited to you, [22:30].**

إلى قوله تعالى وَ الْبُذُنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ إِلَى قوله عز و جل كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Up to His^{azwj} Words: **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, - Up to Words of Mighty and Majestic: Like that, We Subject these for you, perhaps you would be thankful [22:36].**

المؤمنون وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَ لَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ وَ عَلَيْهَا وَ عَلَى الْفُلْكِ مَحْمَلُونَ

(Surah) Al Mominoun: **And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21] And upon these and upon the ships you are being carried [23:22].**

فاطر وَ مِنَ النَّاسِ وَ الدَّوَابِّ وَ الْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ

(Surah) Fatir: **And from the people, and beasts and cattle are various species of it, similar to that. [35:28].**

يس وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

(Surah) Yaseen: **And We Created for them the like of it, what they are riding upon [36:42].**

و قال عز و جل أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

And Mighty and Majestic Said: **Or do they not see that We Created cattle for them from what Our Hands Worked, so they are owners of these? [36:71].**

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72].

وَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

And for them are benefits therein and drinks, so will they not be grateful? [36:73].

الزمر وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ

(Surah) Al Zumar: **He Created you from a single soul, then Made its pair from it, and Sent down for you eight pairs of the cattle. [39:6].**

المؤمن بالله الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

(Surah) Al Momin: **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 مَنَافِعٌ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ

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].

حَمِصِقٌ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ

(Surah) Al Shura: **He Made for your (comfort) mates for you from among yourselves, and also mates of the cattle, multiplying you thereby. [42:11].**

الزخرف وَ جَعَلَ لَكُمْ مِنَ الْفُلْكِ وَ الْأَنْعَامِ مَا تَرْكَبُونَ

(Surah) Al Zukhruf: **and Made for you of the ships and the cattle what you are riding [43:12].**

الغاشية أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

(Surah) Al Ghashiya: **So why are they not looking at the camel, how it is Created, [88:17].**

تفسير

(Forbidden) Tafseer (opinionated)

مَجِيئَةُ الْأَنْعَامِ ذَهَبَ أَكْثَرُ الْمَفْسِّرِينَ إِلَى أَنَّهَا إِضَافَةٌ بَيَانٌ أَوْ إِضَافَةٌ الصِّفَةِ إِلَى الْمَوْصُوفِ أُرِيدَ بِمَا الْأَزْوَاجِ الثَّمَانِيَةِ وَ الْمُسْتَفَادُ مِنْ أَكْثَرِ الْأَخْبَارِ أَنَّ بَيَانَ حُلِّ الْإِبِلِ فِي آيَاتِ أُخْرَى وَ الْمُرَادُ هُنَا بَيَانُ الْأَجْنَةِ الَّتِي فِي بَطُونِهَا

beasts of the livestock [5:1] – Most of the interpreters went to that it is additional explanation, or additional description to the described intending by it the eight pairs, and the beneficial from most of

the Ahadeeth is that an explanation of the livestock is in other Verses, and the intent over here is an explanation of its counterpart which it in their bellies.

وَرُوِيَ فِي الْكَافِي فِي الْحَسَنِ كَالصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَحَدَهُمَا عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ فَقَالَ الْجَنِينُ فِي بَطْنِ أُمِّهِ إِذَا أَشْعَرَ وَ أَوْبَرَ فَذَكَائِهِ ذَكَاةُ أُمِّهِ فَذَلِكَ الَّذِي عَنِ اللَّهِ عَزَّ وَجَلَّ.

And it is reported in (the book) 'Al Kafi' in the good, like the correct, from Muhammad Bin Muslim who said,

'I asked one of the two (5th and the 6th Imam^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Permissible for you are beasts of the livestock [5:1]**. He^{-asws} said: 'The foetus in the belly of its mother when it has grown hair and fur, so its purification is purification of its mother. That is which Allah^{-azwj} Mighty and Majestic has Meant''.

فعلى هذا الإضافة بتقدير من أو اللام و يمكن حمل الخبر على أن المراد أن الجنين أيضا داخل في الآية فيكون الغرض بيان الفرد الأخصى أو يكون تحديدا لأول تسميتها بالبهيمة و حلها فلا ينافي التعميم قال الطبرسي رحمه الله اختلف في تأويله على أقوال أحدها أن المراد به الأنعام و إنما ذكر البهيمة للتأكيد فمعناه أحلت لكم الأنعام الإبل و البقر و الغنم.

Based upon this addition in an estimation of 'from' or (the letter) 'Laam', and it is possible to carry the Hadeeth upon that the intent is the foetus as well included in the Verse. So the purpose would be an explanation of the hidden individual, or it would be the first limitation, it being named as 'beast' and its permissibility. It does not negate the generalisation.

و ثانيها أن المراد بذلك أجنة الأنعام التي توجد في بطون أمهاتها إذا أشعرت و قد ذكيت الأمهات و هي ميتة فدكاتها ذكاة أمهاتها و هو المروي عن أبي جعفر و أبي عبد الله ع.

And it's second is that the intent with that is the animals which are found to be in the bellies of their mothers becomes foetuses when they grow hair and its's mother has been purified, and it is dead, so its purification is purification of its mother – and it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

و ثالثها أن بهيمة الأنعام وحشيتها كالظبي و البقر الوحشي و حمر الوحش و الأولى حمل الآية على الجميع انتهى

And it's third is that the livestock animals are beasts like the deer, and the wild cows, and the wild donkeys, and the foremost is to carry the Verse upon all' – end.

و الآية تدل على حل أكل لحوم البهائم بل سائر أجزائها بل جميع الانتفاعات منها إلا ما أخرجه الدليل

And the Verse evidence(s) upon permissibility of eating the meat of the beasts, but rest of their limbs, but entirety of the benefits from these, except what is extracted by the evidence.

وَ جَعَلُوا أَي مَشْرَكَو الْعَرَبِ لِلَّهِ بِمَا ذَرَأَ أَي خَلَقَ مِنَ الْحَرْثِ أَي الزَّرْعِ وَ الْأَنْعَامِ نَصِيْبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْمِهِمْ مِنْ غَيْرِ أَنْ يُؤْمَرُوا بِهِ وَ هَذَا لِشُرَكَائِنَا يَعْنِي الْأَوْثَانَ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَ مَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ

And they are making - i.e., the Polytheist Arabs - **a share to be for Allah from what He Created of the cultivation** – i.e., farming - **and the cattle**, - **and they are saying, 'This is for Allah', by their claim**, - from without having been Commanded with it - **'and this is for our associates'**. – meaning the idols -

So whatever was for their associates, it does not arrive to Allah, and whatever was for Allah, it arrives to their associates [6:136].

و روي أنهم كانوا يعينون شيئاً من حرث و نتاج لله و يصرفونه في الضيفان و المساكين و شيئاً منهما لآلهتهم و ينفقون على سدنتها و يذبحون عندها

And it is reported they were meaning something from the farm and results for Allah^{-azwj} and they were using it among the weak and the poor, and something from these for their gods (idols), and they were spending upon their servants and were slaughtering at it.

ثم إن رأوا ما عينوا لله أركى بدلوه بما لآلهتهم و إن رأوا ما لآلهتهم أركى تركوه لها حبا لها و اعتلوا لذلك بأن الله أغنى

Then if they viewed that what they had meant for Allah^{-azwj} was purer, they would replace it with what is for their gods (idols), and if they saw whatever was for their gods (idols) was purer, they left it for these in love for these, and they notified for that, 'Allah^{-azwj} is Needless'.

و روي في المجمع عن أئمتنا ع أنه كان إذا اختلط ما جعل للأصنام بما جعل لله رده و إذا اختلط ما جعل لله بما جعله للأصنام تركوه و قالوا الله أغنى

And it is reported in 'Al-Majma'a' from our Imams^{-asws}, it was so that whenever whatever had been made for the idols was mingled with what was Made to be for Allah^{-azwj}, they returned it, and when whatever was Made for Allah^{-azwj} mingles with what they had made it to be for the idols, they left it, and they said, 'Allah^{-azwj} is needless'.

و إذا انخرق الماء من الذي لله في الذي للأصنام لم يسدوه و إذا انخرق من الذي للأصنام في الذي لله سدوه و قالوا الله غني ساء ما يَحْكُمُونَ أي ساء الحكم حكمهم هذا

And whatever the water dripped from what which was for Allah^{-azwj} into that which was for the idols, they did not block it, and when that which was for the idols dripped into that which was for Allah^{-azwj}, they blocked it and said, 'Allah^{-azwj} is needless'. **Evil is what they are deciding [6:136]** – i.e., evil is the decision, this decision of theirs.

وَ قَالُوا هَذِهِ أَنْعَامٌ وَ حَرَّتْ جِجْرٌ أَي حرام لا يَطْعَمُهَا إِلَّا مَنْ نَشَأَ يَعْنُونَ خِدْمَةَ الْأَوْلِيَانِ وَ الرِّجَالِ دُونَ النِّسَاءِ بِرِعْمِهِمْ أَي بغير حجة وَ أَنْعَامٌ حُرِّمَتْ ظُهُورُهَا يَعْنِي الْبَحَائِرَ وَ السَّوَابِغَ وَ الْحَوَامِي وَ أَنْعَامٌ لَا يَدْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا فِي الذَّبْحِ بَلْ يَسْمُونَ آلِهَتَهُمْ وَ قِيلَ لَا يَجْعَلُونَ عَلَى ظَهْرِهَا أَثْرَاءً عَلَيْهِ نَصَبَ عَلَى الْمَصْدَرِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

And they are saying, 'These cattle and cultivation is banned. – i.e., prohibited - **We will not feed it except to the one we so desire to'**, - meaning servants of the idols, and the men besides the women - **by their claim;** - without any proof – **and the cattle whose backs are Prohibited,** - meaning in the vast coasts, and the fields, and the yards - **and cattle they are not mentioning the Name of Allah upon,** - during the slaughter, by they are naming their gods (idols). And it is said they are not loading upon their back - **fabricating upon Him. He will be Recompensing them due to what they were fabricating [6:138].**

وَ قَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ يَعْنُونَ أَجْنَةَ الْبَحَائِرِ وَ السَّوَابِغِ خَالِصَةً لِدُكُورِنَا وَ مُحَرَّمٌ عَلَى أَرْوَاجِنَا أَي إِنْ وَلَدَ حَيًّا وَ إِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ أَي الذكور و الإناث فيه سواء سَيَجْزِيهِمْ وَصَفُهُمْ أَي جزاء وصفهم الكذب على الله في التحليل و التحريم إِنَّهُ حَكِيمٌ عَلِيمٌ

And they are saying, 'Whatever is in the bellies of these cattle – meaning embryos of the will cattle - **is especially for our males and is forbidden upon our wives,** - i.e., if they are born alive - **and if it happens to be dead, so they would be partners in it'**. – the males and the females in it are the same

- **He would Recompense them for their ascription**; - i.e Recompense of their describing the lie upon Allah^{-azwj} regarding the Permissibility and the Prohibition - **He is Wise, Knowing [6:139]**.

قَدْ حَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ أَيُّ بَنَاتِهِمْ سَفَهًا بِغَيْرِ عِلْمٍ وَ حَرَمُوا مَا رَزَقَهُمُ اللَّهُ مِنَ الْبَحَائِرِ وَ نَحْوَهَا افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَ مَا كَانُوا مُهْتَدِينَ إِلَى الْحَقِّ وَ الصَّوَابِ

They have incurred losses, those who are killing their children – i.e their daughters - **foolishly, without knowledge, and they are forbidding what Allah has graced them**, - from the oceans and approximate to it - **fabricating against Allah. They have strayed, and they were not rightly Guided [6:140]** – to the truth and the correctness.

وَ مِنَ الْأَنْعَامِ أَيُّ وَ أَنْشَأَ مِنَ الْأَنْعَامِ. حَمُولَةً وَ فَرْشًا قِيلَ فِيهِ وَجْهَ الْأَوَّلِ أَنَّ الْحَمُولَةَ كِبَارُ الْإِبِلِ أَوْ الْأَعْمَ وَ الْفَرْشَ صِغَارُهَا الدَّانِيَةُ مِنَ الْأَرْضِ مِثْلَ الْفَرْشِ الْمَفْرُوشِ عَلَيْهَا

And from the cattle – i.e., and He^{-azwj} Created from the cattle - **(He Created) carriers and (for) consumption [6:142]**. It is said, 'There are (various) aspects regarding it. The first is that carriers are large camels, and the ones for consumption are the young, the lowly from the earth, like the bed having the spreading upon it.

الثاني أن الحمولة ما يحمل عليه من الإبل و البقر و الفرس الغنم

The second is that the carriers are what are loaded upon, from the camels and the cows, and the ones for consumption are the sheep.

الثالث أن الحمولة كل ما حمل من الإبل و البقر و الخيل و البغال و الحمير و الفرس الغنم روي ذلك عن ابن عباس فكأنه ذهب إلى أنه يدخل في الأنعام الحافر على وجه التبع.

The third is that the carriers are all what carry, from the camels, and the cows, and the horses, and the mules, and the donkeys, and the ones for consumptions are the sheep. That is reported from Ibn Abbas. It is as if he went to include the hooved cattle upon an aspect of the nature.

و الرابع أن معناه ما ينتفعون به في الحمل و ما يفترشونه في الذبح فمعنى الافتراض الاضطجاع للذبح.

And the fourth, it's meaning is whatever is being benefitted with in the carrying, and whatever is consumed among the slaughtered. The meaning of the ones for consumption, is ones laid down for the slaughter.

و الخامس أن الفرس ما يفرش من أصوافها و أوبارها أي من الأنعام ما يحمل عليه و منها ما يتخذ من أوبارها و أصوافها ما يفرش و يبسط

And the fifth, the ones for consumption are what is used from their wool and their fur, i.e., from the animals what are not loaded upon, and from these is what is taken from their fur and their wool what one spreads and extends.

و قيل أي ما يفرش المنسوج من شعره و صوفه و وبره و يدل على جواز حمل ما يقبل الحمل منها و ذبح ما يستحق الذبح منها أو افتراض أصوافها و أوبارها و أشعارها.

And it is said, 'I.e., what the woven is spread, from its hair and it's wool, and it's fur, and it evidence's upon the permissibility of what from these accept the load, and slaughtered is what from them is deserving the slaughter, or consumption of their wools, and their furs, and their hair.

كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الطبرسي رحمه الله أي استحلوا الأكل مما أعطاكم الله و لا تحرموا شيئاً منها كما فعله أهل الجاهلية في الحرث و الأنعام و على هذا يكون الأمر على ظاهره و يمكن أن يكون المراد نفس الأكل فيكون بمعنى الإباحة.

Eat from what Allah Graced you [6:142] – Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'I.e., Permit the eating from what Allah^{-azwj} has Given you and do not be prohibiting anything from these like what the pre-Islamic people had done regarding the farms, and the cattle, and based upon this, the matter would be upon it's apparent, and it is possible that the intent would be the same as the eating, so it would be in the meaning of the legalising.

وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ قَالَ البيضاوي أي في التحليل و التحريم من عند أنفسكم إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ظاهر العداوة

and do not be following the footsteps of the Satan, - Al-Bayzawi said, 'I.e., regarding the permitting and the prohibiting from your own selves - **he is a clear enemy for you [6:142]** – apparent of the enmity.

ثَمَانِيَةَ أَزْوَاجٍ بدل من حمولة و فرشا أو مفعول كلوا و لا تتبعوا معترض بينهما أو فعل دل عليه أو حال من ماء بمعنى مختلفة أو متعددة و الزوج ما معه آخر من جنسه يزاوجه و قد يقال لمجموعهما و المراد الأول.

pairs of eight [6:143] – instead of the carriers and ones for consumption or worked. Eat, and do not follow any objector between them. Or work evidencing upon it, or a situation from the water in different meanings, or a number, and the pair is what another one is with it, from it' species married to it, and it is said for the whole, and the intent is the first.

مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ قَالَ الطبرسي قدس سره معناه ثمانية أفراد لأن كل واحد من ذلك يسمى زوجاً فالذكر زوج الأنثى و الأنثى زوج الذكر و قيل معناه ثمانية أصناف مِنَ الضَّأْنِ اثْنَيْنِ يعني الذكر و الأنثى وَ مِنَ الْمَعْزِ اثْنَيْنِ الذكر و الأنثى

(for) two from the sheep and two from the goats, - Al-Tabarsee, holy be his soul, said, 'It's meaning is eight individuals, because each one from that is named as a pair. The male is a pair of the female, and the female is a pair of the male. And it is said, it's meaning is eight types - **two from the sheep** – the male and the female - **and two from the goats** – the male and the female.

و الضَّأْنُ ذوات الصوف من الغنم و المعز ذوات الشعر منه و واحد الضَّأْنِ ضائِن و الأنثى ضائنة و واحد المعز ماعز و قيل المراد بالانثيين الأهلي و الوحشي من الضَّأْنِ و المعز و البقر و المراد بالانثيين من الإبل العراب و البخاتي و هو المروي عن أبي عبد الله ع

And 'Al-Za'an' is the one with the wool from the sheep, and the goat with the hair, from it (goats), and the singular of the sheep is 'Zain', and the female is 'Zainah', and the singular goat is 'Maiz'. And it is said the intent is the two females, the domesticate and the wild from the sheep, and the goats, and the cows, and the intent is the two from the camels, the Arabian and Al-Bukhati – and it is reported from Abu Abdullah^{-asws}.

قُلْ يَا مُحَمَّدُ ص لَهؤلاء المشركين الذين يرمون ما أحل الله تعالى الدَّكَرَيْنِ مِنَ الضَّأْنِ و المعز حَرَّمَ اللهُ أُمَّ الْأُنثِيَيْنِ مِنْهُمَا أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ أي أم حرم ما اشتمل عليه رحم الأنثى مِنَ الضَّأْنِ و الأنثى مِنَ المعز

say, - O Muhammad^{-saww} – to these Polytheists, those who are prohibiting what Allah^{-azwj} the Exalted has Permitted - **'Is it the two males** – from the sheep and the goats - **He** – Allah^{-azwj} - **Forbade or the two females**, - from these two - **or what is contained in the wombs of the two females?** [6:143] – i.e., or Prohibited what is included upon it womb of the female, from the sheep and the female from the goats.

و إنما ذكر الله هذا على وجه الاحتجاج عليهم بين به فريتهم و كذبهم على الله تعالى فيما ادعوا من أن ما في بطون الأنعام حلال للذكور و حرام على الإناث و غير ذلك مما حرموه

And rather, Allah^{-azwj} Mentioned this upon an aspect of the argumentation upon them, explaining by it their fabrications and their lies upon Allah^{-azwj} the Exalted in what they claimed from that whatever is in the bellies of the animals is Permissible for the males and Prohibited unto the females, and other than that from what they had prohibited.

فإنهم لو قالوا حرم الذكور لهم أن يكون كل ذكر حراما و لو قالوا حرم الأنثيين لهم أن يكون كل أنثى حراما و لو قالوا حرام ما اشتملت عليه رحم الأنثى من الضأن و المعز لهم تحريم الذكور و الإناث فإن أرحام الإناث تشتمل على الذكور و الإناث فيلزمهم بزعمهم تحريم هذا الجنس صغارا و كبارا ذكورا و إناثا و لم يكونوا يفعلون ذلك بل كانوا يخصون بالتحريم بعضا دون بعض فقد لزمتهم الحججة

They, if they had said, 'The two males are prohibited', it would necessitate them that every male would be Prohibited; and if they had said, 'The two females are Prohibited, it would necessitate them that every female would be Prohibited; and if they had said, 'It is Prohibited what is included in the womb of the females, from the sheep and the goats', it would necessitate them to prohibit the males and the females, for the wombs of the females are inclusive upon the males and the females, so it would necessitate them, due to their claim, to prohibit this species, the young and the old, males and females, and they were not going to be doing that, but they were specific with the prohibition of some besides others, so the argument necessitated them.

ثم قال نَبِيُّنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ معناه أخبروني بعلم عما ذكرتموه من تحريم ما حرمتموه و تحليل ما حللتموه إن كنتم صادقين في ذلك

Then He^{-azwj} Said: **'Inform me with knowledge if you were truthful'** [6:143] – It's meaning is, Inform Me^{-azwj} with knowledge about what you are mentioning, from prohibiting what you are prohibiting, and permitting what you are permitting, if you were truthful in that.

وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ قُلْ يَا مُحَمَّدَ الذَّكَرَيْنِ حَرَّمَ اللَّهُ مِنْهُمَا أُمَّ الْأُنثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ أَيُّ حَضُورًا إِذْ وَصَّأْتُمْ اللَّهُ بِهَذَا أَيُّ أَمْرِكُمْ بِهِ وَ حَرَمَهُ عَلَيْكُمْ حَتَّى تَضَيِّفُوهُ إِلَيْهِ

And (for) two from the camels and two from the cows, say, - O Muhammad^{-saww} - **'Is it the two males He** – Allah^{-azwj} - **Forbade** – from these two - **or the two females, or what is contained in the wombs of the two females? Or were you witnesses** – i.e., present - **when Allah Advised you with this?** [6:144] – i.e., Commanded you all with it and Prohibited unto you until you are adding it to Him^{-azwj}?

و إنما ذكر ذلك لأن طرق العلم إما الدليل الذي يشترك العقلاء في إدراك الحق به أو المشاهدة التي يختص بها بعضهم دون بعض فإذا لم يكن أحد من الأمرين سقط المذهب

And rather, He^{-azwj} Mentioned that because the path of knowledge is either the evidence which the intellectuals have derived in realising the truth by it, or it is the witnessing which some of them are particularised besides others. So when it does not happen to be one of the two matters, the doctrine falls.

فَمَنْ أَظْلَمُ لِنَفْسِهِ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَى أَضَافَ إِلَيْهِ تَحْرِيمَ مَا لَمْ يَجْرِمِهِ وَ تَحْلِيلَ مَا لَمْ يَحْلِلْهُ لِيُضِلَّ النَّاسَ بِعَيْزِ عِلْمٍ أَى يَعْمَلُ عَمَلِ الْقَاصِدِ إِلَى إِضْلَالِهِمْ مِنْ أَجْلِ دَعَائِهِمْ إِلَيْهِمْ مَا لَا يَثِقُ بِصِحَّتِهِ مِمَّا لَا يَأْمَنُ أَنْ يَكُونَ فِيهِ هَلَاكُهُمْ وَ إِنْ لَمْ يَقْصِدْ إِضْلَالَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ إِلَى الثَّوَابِ لِأَنَّهُمْ مُسْتَحِقُونَ الْعِقَابِ الدَّائِمِ بِكُفْرِهِمْ وَ ضَلَالِهِمْ.

So who is more unjust – to himself - **than the one who fabricates a lie upon Allah** – i.e., adds to Him^{azwj} a prohibition of what He^{azwj} had not Prohibited, and permitting what He^{azwj} had not Permitted it - **in order to stray the people without (having any) knowledge?** – i.e., does the work of the one aiming to stray them from the reason of his calling them to what it's correctness is not reliable, from what there is no safety that their destruction would be in it; and if they did not aim to stray them - **Surely, Allah does not Guide the unjust people' [6:144]** – to the correctness, because they are deserving of the permanent Punishment due to their Kufr and their straying.

أقول و سيأتي تفسير سائر الآيات في الأبواب الآتية.

I (Majlisi) am saying, 'And I shall be coming with rests of the Verses in the next chapter'.

وَ الْأَنْعَامَ خَلَقَهَا قَالَ الطبرسي قدس سره معناه و خلق الأنعام من الماء كما خلقكم منه لقوله وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ وَ أَكْثَرَ مَا يَتَنَاوَلُ الْأَنْعَامَ الْإِبِلَ وَ يَتَنَاوَلُ الْبَقْرَ وَ الْغَنَمَ أَيْضًا وَ فِي اللَّغَةِ هِيَ ذَوَاتُ الْأَخْفَافِ وَ الْأَطْلَافِ دُونَ ذَوَاتِ الْحَوَافِرِ

And the cattle, [16:5] – Al-Tabarsee, Holy be his soul, said, 'It's meaning is, and He^{azwj} Created the cattle from the water just as He^{azwj} has Created you from it, due to His^{azwj} Words: **And Allah Created every creature from water. [24:45]** – and most of what is eaten are the cattle (and) camels, and the cows and the sheep are eaten as well. And in the language, it is the ones with the shoes, and the cloven hooves, besides the ones with the hooves.

لَكُمْ فِيهَا دِفْءٌ أَى لِبَاسٌ عَنِ ابْنِ عَبَّاسٍ وَ غَيْرِهِ وَ قِيلَ مَا يَسْتَدْفَأُ بِهِ مِمَّا يَعْمَلُ مِنْ صُوفِهَا وَ وَبَرِهَا وَ شَعْرِهَا فَيَدْخُلُ فِيهِ الْأَكْبِيسَةُ وَ اللَّحْفُ وَ الْمَلْبُوسَاتُ وَ الْمَبْسُوطَاتُ وَ غَيْرِهَا

In these you have warm clothing and benefits, [16:5] – i.e., clothing – from Ibn Abbas and others. And it is said, what can be defended with, from what is made of their wools, and their furs, and their hair, so it is included in it the bags, and the quilts, and the apparels, and the spreads, and other such.

قال الزجاج أخبر سبحانه أن في الأنعام ما يدفئنا و لم يقل و لكم فيها ما يكتنم من البرد لأن ما ستر من الحر ستر من البرد

Al Zajaj said, 'The Glorious has Informed that there is in the livestock what benefits us, and he^{azwj} did not Say: "For for you all in these there is what would enable you from the cold!", because whatever can cover from the heat, covers from the cold'.

و قال في موضع آخر سَرَابِيلٌ تَقِيكُمْ الْحَرَّ فَعَلِمَ أَنَّمَا تَقِي الْبَرْدَ أَيْضًا فَكَذَلِكَ هَاهُنَا وَ قِيلَ إِنْ مَعْنَاهُ وَ خَلَقَ الْأَنْعَامَ لَكُمْ أَى لِمَنَافِعِكُمْ ثُمَّ ابْتَدَأَ وَ أَخْبَرَ فَقَالَ فِيهَا دِفْءٌ وَ مَنَافِعٌ أَى وَ لَكُمْ فِيهَا مَنَافِعٌ أُخْرَ مِنَ الْحَمْلِ وَ الرُّكُوبِ وَ إِثَارَةِ الْأَرْضِ وَ الدَّرِّ وَ النِّسْلِ وَ مِنْهَا تَأْكُلُونَ أَى وَ مِنْ لَحْمِهَا تَأْكُلُونَ

And He^{azwj} Said in another place: **and garments to save you from heat [16:81]** – Know that these save in the cold as well. Like that is over here. And it is said that it's meaning is, and He^{azwj} Created the cattle for you, i.e., for your benefits. Then He^{azwj} Began and Informed, He^{azwj} Said: **In these you have warm clothing and benefits, [16:5]** – i.e., and there are other benefits for you all in these, from the carrying (loads), and the riding, and impacting the earth and the farming, and the lineage - **and from these you are eating [16:5]** – i.e., and from their meat, you are eating.

وَلَكُمْ فِيهَا جَمَالٌ أَي حَسَنَ مَنظَرٍ وَ زِينَةً حِينَ تُرِيحُونَ أَي حِينَ تَرُدُّونَهَا إِلَى مَرَاحِهَا وَ هُوَ حَيْثُ تَأْوِي إِلَيْهِ لَيْلًا وَ حِينَ تَسْرُحُونَ أَي تَرْسُلُونَهَا بِالْغَدَاةِ إِلَى مَرَاعِيهَا وَ أَحْسَنَ مَا تَكُونُ إِذَا رَاحَتْ عِظَامًا ضُرُوعُهَا مَمْتَلِيَةً بِطَوْنِهَا مَمْتَصِبَةً أَسْنَمَتِهَا وَ كَذَلِكَ إِذَا سَرَحْتَ إِلَى الْمَرَاعِي رَافِعَةً رِءُوسَهَا فَيَقُولُ النَّاسُ هَذَا جَمَالٌ فَلَانَ وَ مَوَاشِيَهُ فَيَكُونُ لَهُ فِيهَا جَمَالٌ

And for you is beauty - good scenery and adornment - **in these when you are bringing them in (to rest)** – i.e., when you are returning them to their enclosures, and it is where they shelter to at night - **and when you are taking them out (to pasture) [16:6]** – i.e., sending them in the morning to their pastures, and they are as beautiful as can be when their udders are full, their bellies are filled, their humps are erect. And like that, when they go to the pastures raising their heads, the people say, ‘This is beauty of so and so and his livelihood’, so there would be beauty in it for him.

وَ تَحْمِلُ أَثْقَالَكُمْ أَي أَمْتَعْتَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ أَي وَ تَحْمِلُ الْإِبِلَ وَ بَعْضَ الْبَقَرِ أَحْمَالَكُمْ الثَّقِيلَةَ إِلَى بَلَدٍ بَعِيدٍ لَا يُمْكِنُكُمْ أَنْ تَبْلُغُوهُ مِنْ دُونَ الْأَحْمَالِ إِلَّا بِمَشَقَّةٍ وَ كَلْفَةٍ تَلْحَقُ أَنْفُسَكُمْ كَيْفِيَّةً تَبْلُغُونَهُ مَعَ الْأَحْمَالِ لَوْ لَا أَنَّ اللَّهَ سَخَّرَ هَذِهِ الْأَنْعَامَ لَكُمْ حَتَّى حَمَلَتْ أَثْقَالَكُمْ إِلَى أَيْنَ شِئْتُمْ

And they carry your loads - i.e., your merchandise - **to cities you could not reach except with difficulties of the self. [16:7]** – i.e., and the camels carry your loads, and so do the cows, to a far city, it would not be possible for you to reach it without the loads except with difficulties and costs to yourselves, so how would you reach it with the loads if Allah^{-azwj} had Not Subdued these animals for you until they carry your loads to wherever you like?

وَ قِيلَ إِنْ الشَّقَّ مَعْنَاهُ الشَّطْرُ وَ النِّصْفُ فَيَكُونُ الْمُرَادُ إِلَّا بِأَنْ يَذْهَبَ شَطْرَ قَوْتِكُمْ أَي نِصْفَ قُوَّةِ الْأَنْفُسِ وَ قِيلَ مَعْنَاهُ تَحْمِلُ أَثْقَالَكُمْ إِلَى مَكَّةَ لِأَنَّهَا مِنْ بِلَادِ الْفُلُواتِ عَنِ ابْنِ عَبَّاسٍ وَ عِكْرَمَةَ

And it is said that the difficulty, it's meaning is the difficulty is the part, and the half. So the intent would be that part of your strength would be gone, i.e., half strength of the self. And it is said, it's meaning is, carry your loads to Makkah, because it is from the cities of the wilderness – from Ibn Abbas and Ikrimah.

إِنَّ رَبَّكُمْ لَرُؤُفٌ رَحِيمٌ أَي ذُو رَأْفَةٍ وَ رَحْمَةٍ وَ لِذَلِكَ أَنْعَمَ عَلَيْكُمْ بِخَلْقِ هَذِهِ الْأَنْعَامِ ابْتِدَاءً مِنْهُ بِهَذَا الْإِنْعَامِ.

Surely your Lord is Kind, Merciful [16:7] – i.e., with Kindness and mercy, and for that reason He^{-azwj} has Conferred upon you all by Creating these animals, initiating from Him^{-azwj} with this Favour.

وَ الْحَيْلُ أَي وَ خَلَقَ لَكُمْ الْحَيْلَ وَ الْبِغَالَ وَ الْحَمِيرَ لِيَرْكَبُوهَا فِي حَوَائِجِكُمْ وَ تَصَرَّفَاتِكُمْ وَ زِينَةً أَي وَ لِتَزِينُوا بِهَا مِنَ اللَّهِ سُبْحَانَهُ عَلَى خَلْقِهِ بِأَنْ خَلَقَ لَهُمْ مِنَ الْحَيَوَانِ مَا يَرْكَبُونَهُ وَ يَتَّجِمُونَ بِهِ وَ لَيْسَ فِي هَذَا مَا يَدُلُّ عَلَى تَحْرِيمِ أَكْلِ لَحْمِهَا وَ يَخْلُقُ مَا لَا تَعْلَمُونَ مِنْ أَصْنَافِ الْحَيَوَانِ وَ النَّبَاتِ وَ الْجَمَادِ لِمَنَافِعِكُمْ

And the horses - i.e., And He^{-azwj} Created the horses for you - **and the mules and the donkeys for you to ride these** – regarding your needs and your dealings - **and as an adornment,** - i.e., and you can be adorning with these, from Allah^{-azwj} the Glorious upon His^{-azwj} creatures, by His^{-azwj} having Created for them from the animals what they can be riding, and beautifying with, and there isn't in this what can evidence upon the prohibition of eating their meat - **and He Created what you do not know (about) [16:8]** – from a variety of animals, and the plants, and the inanimate objects for your benefits.

وَ جَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ أَي الْأَنْطَاعِ وَ الْأَدَمِ بُيُوتًا تَسْتَخِفُّوهَا أَي خِيَامًا وَ قِبَابًا يَخْفُ عَلَيْكُمْ حَمَلُهَا فِي أَسْفَارِكُمْ يَوْمَ طَغَيْنَكُمْ أَي ارْتِحَالِكُمْ مِنْ مَكَانٍ إِلَى مَكَانٍ وَ يَوْمَ إِقَامَتِكُمْ أَي الْيَوْمَ الَّذِي تَنْزِلُونَ مَوْضِعًا تَقِيمُونَ فِيهِ أَي لَا يَثْقُلُ عَلَيْكُمْ فِي الْحَالِينِ وَ مِنْ أَصْوَابِهَا وَ هِيَ لِلضَّأْنِ وَ أَوْبَارِهَا وَ هِيَ لِلْإِبِلِ وَ أَشْعَارِهَا وَ هِيَ لِلْمَعزِ أَثَانًا أَي مَالًا عَنِ ابْنِ عَبَّاسٍ

And Allah Made from the skins of the cattle – i.e., leather mats and the skins - **dwelling to be for you. You find these light** – i.e., tents and domes, light upon you to be carrying these on your journeys - **on the day of your departing** – i.e., your departing from a place to a place - **and the day of your staying**; - i.e., the day which you be descending in a place, staying in it, i.e., It is not heavy upon you during the two situation - **and from their wool**, - and it is of the sheep - **and their fur**, - and these are of the camels - **and their hair (you make)** – and these are of the goats - **a provision [16:80]** – i.e., wealth – from Ibn Abbas.

و قيل أنواعا من متاع البيت من الفرش و الأكيسة و قيل طنفس و بسطا و ثيابا و كسوة و الكل متقارب و متاعاً تتمتعون به و معاشا تتجرون فيه إلى حينٍ أي إلى يوم القيامة أو إلى وقت الموت و يحتمل أن يكون المراد به موت المالك أو موت الأنعام و قيل إلى وقت البلى و الفناء و فيه إشارة إلى أنها فانية فلا ينبغي للعاقل أن يختارها على نعيم الآخرة انتهى.

And it is said, 'A variety of chattels of the house from the bedding, and the bags. And it is said, rugs and carpets, and clothes and robes, and all are close to each other - **furnishings [16:80]** – you can be enjoying with, and a livelihood you can be trading in - **for a while [16:80]** – i.e., up to the Day of Qiyamah, or to the time of death, and it is possible than the intent with it would be death of the owner, or death of the cattle; and it is said up to the time of decay and the perishing; and there is an indication in it to that these are temporal, so it is not befitting for the intellectual that he should be choosing it over the bliss of the Hereafter' – end.

Words of the Glorious: **upon what He has Graced them from the beasts, the cattle. [22:28]** – evidence's upon the Permissibility of the three animals, and the naming during slaughtering these upon one of the aspects.

قوله سبحانه على ما رزقهم من بيممة الأنعام يدل على حل الأنعام الثلاثة و التسمية عند ذبحها على بعض الوجوه إلا ما يتلى عَلَيْكُمْ أي تحريمه من الميتة و المنخقة و الموقودة و ما لم يذكر اسم الله عليه و سائر ما سيأتي.

except what is recited to you, [22:30] – i.e., His^{azwj} Prohibition, from the dead, and the strangled and the stabbed, and what the Name of Allah^{azwj} has not been mentioned upon it, and rest of what I (Majlisi) would be coming with.

و قال الطبرسي رحمه الله البدن جمع بدنة و هل الإبل المبدنة بالسمن قال الزجاج يقولون بدنت الإبل أي سمتها و قيل أصل البدن الضخم و كل ضخم بدن و قيل البدن الناقة و البقرة مما يجوز في الهدى و الأضاحي

And Al-Tabarsee, may Allah^{azwj} have Mercy on him, said, '(The word) 'Al Budn' is a plural of 'Budnah'. And are the camels fattened (Al Mabdanah) with the butter? Al-Zajaj said, 'They are saying the camel is 'Badanat' i.e., fattened. And it is said, 'The origin of 'Al-Budn' is 'Al Zakhm' (huge), and every huge one is a 'Budn''. And it is said, 'Al-Budn' is the she-camels and the cows from what is allowed regarding the sacrificial animal and the slaughters.

مِنْ شَعَائِرِ اللَّهِ أَي مِنْ أَعْلَامِ دِينِهِ وَ قِيلَ مِنْ أَعْلَامِ مَنَاسِكِ الْحَجِّ

from the Rituals of Allah. [22:36] – i.e., from the signs of His^{azwj} religion. And it is said, 'From the signs of rituals of Hajj'.

لَكُمْ فِيهَا خَيْرٌ أَي نَفْعٌ فِي الدُّنْيَا وَ الْآخِرَةِ وَ قِيلَ أَرَادَ بِالْخَيْرِ ثَوَابَ الْآخِرَةِ

There is goodness for you in these, [22:36] – i.e., benefits in the world and the Hereafter. And it is said, ‘Intent with the ‘goodness’ are Rewards of the Hereafter’.

كَذَلِكَ سَخَّرْنَا لَكُمْ أَيْ ذَلَّلْنَاهَا لَكُمْ حَتَّى لَا تَمْتَنِعَ عَمَّا تَرِيدُونَ مِنْهَا مِنَ النَّحْرِ وَ الذَّبْحِ بِخِلَافِ السَّبَاعِ الْمَمْتَنِعَةِ وَ لِتَنْتَفِعُوا بِرُكُوبِهَا وَ حَمْلِهَا وَ نَتَاجِهَا
نعمة منا عليكم لَعَلَّكُمْ تَشْكُرُونَ ذَلِكَ

Like that, We Subject these for you [22:36] – i.e., We^{-azwj} have Humbled these for you until they do not refuse from whatever you are intending with these, from the sacrificing and the slaughtering, opposite to the wild animals, and you are benefitting with riding them, and loading them, and the outcome is a Favour from Us^{-azwj} upon you all **perhaps you would be thankful [22:36]** of that.

وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً أَيْ دَلَالَةً تَسْتَدْلُونَ بِهَا عَلَى قُدْرَةِ اللَّهِ تَعَالَى نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا أَرَادَ بِهِ اللَّبَنَ وَ لَكُمْ فِيهَا مَنَافِعٌ كَثِيرَةٌ فِي ظَهْرِهَا وَ أَلْبَانِهَا وَ
أَوْلَادِهَا وَ أَصْوَابِهَا وَ أَشْعَارِهَا وَ مِنْهَا تَأْكُلُونَ أَيْ مِنْ لَحْمِهَا وَ أَوْلَادِهَا وَ التَّكْسِبِ بِهَا

And there is a lesson for you in the cattle. – i.e., evidence you can be pointed with upon the Power of Allah^{-azwj} the Exalted: **We Quench you from what is in their bellies,** - intending the milk by it - **and for you there are many benefits,** - in their backs, and their milks, and their children, and their wools, and their hairs - **and from these you are eating [23:21]** – i.e., from their meats, and their children, and the earning by it.

وَ عَلَيْهَا يَعْنِي عَلَى الْإِبِلِ الْخَاصَّةِ وَ عَلَى الْفُلُكِ تُحْمَلُونَ وَ هَذَا كَقَوْلِهِ وَ حَمَلْنَاكُمْ فِي الْبَرِّ وَ الْبَحْرِ أَمَا فِي الْبَرِّ فَالْإِبِلُ وَ أَمَا فِي الْبَحْرِ فَالسَّفِينُ

and upon these – meaning upon the camels especially - **and upon the ships you are being carried [23:22]** – and this is like His^{-azwj} Words: **and We Carry them in the land and the sea, [17:70]** - as for in the land, it is the camels, and as for in the sea, it is the ships.

وَ مِنَ النَّاسِ وَ الدَّوَابِّ الَّتِي تَدْبُ عَلَى وَجْهِ الْأَرْضِ وَ الْأَنْعَامِ كَالْإِبِلِ وَ الْغَنَمِ وَ الْبَقَرِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ أَيْ كَاخْتِلَافِ الثَّمَرَاتِ وَ الْجِبَالِ

And from the people, and beasts – which walk upon the surface of the earth - **and livestock** – like the camels, and the sheep, and the cows - **are various species of it, similar to that. [35:28]** – i.e., like the different fruits and the mountains.

وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ أَيْ وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِ سَفِينَةِ نُوحٍ سَفِينَةً يَرْكَبُونَ فِيهَا وَ قَبِيلٌ إِنْ الْمُرَادُ بِهِ الْإِبِلُ وَ هِيَ سَفِينُ الْبَرِّ عَنِ الْمُجَاهِدِ وَ قَبِيلٌ مِثْلُ
السَّفِينَةِ مِنَ الدَّوَابِّ كَالْإِبِلِ وَ الْبَقَرِ وَ الْحَمِيرِ عَنِ الْجَبَائِي

And We Created for them the like of it, what they are riding upon [36:42] – i.e., and We^{-azwj} Created for them a similarity to the ship of Noah^{-as}, ships they can be sailing in. And it is said, ‘The intent with it is the camel, and it is a ship of the land’ – from Mujahid. And it is said, ‘The ship from the animals, like the camels and the cows and the donkeys’ – from Al-Jabaie.

أَوْ لَمْ يَرَوْا أَيْ أَوْ لَمْ يَعْلَمُوا أَنَّ خَلَقْنَا لَهُمْ أَيْ لِمَنَافِعِهِمْ مِمَّا عَمَلَتْ أَيْدِينَا أَيْ مِمَّا وَلَّيْنَا خَلْقَهُ بِإِبْدَاعِنَا وَ إِنْشَائِنَا لَمْ نَشَارِكْ فِي خَلْقِهِ وَ لَمْ نَخْلُقْهُ بِإِعَانَةِ مَعِينٍ

Or do they not see - i.e., or do they not know - **that We Created livestock for them** – i.e., for their benefits - **from what Our Hands Worked, [36:71]** – i.e., from what We^{-azwj} are in charge of it’s creation by Our^{-azwj} Origination and Our^{-azwj} Production, We^{-azwj} had no partner in it’s creation, and We^{-azwj} did not Create it by assistance of an assistant.

و اليد في اللغة على أقسام منها الجارحة و منها النعمة و منها القوة و منها تحقيق الإضافة يقال في معنى النعمة لفلان عندي يد بيضاء و بمعنى القدرة تلقى فلان قولي باليدين أي بالقوة و التقبل و يقولون هذا ما جنت يداك و هو المعنى في الآية

And the (word) 'the hand' in the language is based upon divisions. From these is the limb, and from this is the favour (done), and from these is the strength (force), and from these is the additional achievement. It is said in the meaning of the favour to so and so, 'There is a white hand with me', and the meaning is the power facing so and so, said as the two hands, i.e., with the strength and the acceptance; and they are saying, 'This is what your hands have committed', and it is the meaning in the Verse.

و إذا قال الواحد منا عملت هذا بيدي دل ذلك على انفراده بعمله من غير أن يكله إلى أحد أنعاماً يعني الإبل و البقر و الغنم

And when one of us says, 'I have done this by my hands', that evidence's upon his being individual in his work, from without having allocated it to anyone (else) – **livestock** – meaning the camels, and the cows, and the sheep.

فَهُمْ لَهَا مَالِكُونَ و لو لم نخلقها لما ملكوها و لما انتفعوا بها و بألبانها و ركوبها و لحومها

so they are owners of these? [36:71] – And if We^{-azwj} had not Created them, they could not have owned them, and when they are benefitting by them, and their milks, and riding them, and their meats.

و قيل فهم لها ضابطون قاهرون لم نخلقها وحشية نافرة منهم لا يقدرون على ضبطها فهي مسخرة لهم و هو قوله **و دَلَّلْنَاهَا لَهُمْ أَي سَخَرْنَاهَا لَهُمْ** حتى صارت منقادة

And it is said, 'They have power upon them, so these are subdued to them, and it is His^{-azwj} Words: **And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72]** – i.e., We^{-azwj} Subdued these for them until these (livestock) became submissive.

فَمِنْهَا رُكُوبُهُمْ و مِنْهَا يَأْكُلُونَ قسم الأنعام بأن جعل منها ما يركب و منها ما يذبح فينتفع بلحمه و يؤكل

so from these they are riding upon, and from these they are eating [36:72] – a type of the livestock, by making from these what can be ridden, and from these what is slaughtered so it is benefitted by its meat and is eaten.

قال مقاتل الركوب الحمولة يعني الإبل و البقر

Muqatil said, 'The rides are the carriers, meaning the camels and the cows'.

و لَهُمْ فِيهَا مَنَافِعُ و مَشَارِبُ فمن منافعها لبس أصوافها و أشعارها و أوبارها و أكل لحومها و ركوب ظهرها إلى غير ذلك من أنواع المنافع الكثيرة فيها و المشارب من ألبانها **أَفَلَا يَشْكُرُونَ** الله على هذه النعم.

And for them are benefits therein and drinks, - From their benefits is wearing their woold, and their hair, and their fur, and eating their meat, and riding their backs, to other than that from the variety of the many benefits in it, and the drinking from their milks - **so will they not be grateful? [36:73]** – to Allah^{-azwj} upon these benefits.

وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ فِيهِ وَجْوهٌ أَحَدُهَا أَنْ مَعْنَى الْإِنزَالِ هُنَا الْإِحْدَاثُ وَ الْإِنْشَاءُ كَقَوْلِهِ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا وَ لَمْ يَنْزِلِ اللَّبَاسُ وَ لَكِنْ أَنْزَلَ الْمَاءَ الَّذِي هُوَ سَبَبُ الْقَطَنِ وَ الصَّوْفِ وَ اللَّبَاسُ يَكُونُ مِنْهُمَا فَكَذَلِكَ الْأَنْعَامُ تَكُونُ بِالنباتِ وَ النَّبَاتُ بِالْمَاءِ.

and Sent down for you eight pairs of the livestock. [39:6] – There are aspects regarding it. One of these is that the meaning of the ‘Sending down’ over here is the Originating and the Creating, like His^{azwj} Words: **O children of Adam! We have Sent down to you clothing [7:26]**, and (actually) He^{azwj} did not ‘Send down’ the clothing, but He^{azwj} Sent down the water, which is the cause of the cotton, and the wool, and the clothing happens from these two. So, similar to that is the livestock happening to be with the vegetation, and the vegetation with the water.

و الثَّانِي أَنَّهُ أَنْزَلَهَا بَعْدَ أَنْ خَلَقَهَا فِي الْجَنَّةِ عَنِ الْجِبَائِي قَالِ وَ فِي الْخَبْرِ الشَّاةُ مِنْ دَوَابِ الْجَنَّةِ وَ الْإِبِلُ مِنْ دَوَابِ الْجَنَّةِ

And the second is that He^{azwj} Sent these after having Created these in the Paradise. From Al Jabaie, he said, ‘And in the Hadeeth, the sheep is from the animals of the Paradise, and the camel is from the animals of the Paradise’.

و الثَّالِثُ أَنَّ الْمَعْنَى جَعَلَهَا نَزْلًا وَ رِزْقًا لَكُمْ وَ يَعْنِي بِالْأَزْوَاجِ الثَّمَانِيَةِ مِنَ الْأَنْعَامِ الْإِبِلُ وَ الْبَقَرُ وَ الْغَنَمُ الضَّأْنُ وَ الْمِعْزُ مِنْ كُلِّ صِنْفٍ اثْنَانِ هُمَا زَوْجَانِ.

And the third is that the meaning of ‘Making it’ is Sending down and a sustenance for you all and meaning of the ‘eight pairs’ are the camels and the cows, and the flock of the sheep and the goats, eight from every type, these are pairs.

أَقُولُ وَ قَالَ الْبَيْهَاقِيُّ وَ أَنْزَلَ لَكُمْ أَيُّ وَ قَضَى أَوْ قَسَمَ لَكُمْ فَإِنَّ قَضَايَاهُ تُوصَفُ بِالنَّزُولِ مِنَ السَّمَاءِ حَيْثُ كَتَبَ فِي اللَّوْحِ أَوْ أَحْدَثَ بِأَسْبَابِ نَازِلَةٍ مِنْهَا كَأَشْعَةِ الْكَوَاكِبِ وَ الْأَمْطَارِ

I (Majlisi) am saying, ‘And Al Bayzawi said, **We have Sent down to you [7:26]** – i.e., and Decreed, or Apportioned for you all, for His^{azwj} Decrees are described with the ‘Sending down’ from the sky whereby it is written in the (Guarded) Tablet, or an occurrence with the causes of descent from it, like rays of the planets and the rains’.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ قَالَ فِي الْمَجْمَعِ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ لِتَرْكَبُوا مِنْهَا أَيُّ لَتَنْتَفِعُوا بِرُكُوبِهَا وَ مِنْهَا تَأْكُلُونَ يَعْنِي أَنَّ بَعْضَهَا لِلرُّكُوبِ وَ الْأَكْلِ كَالْإِبِلِ وَ الْبَقَرِ وَ بَعْضَهَا لِلْأَكْلِ كَالْغَنَامِ

Allah is the One Who Made for you the livestock – he said, ‘Regarding the whole, from the camels, and the cows, and the sheep - **in order for you to ride from these**, - i.e., for you to be benefitting by riding these - **and from these you are eating [40:79]** – meaning, some of these are for the riding and the eating, like the camels and the cows, and some of these are for the eating, like the sheep.

وَ قِيلَ الْمُرَادُ بِالْأَنْعَامِ هَاهُنَا الْإِبِلُ خَاصَّةً لِأَنَّهَا الَّتِي تَرْكَبُ وَ تَحْمَلُ عَلَيْهَا فِي أَكْثَرِ الْعَادَاتِ وَ اللَّامُ فِي قَوْلِهِ لِتَرْكَبُوا لِأَنَّ الْغَرَضَ وَ إِذَا كَانَ اللَّهُ تَعَالَى خَلَقَ هَذِهِ الْأَنْعَامَ وَ أَرَادَ أَنْ يَنْتَفِعَ خَلْقَهُ بِهَا وَ كَانَ جَلَّ جَلَالُهُ لَا يَرِيدُ الْقُبْحَ وَ لَا الْمُبَاحَ فَلَا بَدَّ أَنْ يَكُونَ أَرَادَ انْتِفَاعَهُمْ بِهَا عَلَى وَجْهِ الْقَرْبَةِ إِلَيْهِ وَ الطَّاعَةِ لَهُ

And it is said, ‘The intent with the livestock of over here are the camels especially, because these are which are ridden and loaded upon in most of the norms, and the (letter) ‘Laam’ in His^{azwj} Word **‘in order for you to ride’**, is a ‘Laam’ of the purpose; and when Allah^{azwj} the Exalted was the Creator of these livestock, and He^{azwj} Wanted His^{azwj} creatures to benefit with these, and He^{azwj}, Majestic is His^{azwj} Majesty, Would not Want the ugliness nor the neutral, so there is no escape for Him^{azwj}

Wanting them to be benefitting with these upon an aspect of the drawing near to Him^{-azwj} and the obedience to Him^{-azwj}.

وَ لَكُمْ فِيهَا مَنَافِعُ مِنْ جِهَةِ ألبَانِهَا وَأصوافِهَا وَأوبارِهَا وَأشعارِهَا وَ لِيَتَلَبَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ بِأَنْ تَرْكَبُوهَا وَ تَبْلُغُوا الْمَوَاضِعَ الَّتِي تَقْصِدُونَهَا بِمَحَوَاتِكُمْ وَ عَلَيْهَا أَيْ وَ عَلَى الْأَنْعَامِ وَ هِيَ الْإِبِلُ هُنَا وَ عَلَى الْفُلُكِ أَيْ وَ عَلَى السَّفِينِ الْمُحْمَلُونَ يَعْنِي عَلَى الْإِبِلِ فِي الْبَرِّ وَ عَلَى الْفُلِكِ فِي الْبَحْرِ تَحْمَلُونَ فِي الْأَسْفَارِ.

And there are benefits in these for you, - from an aspects of their milks, and their wools, and their furs, and their hair - **and for you to reach upon these to your needs which are in your chests**, - by your riding these and reaching the places which you are aiming for your needs - **and upon these** – i.e., and upon the livestock, and these are the camels over here - **and upon the ships** – i.e., and upon the ships - **you are being carried [40:80]** – meaning upon the camels in the land, and upon the ships in the sea, you are being carried in the journeys.

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ قَالَ الْبِيضَاوِي مِنْ جِنْسِكُمْ أَزْوَاجاً نَسَاءً وَ مِنَ الْأَنْعَامِ أَزْوَاجاً أَيْ وَ خَلَقَ لِلْأَنْعَامِ مِنْ جِنْسِهَا أَزْوَاجاً أَوْ خَلَقَ لَكُمْ مِنَ الْأَنْعَامِ أَصْنَافاً أَوْ ذَكَوراً وَ إِنَاثاً يَذُرُّوكُمْ يَكْتَرِكُمْ مِنَ الذَّرِّ وَ هُوَ الْبَثُ فِيهِ فِي هَذَا التَّدْبِيرِ وَ هُوَ جَعَلَ النَّاسَ وَ الْأَنْعَامَ أَزْوَاجاً يَكُونُ بَيْنَهُمْ تَوَالِدٌ فَإِنَّهُ كَالْمَنْبَعِ لِلْبَيْتِ وَ التَّكْثِيرِ.

He Made for your (comfort) mates for you from among yourselves, - Al Bayzawi said, 'From your species, women - **and also mates of the livestock**, - and He^{-azwj} Created spouses for the livestock from their species, or Created for you a variety of the livestock, or males and females - **multiplying you** – Making you more from the seeds, and it is the reproduction - **thereby. [42:11]** – in this arrangement, and it is Make the people and the livestock as pairs being between them, reproducing, so it is like the source for the spreading and the multiplication.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ قَالَ الطَّبْرَسِيُّ قَدَسَ سِرُّهُ كَانَتْ الْإِبِلُ عَيْشاً مِنْ عَيْشِهِمْ فَيَقُولُ أَفَلَا يَتَفَكَّرُونَ فِيهَا وَ مَا يَخْرِجُ اللَّهُ مِنْ ضَرْوعِهَا

So why are they not looking at the camel, how it is Created, [88:17] – Al-Tabarseem, Holy be his soul, said, 'The camel was a (means of) livelihood from their livelihoods. So He^{-azwj} Said: "Are they not thinking regarding these?! And what Allah^{-azwj} Extracts from their udders.

مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبِئْسَ خَالِصاً سَائِغاً لِلشَّارِبِينَ يَقُولُ كَمَا صَنَعْتَ هَذَا لَهُمْ فَكَذَلِكَ أَصْنَعُ لِأَهْلِ الْجَنَّةِ فِي الْجَنَّةِ

from what is between dung and blood – pure milk, palatable for the drinkers [16:66] – He^{-azwj} is Saying, 'Just as I^{-azwj} have Made this to be for them, like that I^{-azwj} shall be doing for the people of Paradise in the Paradise'.

وَ قِيلَ مَعْنَاهُ أَفَلَا يَعْتَبِرُونَ بِنَظَرِهِمْ إِلَى الْإِبِلِ وَ مَا رَكَبَهُ اللَّهُ عَلَيْهِ مِنْ عَجِيبِ الْخَلْقِ فَإِنَّهُ مَعَ عَظَمَتِهِ وَ قُوَّتِهِ يَذَلُّهُ الصَّغِيرُ فَيُنْقَادُ لَهُ بِتَسْخِيرِ اللَّهِ إِيَّاهُ لِعِبَادِهِ فَيَرْكَبُهُ وَ يَحْمِلُ عَلَيْهِ ثُمَّ يَقُومُ وَ لَيْسَ ذَلِكَ فِي غَيْرِهِ مِنْ ذَوَاتِ الْأَرْبَعِ فَلَا يَحْمِلُ عَلَى شَيْءٍ مِنْهَا إِلَّا وَ هُوَ قَائِمٌ

And it is said, 'It's meaning is, 'Are they not taking a lessons by their looking at the camels, and what Allah^{-azwj} has Installed upon it from the wonders of creation, for it, along with its magnificence and its strength, Allah^{-azwj} Humbles the small, so it is submissive to him due to Allah^{-azwj} having Subdued it for His^{-azwj} servants, he kneels it and loads upon it, then it stands. That isn't in other from the ones with the four (legs), for nothing is loaded upon anything from these, except at it is standing (not kneeling).

فَأَرَاهِمُ اللَّهُ سَبْحَانَهُ هَذِهِ الْآيَةُ فِيهِ لَيْسَتْ دَلِيلًا عَلَى تَوْحِيدِهِ بِذَلِكَ وَ سَأَلَ الْحَسَنَ عَنْ هَذِهِ الْآيَةِ وَ قِيلَ لَهُ الْفِيلُ أَعْظَمُ مِنَ الْإِبِلِ فِي الْأَعْجُوبَةِ فَقَالَ أَمَا الْفِيلُ فَالْعَرَبُ بَعِيدَ الْعَهْدِ بِهَا

Allah^{-azwj} the Glorious Showed them this sign in it, for them to be pointed upon His^{-azwj} Oneness by that. And Al-Hassan was asked about this Verse, and it was said to him, 'Is the elephant mightier than the camel regarding the wonders?' He said, 'As for the elephant, the Arabs are far in dealing with it'.

ثم هو خنزير لا يركب ظهرها و لا يؤكل لحمها و لا يحلب درها و الإبل من أعز مال العرب و أنفسه تأكل النوى و القوت و تخرج اللبن و يأخذ الصبي بزمامها فيذهب بها حيث شاء مع عظمها في نفسها و يحكى أن فأرة أخذت تجرها و هي تتبعها حتى دخلت الجحر فجرت الزمام و بركت الناقة فجرت فقربت فمها من جحر الفأر انتهى.

Then it is the pigs. Neither are their backs ridden nor is their meat being eaten, not are their udders being milked; and the camel is from the dearest wealth of the Arabs and itself eats the date-stones and the plants, and the children grab their reins and go with them wherever they so desire, despite their might withing themselves. It is narrated that a mouse dragged it, and it followed it, until it entered the hole. The rein was dragged, and the she-camel knelt, being pulled. It brought it's mouth near the hole of the mouse' – end.

و قال الرازي للإبل لخواص منها أنه تعالى جعل الحيوان الذي يقتنى أصنافا شتى فتارة يقتنى ليؤكل لحمه و تارة ليشرب لبنه و تارة ليحمل الإنسان في الأسفار و تارة لينقل أمتعة الإنسان من بلد إلى بلد و تارة ليكون به زينة و جمال و هذه المنافع بأسرها حاصلة في الإبل و إن شيئا من سائر الحيوانات لا تجتمع فيه هذه الخصال.

And Al Razi said, 'There are specialities for the camel. From these is that the Exalted Made the animal which it is content with a variety of things. At times it is content with it's meat being eaten, and at times for its milk being drunk, and at time to carry the human being in the journey, and at time to transfer the merchandise of the human being from a city to a city, and at time to be an adornment and beauty; and these benefits, in their whole, are obtained in the camel, and there is nothing from rest of the animals which these qualities are gathered in.

و ثانيها أنه في كل واحد من هذه الخصال أفضل من الحيوان الذي لا توجد فيه إلا هذه الخصلة لأنها إن جعلت حلوبة سقت فأروت الكثير و إن جعلت أكلة أطعمت و أشبعت الكثير و إن جعلت ركوبة أمكن أن يقطع بها من المسافة المديدة ما لا يمكن قطعه بحيوان آخر و ذلك لما ركب فيها من القوة على مداومته على السير و الصبر على العطش و الاجتراء من العلوفات ما لا يجترئ به حيوان آخر و إن جعلت حمولة استقلت بحمل الأحمال الثقيلة التي لا يستقل بها سواها

And it's second is, in each one of these qualities, the best of the animal is the one there is no found except for these qualities, because if it is Made to be a milk giver, it would quench saturating a lot, and if it is Made for consumption, it would feed and satiate a lot, and if it is Made as a ride, it would enable from cutting by it, a distant journey what is not possible for another animal to cut across, and that is due to what has been Installed in it from the strength upon it's being constant upon the travel, and the patience upon the thirst, and sufficing from the fodder what another animal cannot suffice with., and if it made to be as a carrier, it would be independent by carrying the heavy loads which no one besides it would (be able to) carry.

و منها أن هذا الحيوان كان أعظم الحيوانات وقعا في قلوب العرب و لذلك جعلوا دية قتل الإنسان إبلا و كان ملوكهم إذا أرادوا المبالغة في إعطاء الشاعر الذي جاء من المكان البعيد أعطوه مائة بعير لأن امتلاء العين منه أشد من امتلاء العين من غيره و لهذا قال **وَ لَكُمْ فِيهَا جَمَالٌ** الآية

And from it is that these animal was the mightiest of the animals occurring in the hearts of the Arabs, and for that, they made the wergild of killing the human being to be a (one) camel, and it was so that whenever their kings wanted the extent in awarding the poet who had come from the distant place, would give him one hundred camels because the eyes would be filled from it more intensely than the

eye would be filled from something else, and for this, He^{-azwj} Said: **And for you is beauty in [16:6] – the Verse.**

و منها أي كنت مع جماعة في مفازة فضلنا الطريق فقدموا جملا و تبعوه فكان ذلك الإبل ينعطف من تل إلى تل و من جانب إلى جانب و الجميع كانوا يتبعونه حتى وصل إلى الطريق بعد زمان طويل و هذا من قوة تخيل ذلك الحيوان بالمرّة الواحدة كيف انحفظت في خياله صورة تلك المعاطف حتى أن الذي عجز جمع من العقلاء إلى الاهتداء إليه فإن ذلك الحيوان اهتدى إليه.

And from it, I was with a group in the wilderness. We lost the way, so they sent ahead a camel and followed it. That camel used to turn from a hill to a hill, and from a side to a side, and they were all following it until it arrived to the road after a long time, and this is from the strength of the imagination of that animal with the one time, how it had kept in its imagination the image of those places to the extent that which had frustrated the entirety of the intellectuals to guide to it, but that animal was guided to it.

و منها أي كنت مع كونها في غاية القوة على العمل مباينة لغيرها في الانقياد و الطاعة لأضعف الحيوانات كالصبي و مباينة لغيرها أيضا في أنها يحمل عليها و هي باركة ثم تقوم

And from it is these, along with their being in the peak of the strength upon the works not possible for others, in the humbleness and the obedience is weakest of the animals like the child, and it is impossible for others as well regarding that it is loaded upon, and it kneels down, then stands.

فهذه الصفات الكثيرة الموجودة فيها توجب على العاقل أن ينظر في خلقها و تركيبها و يستدل بذلك على وجود الصانع الحكيم سبحانه

So these many attributes are existing in it, obligating upon the intellectual that he looks into its creation and it's Installations, and he would be pointed with that upon the existence of the Wise Maker, the Glorious.

ثم إن العرب من أعرف الناس بأحوال الإبل في صحتها و سقمها و منافعها و مضارها فهذه الأسباب حسن من الحكيم تعالى أن يأمر بالتأمل في خلقها.

Then, the Arabs are from the most recognising of the people with the states of the camel regarding its health, and it's sickness, and it's benefits, and it's harms, so for these reasons, it is good for from the Wise, the Exalted that He^{-azwj} would Command with the pondering regarding its creation.

أقول و قال الدميري في حياة الحيوان الإبل الجمال و هي اسم واحد يقع على و روى ابن ماجه أن النبي ص قال: الإبل عز لأهلها و العنم بركة و الخيز معقود في نواصي الخيل إلى يوم القيامة.

I (Majlisi) am saying, 'And Al Dimeyri said in 'Hayat Al Haywan', 'The camel is the beauty, and it is one name occurring upon, and it is reported by Ibn Maja that the Prophet^{-saww} said: The camel is dear to its people (owners), and the sheep is a Blessing, and the seat is in the saddle of the horse up to the Day of Qiyamah''.

و الإبل من الحيوان العجيب و إن كان عجبها سقط من أعين الناس لكثرة رؤيتهم لها و هو أنه حيوان عظيم الجسم شديد الانقياد ينهض بالحمل الثقيل و يبرك به و تأخذ زمامة فأرة تذهب به حيث شاءت و تحمل على ظهره بيتا يقعد فيه الإنسان مع مأكوله و مشروبه و ملبوسه و ظروفه و وسائله كما في بيته و تتخذ للبيت سقفا و هو يمشي بكل هذه و لهذا قال تعالى أ فلا ينظرون إلى الإبل كيف خلقت

And the camel is from the wonderous animals, and even though it's wonder has fallen from eyes of the people due to the frequency of their being seen, and it is that it is an animal of a large body, severe humbleness, getting up with the heavy loads and kneeling with it, and a mouse can take it's reins going with it wherever it so like, and you can load a house upon it's back. The human being can lead in it with his foods and drinks and clothing, and his chattels, and his pillows, like what is in his house, and you can take a house (carriage on it, and it would be walking with all this, and for this, the Exalted Said: **So why are they not looking at the camel, how it is Created, [88:17].**

و عن بعض الحكماء أنه حدث عن البعير و عظم خلقه و كان قد نشأ بأرض لا إبل بها ففكر ثم قال يوشك أن تكون طوال الأعناق و حين أراد الله بها أن تكون سفائن البر صبرها على احتمال العطش حتى أن ظمأها يرتفع إلى العشر و جعلها ترعى كل شيء نابت في البراري و المفاوز ما لا يراعه سائر البهائم

And from one of the wise ones, he narrated about the camel and the mightiness of its creation, and he had grown up in a land there was no camel in it. He thought, then said, 'There is no doubt that it should be of a long neck and when Allah^{-azwj} Wanted with it that it should be a ship of the land, being patient upon bearing the thirst until it's thirst rises to ten (days), and He^{-azwj} Made it to pasture in all plants growing in the wilderness and the deserts what rest of the animals to do feed on.

و في الحديث لا تسبوا الإبل فإن فيها رقوة الدم و مهر الكريمة أي تعطى في الديات فتحنن بها الدماء فتقطع عن أن يهراق دم القاتل

And in the Hadeeth: 'Do not revile the camel, for there is haemostatic blood and the honourable dowry, itl you could give regarding the wergild and save the blood by it, so you can cut off the shedding of the blood of the killer'.

و قال أصحاب الكلام في طبائع الحيوان ليس لشيء من الفحول مثل ما للجمل عند هيجانه إذ يسوء خلقه و يظهر زبده و رغاؤه فلو حمل ثلاثة أضعاف عادته حمل و يقل أكله

And the people who spoke regarding the natures of the animals said, 'There is nothing from the stallions like what is for the camel during its arousal, when it's character worsens, and his foam appears and it's froth. Even if it is loaded with three times it's norm, it would carry, and reduce its eating.

وَ سُئِلَ رَسُولُ اللَّهِ ص عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ فَقَالَ لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ وَ سُئِلَ عَنِ الصَّلَاةِ فِي مَرَايِضِ الْعَتَمِ فَقَالَ صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ.

And Rasool-Allah^{-sawww} was asked about the Salat regarding skin of the camel. He^{-sawww} said: 'Do not be praying Salat in the camel enclosure, for it is (a shelter for) the Satans^{-la'}. And he^{-sawww} was asked about the Salat in a sheep pen. He^{-sawww} said: 'Pray Salat in it for it is a Blessing'.

وَ فِي مُسْنَدِ أَحْمَدَ وَ الْحَاكِمِ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّ النَّبِيَّ ص دَخَلَ حَائِطًا لِيَغْضِ الْأَنْصَارِ فَإِذَا فِيهِ جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ ص دَرَفَتْ عَيْنَاهُ فَمَسَحَ النَّبِيُّ ص سَنَامَهُ فَسَكَنَ ثُمَّ قَالَ مَنْ رَبُّ هَذَا الْجَمَلِ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ هُوَ لِي يَا رَسُولَ اللَّهِ فَقَالَ أَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبُهَيْمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا فَإِنَّهُ يَشْكُو إِلَيَّ أَنْتَ مُجِيعُهُ وَ نُذِييُهُ.

And in (the book) 'Musnad' of Ahmad and Al-Hakim, from Abdullah Bin Ja'far, 'The Prophet^{-sawww} entered a garden of one of the Helpers, and there was a camel in it. When it saw the Prophet^{-as}, it's eyes flowed (with tears). The Prophet^{-sawww} wiped it's hump, then said: 'Who is the lord (owner) of this camel?' A youth from the Helpers came and said, 'It is mine, O Rasool-Allah^{-sawww}!' He^{-sawww} said: 'Are you

not fearing Allah^{-azwj} regarding this animal which Allah^{-azwj} has Caused you to own it? It is complaining to me^{as} that you are starving it and melting (slimming) it”.

وَرَوَى الطَّبْرَائِيُّ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص فِي غَزْوَةِ ذَاتِ الرِّقَاعِ حَتَّى إِذَا كُنَّا بِحَرَّةٍ وَأَقِيمَ أَقْبَلَ جَمَلٌ يَرْفُلُ حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ص فَجَعَلَ يَرْغُو عَلَى هَامَتِهِ

And it is reported by Al-Tabari, from Jabir who said, ‘We went out with Rasool-Allah^{-saww} in the military expedition of Zat Al-Riqa, until when we were at Harra Waqim, a camel came sprinting until it was close from Rasool-Allah^{-saww}. It went on to grumble by his^{-saww} head.

فَقَالَ ص إِنَّ هَذَا الْجَمَلَ يَسْتَعِدِّيَنِي عَلَى صَاحِبِهِ يَرْغُمُ أَنَّهُ كَانَ يَحْرُثُ عَلَيْهِ مِنْذُ سِنِينَ حَتَّى أَجْرَبَهُ وَأَعَجَفَهُ وَكَبُرَ سِنُهُ أَرَادَ نَحْرَهُ أَذْهَبَ يَا جَابِرُ إِلَى صَاحِبِهِ فَأْتِ بِهِ قَالَ مَا أَعْرِفُهُ قَالَ إِنَّهُ سَيَدُلُّكَ عَلَيْهِ

He^{-saww} said: ‘This camel is claiming (complaining) upon it’s owner, claiming that he has been farming upon it for year until it is unable and wrinkled, and it’s age is old, he intends to slaughter it. Go, O Jabir, to its owner and come with him!’ He said, ‘I do not know him’. He^{-saww} said: ‘It will point you to him’.

قَالَ فَخَرَجَ بَيْنَ يَدَيْ مُعِينًا حَتَّى وَقَفَ بِي مَجْلِسَ بَنِي حَطْمَةَ فَقُلْتُ أَيُّ رَبِّ هَذَا الْجَمَلِ قَالُوا هَذَا لِلْعَلَّانِ بْنِ فُلَانٍ فَجِئْتُهُ فَقُلْتُ أَجِبْ رَسُولَ اللَّهِ

He said, ‘It went out in front of me until it paused with it in a gathering of the clan of Hatmah. I said, ‘Where is the lord (owner) of this camel?’ They said, ‘This is for so and so, son of so and so’. I went to him. I said, ‘Answer Rasool-Allah^{-saww}!’

فَخَرَجَ مَعِيَ حَتَّى إِذَا جَاءَ رَسُولَ اللَّهِ ص قَالَ إِنَّ جَمَلَكَ يَرْغُمُ أَنَّكَ حَرَنْتَ عَلَيْهِ زَمَانًا حَتَّى إِذَا أَجْرَبْتَهُ وَأَعَجَفْتَهُ وَكَبُرَ سِنُهُ أَرَدْتَ نَحْرَهُ

He came out with me until when he came to Rasool-Allah^{-saww}, he^{-saww} said: ‘Your camel claims that you have been farming upon it for a long time until you have you have starved it, and it is unable and it’s age is old, you want to slaughter it’.

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّ ذَلِكَ كَذَلِكَ قَالَ ص مَا هَكَذَا جَزَاءُ الْمَمْلُوكِ الصَّالِحِ

He said, ‘By the One^{-azwj} Who Sent you^{-saww} with the truth! That (has been) like that’. He^{-saww} said: ‘The Recompense of the righteous slaves is not like this!’

ثُمَّ قَالَ بَعْثَهُ قَالَ نَعَمْ فَأَبْتَاعَهُ مِنْهُ ثُمَّ أَرْسَلَهُ ص فِي الشَّجَرِ حَتَّى نَصَبَ سَنَامَهُ وَكَانَ إِذَا اعْتَلَّ عَلَى بَعْضِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنْ نَوَاضِحِهِمْ شَيْءٌ أَعْطَاهُ إِيَّاهُ فَمَكَتْ كَذَلِكَ زَمَانًا.

Then he^{-saww} said: ‘Sell it (to me^{-saww})!’ He said, ‘Yes’. He^{-saww} bought it from him, then sent it (free) in among the trees until it’s hump was erect (satiated). And it was so that whenever it emerged to one of the Emigrants and the Helpers, from something from their areas, they would give it to it. It remained like that for a long time”.

و قال البقر اسم جنس يقع على الذكر والأنثى و إنما دخلته الهاء للوحدة و الجمع بقرات و هو حيوان شديد القوة كثير المنفعة خلقه الله ذللا و لم يخلق له سلاحا شديدا كما للسباع لأنه في رعاية الإنسان فالإنسان يدفع عنه عدوه

And he said, ‘The ‘Baqaar’ (cow) is a name of a species, upon the male and the female, and rather the (letter) ‘Ha’ is inserted for the individuality, and the plural is ‘Baqaaraat’ (cows), and it is an animal of

intense strength, many benefits. Allah^{-azwj} has Created it as humble and has not Created any strong weapon to be for it like what is for the predators, because it is in the care of the human being. The human being defends it against its enemies.

فلو كان له سلاح لصعب على الإنسان ضبطه و البقر الأجم يعلم أن سلاحه في رأسه فيستعمل محل القرن كما ترى في العجايل قبل نبات قرونها تنطح برؤوسها تفعل ذلك طبعاً و هي أجناس منها الجواميس و هي أكثرها ألباناً و أعظمها أجساداً

Had there been a weapon for it, it would have been difficult upon the human being to tame it, and the cow without horns know that it's weapons are in its head, so it uses it in place of the horn like what you see among the young cows before their horns have grown, they butt with their head, doing that naturally, and it is a species, from it are the buffaloes, and these are of a lot of milk and of largest of the bodies.

و منها نوع آخر يقال له الدريانة و البقر ينزو ذكورها على إناثها إذا تمت لها سنة من عمرها في الغالب و هي كثيرة المني و كل الحيوان إناثه أرق صوتاً من الذكور إلا البقر فإن الأنثى أفخم و أجهر و ليس لجنس البقر ثنايا عليها فهي تقطع الحشيش بالسفلى. و ذكر صاحب الترغيب و التهيب و البيهقي في الشعب

And from these is another type called Al-Darbanah, and the cows, their males copulate with their females when a year has been completed from her age, in most cases, and it is of a lot of semen, every animal, it's female would be of a thin voice than of the males, except the cow. The female is lush and louder, and there aren't any upper teeth for the cow, so it cuts the grass with the lower.

عن ابن عباس أن ملكاً من الملوك خرج بتصيد في مملكته محتفياً من الناس فنزل على رجل له بقرة فراحت عليه تلك البقرة فحلبت مقدار ثلاثين بقرة فحدث الملك نفسه أن يأخذها فلما كان من الغد غدت البقرة إلى مرعاها ثم راحت فحلبت نصف ذلك

From Ibn Abbas, 'A king from the kings went out hunting in his kingdom, in concealment from the people. He descended (lodged) to a man having a cow for him. That cow came to him and gave milk a measurement of thirty cows. The king thought to himself, that he would seize it. When it was the next morning, the cow went to its pasture. Then it came and gave milk half of that.

فدعا الملك صاحبها فقال أخبرني عن بقرتك هذه لم نقص حلابها أ لم يكن مرعاها اليوم مرعاها بالأمس قال بلى و لكن أرى الملك أضمر لبعض الرعية سوء فنقص لبنها فإن الملك إذا ظلم أو هم بظلم ذهب البركة

The king called it's owner. He said, 'Inform me about this cow of yours, why is it's milk half? Doesn't it's pasture today the (same as) it's pasture of yesterday?' He said, 'Yes, it saw the king thinking evil with one of his citizens, so her milk is deficient. The king when he is unjust, or thinks of being unjust, the Blessings go away'.

قال فعاهد الملك ربه أن لا يأخذها و لا يظلم أحداً

He said, 'The king a pact to his Lord^{-azwj} that he will not be seizing it and will not be unjust to anyone'.

قال فغدت ثم راحت فحلبت حلابها في اليوم الأول فاعتبر الملك بذلك و عدل و قال إن الملك إذا ظلم أو هم بظلم ذهب البركة لا جرم لأعدلن و لأكونن على أفضل الحالات.

He said, 'The next morning it went, then came, and gave it's milk like the first day. The king took a lesson with that and was just, and said, 'The king, when he is unjust, or thinks of injustice, the Blessings go away. There is no doubt I shall be just and be upon the best of the states''.

وَرَوَى عَبْدُ بْنُ حُمَيْدٍ بِسَنَدِهِ إِلَى عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: افْتَحَرَ أَهْلُ الْإِبِلِ وَ أَهْلُ الْغَنَمِ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ السَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ وَالْفَخْرُ وَالْحَيْلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْإِبِلِ.

And it is reported by Abd Bin Humeyd, by his chain to Atiyya, from Abu Saeed Al Khudri who said, 'The people (owners) of the camel, and people (owners) of the sheep prided in the presence of Rasool-Allah^{-saww}. He^{-saww} said: 'The tranquillity and the dignity is among the people (owners) of the sheep, and the pride and the vanity in the lands are the people (owners) of the camel''.

أراد بالسكينة السكون و بالوقار التواضع و أراد بالفخر التفاخر بكثرة المال و الجاه و غير ذلك من مراتب أهل الدنيا و بالخيلاء التكبر و التعاضم و منه قوله تعالى إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

He^{-saww} meant with the tranquillity, the calmness, and with the dignity, the humbleness, and intending with the priding, the priding due to a lot of wealth, and the prestige, and other than that from the ranks of the people of the world, and they the vanity, the arrogance, and the reverence, and from it are Words of the Exalted: **surely Allah does not Love every self-conceited boaster [31:18]**.

و مراده بالوبر أهل الإبل لأنه لها كالصوف للغنم و الشعر للمعز و لذلك قال تعالى وَ مِنْ أَصْوَابِهَا وَأُوبَارِهَا وَ أَشْعَارِهَا أَثَاثًا وَ مَتَاعًا إِلَى حِينٍ

And the Intent with the fur ae the people of the camel, because there is for it like the wool of the sheep, and the hair of the goat, and for the Exalted Said: **and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80]**.

و هذا منه ص إخبار عن أكثر حال أهل الغنم و أهل الإبل و أغلبه و قيل أراد به أي بأهل الغنم أهل اليمن لأن أكثرهم أهل الغنم بخلاف ربيعة و مضر فإنهم أصحاب إبل.

And this is from him^{-saww} informing about most of the states of the people of the sheep, and people of the camel, and majority of it. And it is said he^{-saww} intended by the people of the sheep, the people of Al Yemen. Most of them were owners of the sheep, differently to (the tribes of) Rabie and Muzar, for they were (mostly) owners of the camel.

و الغنم على ضربين ضائنة و ماعزة قال الجاحظ و اتفقوا على أن الضأن أفضل من الماعز و استدلوا عليه بأوجه منها أن الله تعالى بدأ بذكر الضأن في القرآن فقال مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ و منها قوله إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً و منها فَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And the sheep are upon two types – the sheep and the goats. Al-Jahiz said, 'And they are concurring upon that the sheep is superior to the goat, and they are evidencing upon it with (various) aspects. From these is that Allah^{-azwj} the Exalted Began with the Mention of the sheep in the Quran. He^{-saww} Said: **(for) two from the sheep and two from the goats, [6:143]**; and from it are His^{-azwj} Words: **This is my brother. For him are ninety-nine ewes [38:23]**; and from it: **And We Ransomed him with a magnificent slaughter [37:107]**.

و مما يذكر من فضلها أنها تلد في السنة مرة و تفرد غالباً و المعز تلد مرتين و قد تنفى و تثلث و البركة في الضأن أكثر و من ذلك أن الضأن إذا رعت شيئاً من الكلاً فإنه ينبت و إذا رعت الماعز شيئاً لا ينبت لأن المعز تقلعه من أصولها و الضأن ترعى ما على وجه الأرض

And from what he mentioned from their (sheep) merits is that these beget once in the year, and are mostly one, and the goat begets twice, and could be two and three, and the Blessings in the sheep are more. And from that is that the sheep, when it pastures something from the feed, it grows (back), and when the goat pastures something, it does not grow (back), because the goat uproots it from its roots, and the sheep pastures what is upon the surface of the earth.

و أيضا فإن صوف الضأن أفضل من شعر المعز و أعز قيمة و ليس الصوف إلا للضأن و منها أنهم كانوا إذا مدحوا شخصا قالوا إنما هو كبش و إذا ذموه قالوا ما هو إلا تيس و مما أهان الله به التيس أن جعله مهتوك الستر مكشوف القبل و الدبر بخلاف الكبش و لذا شبه رسول الله ص المحلل بالتيس المستعار.

And also, the woold of the sheep is superior to the hair of the goat, and dearer in price, and there isn't the wool except for the sheep; and from it is, when they praise a person, they said, 'But rather he is a ram', and when they condemn him, they said, 'He is not except a goat'. And from Allah^{-azwj} has Insulted the goat with is that He^{-azwj} Made it violated of the covering, uncovered, the front and the back, differently to the ram, and for that Rasool-Allah^{-saww} likened the legalised, with the bare goat.

و منها أن رءوس الضأن أطيب و أفضل من رءوس المعز و كذلك لحمها فإن أكل لحم المعز يحرك المرة السوداء و يولد البلغم و يورث النسيان و يفسد الدم و لحم الضأن عكس ذلك

And from it is that the heads of the sheep are better and superior to the heads of the goats, and like that are their meat. If the meat of the goat is eaten, it move the black bile and the phlegm is produced, and the forgetfulness is inherited, and the blood is spoilt, while meat of the sheep is opposite that.

و روى ابن ماجه بإسناد صحيح عن أم هانئ قالت إن النبي ص قال لنا اتخذني عنما فإن فيها البركة و شككت إليه امرأة أن عنمها لا تزكو فقال ص ما ألواتها قالت سود فقال عقري أي استبدلي أعنما بيضا فإن البركة فيها.

And it is reported by Ibn Majah, by a correct chain from Umm Hany who said, 'The Prophet^{-saww} said to her: 'Take (keep) sheep for there are Blessings in it'. And a woman had complained to him^{-saww} that her sheep are not producing (milk). He^{-saww} said: 'What is their colour?' She said, 'Black'. He^{-saww} said: 'Dusty, i.e., replace with white sheep, for the Blessings are in these''.

و في الحديث صلوا في مرائب العنم و امسحوا رءوسها.

And in the Hadeeth: 'Pray salat in the sheep pens and wipe off their mucus (what comes out from the nose)'.

و روى أبو داود أن النبي ص كانت له مائة شاة لا يزيد أن تزيد و كان ص كلما وُلدت سخله ذبح مكانها شاة.

And it is reported by Abu Dawood, 'The Prophet^{-saww}, there were one hundred sheep for him^{-saww}. He^{-saww} did not want to increase, and he^{-saww}, every time a calf was born, he^{-saww} would slaughter a sheep in its place'.

و روى مالك و أبو داود و البخاري و النسائي و ابن ماجه عن أبي سعيد الخدري قال قال رسول الله ص يوشك أن يكون خير مال المسلم عنما يتبع بها شعث الجبال و مواضع القطر ينثر بدنيه من الفتن.

And it is reported by Malik, and Abu Dawood, and Al-Bukhari, and Al-Nasaie, and Ibn Majah, from Abu Saeed Al-Khudri who said, 'Rasool-Allah^{-saww} said: 'No doubt that the best wealth of the Muslims are

sheep. He would pursue by it the rugged mountains, and places of drippings. His will flee with his religion, away from the Fitna”.

وَقَالَ ص مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَاعِي عَنَّمِ.

And he^{-saww} said: ‘Allah^{-azwj} has not Sent any Prophet^{-as} except as a shepherd of sheep”.

وَأَخْبَرَ ص أَنَّ السَّكِينَةَ فِي أَهْلِ الْعَنَمِ.

And he^{-saww} informed: ‘The tranquillity is among the people (owners) of the sheep”.

وَفِي الْحَدِيثِ أَنَّهُ ص قَالَ: مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَى الْعَنَمَ قَبْلَ وَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَ أَنَا.

And in the Hadeeth, he^{-saww} said: ‘There is none from a Prophet^{-as} except and he^{-as} has pastured the sheep’. It was said: ‘And you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘And I^{-saww}’.

قبل و الحكمة أن الله عز و جل جعل الرعي في الأنبياء تقدمة لهم ليكونوا رعاة الخلق و تكون أمهم رعايا لهم.

It is said, ‘And the wisdom is that Allah^{-azwj} Mighty and Majestic Made the shepherding among the Prophets^{-as} as a foreword (introduction) for them^{-as} to be shepherds of the people, and their communities would be sheep of theirs^{-as}’.

وَرَوَى الْحَاكِمُ فِي مُسْتَدْرَكِهِ عَنِ ابْنِ عَمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ عَنَمًا سُودًا دَخَلَتْ فِيهَا عَنَمٌ كَثِيرٌ بِيضٌ فَقَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعَجْمُ يَشْرُكُونَكُمْ فِي دِينِكُمْ وَ أَنْسَابِكُمْ قَالُوا الْعَجْمُ يَا رَسُولَ اللَّهِ قَالَ ص لَوْ كَانَ الْإِيمَانُ مُعَلَّقًا بِالرُّبَا لَنَالَهُ رِجَالٌ مِنَ الْعَجْمِ.

And it is reported by Al-Hakim in his (book) ‘Mustadrak’, from Ibn Umar who said, ‘Rasool-Allah^{-saww} said: ‘I^{-saww} saw black sheep and a lot of white sheep entered among them’. They said, ‘So what is its interpretation, O Rasool-Allah^{-saww}?’ He^{-saww} said: The non-Arabs would be your associates in your religion and your lineages’. They said, ‘The non-Arabs, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Even if the Eman were to be hanging in the sun, a man from the non-Arabs would attain it”.

و فِي عَجَائِبِ الْمَخْلُوقَاتِ عَنْ مُوسَى بْنِ عِمْرَانَ ع أَنَّهُ اجْتَازَ بَعِينَ مَاءً فِي سَفْحِ جَبَلٍ فَتَوَضَّأَ مِنْهَا ثُمَّ ارْتَقَى الْجَبَلَ لِيَصْلِيَ إِذْ أَقْبَلَ فَارِسٌ فَشَرِبَ مِنْ مَاءِ الْعَيْنِ وَ تَرَكَ عِنْدَهُ كَيْسًا فِيهِ دِرَاهِمٌ وَ ذَهَبٌ مَارًا فَجَاءَ بَعْدَهُ رَاعِي غَنَمٍ فَرَأَى الْكَيْسَ فَأَخَذَهُ وَ مَضَى ثُمَّ جَاءَ بَعْدَهُ شَيْخًا عَلَيْهِ أَثَرُ الْبُؤْسِ وَ عَلَى رَأْسِهِ حُرْمَةٌ حَطَبٍ فَوَضَعَهَا هُنَاكَ ثُمَّ اسْتَلْقَى لِيَسْتَرِيحَ

And regarding wonders of the creatures, from Musa Bin Imran^{-as}. He^{-as} crossed by a water spring in the bottom of a mountain, so he^{-as} washed from it. Then he^{-as} ascended the mountain in order to pray Salat when a horseman came and drank from the water spring and let a bag by it wherein were Dirhams (money) and gold. He went by. After it, a shepherd of sheep came and saw the bag. He took it and went away. Then an old man came with impacts of the misery, and upon his head was a bundle of firewood. He placed it down over there, then lied down to rest.

فَمَا كَانَ إِلَّا قَلِيلًا حَتَّى عَادَ الْفَارِسُ فَطَلَبَ كَيْسَهُ فَلَمْ يَجِدْهُ فَأَقْبَلَ عَلَى الشَّيْخِ يَطَالِبُهُ فَأَنْكَرَ فَلَمْ يَزَالَا كَذَلِكَ حَتَّى ضَرَبَهُ وَ لَمْ يَزَلْ يَضْرِبُهُ حَتَّى قَتَلَهُ

It wasn’t except a little while, until the horseman returned. He sought his bag but could not find it. He turned to the old man, demanding it. He denied. He did not cease to be like that until he hit him and did not stop hitting him, until he killed him.

فقال موسى يا رب كيف العدل في هذه الأمور

Musa^{-as} said: 'O Lord^{-azwj}! How is the justice regarding these matters?'

فأوحى الله إليه أن الشيخ كان قتل أبا الفارس و كان على أب الفارس دين لأب الراعي مقدار ما في الكيس فجرى بينهما القصاص و قضي الدين و أنا حكم عدل.

Allah^{-azwj} Revealed to him^{-as}: "The old man had killed the father of the horseman, and there was a debt upon the father of the horseman, debts of the father of the shepherd a measurement of what was in the bad. So the retaliation flowed between the two, and the debt was paid off, and I^{-azwj} am the Just Judge!"

1 الخِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ سُفْيَانَ الْحَرِيرِيِّ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْبَرَكَهَةُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ أَغْشَارُهَا فِي التِّجَارَةِ وَ الْعُشْرُ الْبَاقِي فِي الْجُلُودِ.

(The book) 'Al Khisal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Sahl Bin Ziyad, from Al-Husayn Bin Yazeed, from Sufyan Al Hareery from Abdul Momin Al Ansari,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The Blessings are ten segments, nine-tenths (9 out of 10) of it are in the trading (business), and the remaining tenth is in the skins''^{.43}

قال الصدوق رضي الله عنه يعني بالجلود الغنم و تصديق ذلك ما رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تِسْعَةُ أَغْشَارِ الرِّزْقِ فِي التِّجَارَةِ وَ الْجُزْءُ الْبَاقِي فِي السَّابِيَاءِ.
يعني الغنم

Note: Al-Sadouq, may Allah^{-azwj} be Pleased with him, said, 'Meaning of the 'skins' is the sheep, and the verification of that is what is reported from the Prophet^{-sawww} having said: 'Nine-tenths of the sustenance is in the trading (business), and the remainder part is in 'Al-Sabiya' – meaning the sheep.

حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُثَلِّوَلٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَخْرُومِيِّ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تِسْعَةُ أَغْشَارِ الرِّزْقِ فِي التِّجَارَةِ وَ الْجُزْءُ الْبَاقِي فِي السَّابِيَاءِ. يَعْنِي الْعَنَمَ.

It is narrated to us with that by Ahmad Bin Al Has Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Saeed Bin Abdul Rahman Al Makhzumi, from Al-Husayn Bin Zayd,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}, from his father^{-asws} Ali Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-sawww} having said: 'Nine-tenth of the sustenance is in the trading (business), and the remaining part is in 'Al-Sabiya', meaning the sheep''^{.44}

2 الْفَقِيه، قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اتَّقُوا اللَّهَ فِيمَا حَوَّلَكُمْ وَ فِي الْعُجْمِ مِنْ أَمْوَالِكُمْ فَيَقِيلَ لَهُ وَ مَا الْعُجْمُ قَالَ الشَّاةُ وَ الْبَقَرُ وَ الْحَمَامُ.

(The book) 'Al Faqeeh' – He said,

⁴³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 1 a

⁴⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 1 b

'Amir Al-Momineen^{-asws} said: 'Fear Allah^{-azwj} in whatever He^{-azwj} has Empowered you all and regarding 'Al-Ujm'!' It was said to him^{-asws}, 'And what is 'Al-Ujm'?' He^{-asws} said: 'The sheep, and the cows, and the doves''^{.45}

3 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ أَبُو الْجَارُودِ فِي قَوْلِهِ وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ الدِّفْءُ حَوَاشِي الإِبِلِ وَ يُقَالُ بَلَّ هِيَ الأَدْفَاءُ مِنَ البُيُوتِ وَ النَّيَابِ

Tafseer Ali Ibin Ibrahim –

'Abu Al-Jaroud (A Zaydi chief declared a Kafir by the Imam^{-asws}) said regarding His^{-azwj} Words: **And the cattle, He Created these for you. In these you have warm clothing and benefits, [16:5]**, 'And 'Al-Daff' is the young (calf) of the camel. And it is said, 'But it is the warmth from the houses and the clothing'.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ دِفْءٌ أَيُّ مَا يَسْتَدْفُونَ بِهِ مِمَّا يُتَّخَذُ مِنْ صُوفِهَا وَ وَبَرِّهَا

And Ali Bin Ibrahim said regarding His^{-azwj} Word: **warm clothing [16:5]** – i.e., what they would be keeping warm with from what they take from their wools and their furs'.

قَوْلُهُ وَ لَكُمْ فِيهَا جَمَالٌ حِينَ تُرْبِحُونَ وَ حِينَ تَسْرَحُونَ قَالَ حِينَ يَرْجِعُ مِنَ المَرْعَى وَ حِينَ تَسْرَحُونَ حِينَ يُخْرَجُ إِلَى المَرْعَى

His^{-azwj} Words: **And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6]**. He said, 'When he returns from the pastures, and when he is going when he goes to the pasture'.

قَوْلُهُ وَ تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْعِيبَةِ إِلَّا بِشِقِّ الأَنْفُسِ قَالَ إِلَى مَكَّةَ وَ المَدِينَةَ وَ جَمِيعِ البُلْدَانِ

His^{-azwj} Word: **And they carry your loads to cities you could not reach except with difficulties of the self. [16:7]**. He said, 'To Makkah and Al-Medina, and entirety of the cities.

ثُمَّ قَالَ وَ الحَيْلَ وَ البَعَالَ وَ الحَمِيرَ لِتَرْكَبُوهَا وَ لَمْ يُقَلَّ عَرٌّ وَ عَلَا لِتَرْكَبُوهَا وَ تَأْكُلُوهَا كَمَا قَالَ فِي الأَنْعَامِ وَ يَخْلُقُ مَا لَا تَعْلَمُونَ قَالَ العَجَائِبُ الَّتِي خَلَقَهَا اللهُ فِي البَرِّ وَ البَحْرِ.

Then he said, '**And (Created) the horses and the mules and the donkeys for you to ride these [16:8]**, and the Mighty and Exalted did not Say, 'For you to be riding these and eating these'. Like what He^{-azwj} Said in (Surah) Al Anaam: **and He Created what you do not know (about) [16:8]**. He said, 'The wonders which Allah^{-azwj} Created in the land and the sea''^{.46}

4- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زَيْدِ الأَنْدَلِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ عَنِ الحَارِثِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللهِ ص عَلَيْكُمْ بِالأَعْنَمِ وَ الحَرْثِ فَإِنَّهُمَا يَرْوَحَانِ بِحَيْرٍ وَ يَعْدُوَانِ بِحَيْرٍ

(The book) 'Al Khisal' – From his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed Al Qandy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris who said,

⁴⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 2

⁴⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 3

'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Upon you all is to (keep) the sheep and the farming, for these two are coming with good and going with the good'.

قَبِيلَ يَا رَسُولَ اللَّهِ فَأَيْنَ الْإِبِلُ

It was said, 'O Rasool-Allah^{-saww}! So where are the camels?'

قَالَ تِلْكَ أَعْتَانُ الشَّيَاطِينِ وَ يَا أَيُّهَا خَيْرُهُمَا مِنَ الْجَانِبِ الْأَشْأَمِ

He^{-saww} said: 'These are the reins of Satans^{-la}, and their good comes from the left side'.

قَبِيلَ يَا رَسُولَ اللَّهِ إِنْ سَمِعَ النَّاسُ بِذَلِكَ تَرَكُوهَا

It was said, 'O Rasool-Allah^{-saww}! If the people hear that, they will leave these (camels)!'

فَقَالَ إِذَا لَا يَعْدَمُهَا الْأَشْيَاءُ الْفَجْرَةُ.

He^{-saww} said: 'Then the wretched and the immoral ones will not refuse it'.⁴⁷

5- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئِلُوهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ الْمَالِ خَيْرٌ

(The book) Al Khisal – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

'From Ja'far^{-asws} Bin muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} was asked, 'Which is the best wealth?'

قَالَ زَرْعٌ زَرَعَهُ صَاحِبُهُ وَ أَصْلَحَهُ وَ أَدَّى حَقَّهُ يَوْمَ حَصَادِهِ

He^{-saww} said: 'A farm it's farmer cultivates and corrects it and pays it's right on the day of the harvest'.

قَبِيلَ فَأَيُّ الْمَالِ بَعْدَ الزَّرْعِ خَيْرٌ

It was said, 'Which is the best wealth after the cultivation?'

قَالَ رَجُلٌ فِي غَنَمَةٍ قَدْ تَبَعَ بِهَا مَوَاضِعَ الْقَطْرِ يُتِيمُ الصَّلَاةَ وَ يُؤْتِي الرِّكَاءَ

He^{-saww} said: 'A man among his sheep having pursued by it the places of the drops (rain), establishing the Salat and giving the Zakat'.

قَبِيلَ فَأَيُّ الْمَالِ بَعْدَ الْعَنَمِ خَيْرٌ

It is said, 'Which wealth is best after the sheep?'

⁴⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 4

قَالَ الْبَقَرُ تَعْدُو بِحَيْرٍ وَ تَرُوخُ بِحَيْرٍ

He^{-saww} said: 'The cows going (to the pastures) with good and returning with good'.

قِيلَ فَأَيُّ الْمَالِ بَعْدَ الْبَقَرِ خَيْرٌ

It is said, 'Which wealth is best after the cows?'

قَالَ الرَّاسِيَاتُ فِي الْوَحْلِ وَالْمُطْعِمَاتُ فِي الْمَحْلِ نِعَمَ الشَّيْءِ النَّحْلُ مَنْ بَاعَهُ فَإِنَّمَا تَمْنُهُ بِمَنْزِلَةِ رَمَادٍ عَلَى رَأْسِ شَاهِقٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ إِلَّا أَنْ يُخْلِفَ مَكَانَهَا

He^{-saww} said: 'The ones immersed in the mud, and the feeders in the places, best of the things is the bee. One who sells it, rather it's price is at the status of ashes upon a tall head, **the wind blows hard upon during a stormy day. [14:18]**, except if he were to replace in its place.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمَالِ بَعْدَ النَّحْلِ خَيْرٌ فَسَكَتَ فَقَالَ لَهُ رَجُلٌ فَأَيُّ الْإِبِلِ

It was said, 'O Rasool-Allah^{-saww}! Which is the best wealth after the bees?' He^{-saww} was silent. A man said to him^{-saww} 'So where is the camel?'

قَالَ فِيهَا الشَّقَاءُ وَالْجَفَاءُ وَالْعَنَاءُ وَ بَعْدَ الدَّارِ تَعْدُو مُدْبِرَةً وَ تَرُوخُ مُدْبِرَةً وَ لَا يَأْتِي خَيْرُهَا إِلَّا مِنْ جَانِبِهَا الْأَشْأَمِ أَمَا إِنَّهَا لَا تَعْدُمُ الْأَشْقِيَاءَ الْفَجْرَةَ.

He^{-saww} said: 'In it is the misery, and the disloyalty, and the tiredness, and a distant house. It feeds turning around and departs turning around, and it's good does not come except from the left side. But it will refuse the wretched and the immoral ones'⁴⁸.

6- الْمَعَانِي، وَ الْخِصَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدِ الْأَسَدِيِّ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعَنَمُ إِذَا أَقْبَلَتْ أَقْبَلَتْ وَ إِذَا أَدْبَرَتْ أَقْبَلَتْ وَ الْبَقَرُ إِذَا أَقْبَلَتْ أَقْبَلَتْ وَ إِذَا أَدْبَرَتْ أَقْبَلَتْ وَ الْإِبِلُ إِذَا أَقْبَلَتْ أَقْبَلَتْ وَ إِذَا أَدْبَرَتْ أَقْبَلَتْ وَ لَا يَحْيِي خَيْرُهَا إِلَّا مِنْ الْجَانِبِ الْأَشْأَمِ

(The books) 'Al Ma'any', and 'Al Khisal' – From Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Salih Bin Abu Hammad, from Ismail Bin Mihran, from his father, from Amro Bin Abu Al Miqdam,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The sheep, when it comes, it comes, and when it turns back, it (still) comes (back); and the cow, when it comes, it comes, and when it turns back, it turns back; and the camels are reins of Satans^{-la}, when it comes, it turns back, and when it turns back, it turns back, and it's goodness does not come except from the left side'.

قِيلَ يَا رَسُولَ اللَّهِ فَمَنْ يَتَّخِذُهَا بَعْدَ ذَلِكَ قَالَ فَأَيُّ الْأَشْقِيَاءَ الْفَجْرَةَ.

It is said, 'O Rasool-Allah^{-saww}! So, who will take (keep) it after that?' He^{-saww} said: 'So where are the wretched, the immoral?''⁴⁹

⁴⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 5

⁴⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 6

Clarification

قَالَ الرَّحْمَنِيُّ فِي الْفَائِقِ سئلَ عَنِ الْإِبِلِ فَقَالَ أَعْنَانُ الشَّيَاطِينِ لَا تُقْبَلُ إِلَّا مُؤَلِّيَةً وَلَا تُدْبِرُ إِلَّا مُؤَلِّيَةً وَلَا يَأْتِي نَفْعُهَا إِلَّا مِنْ جَانِبِهَا الْأَشْأَمِ.

Al-Zamakhshari said in 'Al Faiq' – He was asked about the camels. He said, 'The reins of Satans^{la}. It does not come except it turns around, nor turns back except it turns around, and it's benefit does not come except from her left side''.

وَ فِي الْحَدِيثِ أَنَّهُمْ كَرَهُوا الصَّلَاةَ فِي أَعْطَانِ الْإِبِلِ لِأَنَّهَا خَلِقَتْ مِنْ أَعْنَانِ الشَّيَاطِينِ.

And in the Hadeeth: 'They dislike the Salat (being prayed) in the enclosures of the camels. It is created from the reins of Satans^{la}'.

وَ قَالَ أَيْضًا قِيلَ أَيُّ لِرَسُولِ اللَّهِ ص أَيُّ أَمْوَالِنَا أَفْضَلُ قَالَ الْحَرْثُ وَ قِيلَ يَا رَسُولَ اللَّهِ فَالْإِبِلُ قَالَ تَلَكَّ عَنَّا جَيْحُ الشَّيَاطِينِ.

And he said as well, 'It was said, i.e., to Rasool-Allah^{saww}, 'Which of our wealth is the best?' He^{saww} said: 'The farm'. And it was said, 'O Rasool-Allah^{saww}! So (what about) the camel?' He^{saww} said: 'Those are the long necks of Satans^{la}'.

7- الْحِصَالُ، فِي الْأَرْبَعِيَّةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفْضَلُ مَا يَتَّخِذُهُ الرَّجُلُ فِي مَنْزِلِهِ لِعِيَالِهِ الشَّاةُ فَمَنْ كَانَتْ فِي مَنْزِلِهِ شَاةٌ قَدَسَتْ عَلَيْهِ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ مَرَّةً وَ مَنْ كَانَتْ عِنْدَهُ شَاتَانِ قَدَسَتْ عَلَيْهِ الْمَلَائِكَةُ مَرَّتَيْنِ فِي كُلِّ يَوْمٍ وَ كَذَلِكَ فِي الثَّلَاثِ يَقُولُ بُورِكَ فِيكُمْ.

(The book) 'Al Khisal' –

In 'The four hundred', Amir Al-Momineen^{asws} said: 'The best of what the man can take in his house for his dependants, is the sheep. The one who has a sheep in his house, the Angel would extoll the Angels would sanctify upon him once during every day. One who has two sheep in his possession, the Angels would sanctify upon him twice during every day, and like that regarding the three, saying: 'May there be Blessings among you all!''⁵⁰

8- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِي عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَرَى الدَّوَابَّ فِي بُطُونِ أَيْدِيهَا الرُّفْعَتَيْنِ مِثْلَ الْكَيِّ فَمِنْ أَيِّ شَيْءٍ ذَلِكَ

(The book) 'Al Illal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I said to Abu Abdullah^{asws}: 'We see the animal in the bellies, their hands are two markings like the branding (with an iron), so from which thing is that?'

قَالَ ذَلِكَ مَوْضِعٌ مَنْخَرُهُ فِي بَطْنِ أُمِّهِ وَ ابْنُ آدَمَ مُنْتَصِبٌ فِي بَطْنِ أُمِّهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ وَ مَا سَوَى ابْنِ آدَمَ فَرَأْسُهُ فِي دُبُرِهِ وَ يَدَاهُ بَيْنَ يَدَيْهِ.

⁵⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 7

He^{-asws} said: ‘That is a place of its nostrils in the belly of its mother, and the son of Adam^{-as} is erect in the belly of his mother, and that is the Word of Allah^{-azwj} Mighty and Majestic: **We have Created the human being in suffering [90:4]**, and whatever is besides the son of Adam^{-as}, it’s head is in its back, and it’s hands are in front of it’.⁵¹

الْفَقِيه، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَالْحِمَيْرِيِّ جَمِيعاً عَنْ يَغْفُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ مِثْلَهُ إِلَى قَوْلِهِ مَوْضِعٌ مَنْجَرِيهِ فِي بَطْنِ أُمِّهِ.

(The book) ‘Al Faqeeh’ – From his father, from Sa’ad Bin Abdullah, and Al Himeyri, altogether from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hammad,

Similar to it up to his^{-asws} words: ‘Place of its nostrils in the belly of its mother’.⁵²

9 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنِ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مُؤْمِنٍ يَكُونُ فِي مَنْزِلِهِ عَنَزٌ حَلُوبٌ إِلَّا قُدِّسَ أَهْلُ ذَلِكَ الْمَنْزِلِ وَ بُورِكَ عَلَيْهِمْ وَ إِنْ كَانَتْ اثْنَتَيْنِ قُدِّسُوا وَ بُورِكَ عَلَيْهِمْ كُلَّ يَوْمٍ مَرَّتَيْنِ

(The book) ‘Sawaab Al Amaal’ – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Al Barqy, from Ibn Mahboub, from Muhammad Bin Marid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘There is none from a Momin having a milking goat in his house except the people of that house are sanctified and there are Blessings upon them; and if there were two, there would be sanctification and Blessings upon them twice every day’.

فَقَالَ بَعْضُ أَصْحَابِنَا وَ كَيْفَ يُقَدِّسُونَ

One of our companions said, ‘And how are they being sanctified?’

قَالَ يَقِفُ عَلَيْهِمْ مَلَكٌ كُلَّ صَبَاحٍ وَ مَسَاءٍ فَيَقُولُ قُدِّسْتُمْ وَ بُورِكَ عَلَيْكُمْ وَ طِبْتُمْ وَ طَابَ إِدَائِكُمْ

He^{-asws} said: ‘An Angel pauses upon them every morning and evening and it says, ‘You have been sanctified and there are Blessings upon you all, and are good, and good is your life!’

فَقُلْتُ لَهُ مَا مَعْنَى قُدِّسْتُمْ قَالَ طَهَّرْتُمْ.

I said to him^{-asws}, ‘What is the meaning of ‘You have been sanctified?’ He^{-asws} said: ‘You have been purified’.⁵³

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِمِثْلِ إِذْ أَقْبَلَ أَبُو حَنِيفَةَ عَلَى حِمَارٍ لَهُ فَاسْتَأْذَنَ عَلَيَّ أَبِي عَبْدِ اللَّهِ ع فَأَذِنَ لَهُ فَلَمَّا جَلَسَ قَالَ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أُرِيدُ أَنْ أَقَابِسَكَ

(The book) ‘Al Mahasin’ – From his father, from Haroun Bin Al Jaham, from Muhammad Bin Muslim who said,

‘I was in the presence of Abu Abdullah^{-asws} at Mina when Abu Haneefa came over upon a donkey of his. He sought permission to see Abu Abdullah^{-asws}. He^{-asws} permitted for him. When he was seated, he said to Abu Abdullah^{-asws}, ‘I want to analogise you^{-asws}!’

⁵¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 8 a

⁵² Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 8 b

⁵³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 9

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِي دِينِ اللَّهِ قِيَاسٌ وَ لَكِنْ أَسْأَلُكَ عَنْ جِمَارِكَ هَذَا فِيْمَ أَمْرُهُ قَالَ وَ عَنْ أَبِي أَمْرِهِ تَسْأَلُ

Abu Abdullah^{-asws} said: 'Analogy isn't in the religion of Allah^{-azwj}, but I^{-asws} ask you about this donkey of yours, regarding it's matter'. He said, 'And about which of its matters are you^{-asws} asking?'

قَالَ أَحْبَبْتَنِي عَنْ هَاتَيْنِ النُّكْتَتَيْنِ اللَّتَيْنِ بَيْنَ يَدَيْهِ مَا هُمَا فَقَالَ أَبُو حَنِيْفَةَ خَلَقَ فِي الدَّوَابِّ كَخَلْقِ أُذُنَيْكَ وَ أَنْفِكَ فِي رَأْسِكَ

He^{-asws} said: 'Inform me about these two spots which are in its front, what are these two?' Abu Haneefa said, 'A creation in the animals like creation of your^{-asws} ears and your nose in your^{-asws} head'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع خَلَقَ اللَّهُ أُذُنِي لِأَسْمَعَ بِهَيْمَا وَ خَلَقَ عَيْنِي لِأُبْصِرَ بِهَيْمَا وَ خَلَقَ أَنْفِي لِأَجِدَ بِهِ الرَّايْحَةَ الطَّيِّبَةَ وَ الْمُنْتَبَهَةَ فَبَيْمَا لِحْلِقِ هَذَا وَ كَيْفَ نَبَتِ الشَّعْرُ عَلَى جَمِيعِ جَسَدِهِ مَا خَلَا هَذَا الْمَوْضِعَ

Abu Abdullah^{-asws} said to him: 'Allah^{-azwj} has Created my^{-asws} ears for me^{-asws} to hear with these and Created my^{-asws} eyes to see with these, and Created my^{-asws} nose to feel the smells by it, the aromatic and the stinky. So, regarding what have these two (spots) been created, and how did the hair grow upon the entirety of its body apart from this place?

فَقَالَ أَبُو حَنِيْفَةَ سُبْحَانَ اللَّهِ أَسْأَلُكَ عَنْ دِينِ اللَّهِ وَ تَسْأَلُنِي عَنْ مَسَائِلِ الصِّبْيَانِ فَقَامَ وَ خَرَجَ

Abu Haneefa said, 'Glory be to Allah^{-azwj}! I ask you^{-asws} about the religion of Allah^{-azwj}, and you^{-asws} are asking me about an issue of the children (childish)?' He stood up and went out.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فُلْتُ لَهُ ع جُعِلْتُ فِدَاكَ سَأَلْتَهُ عَنْ أَمْرٍ أُحِبُّ أَنْ أَعْلَمَهُ

Muhammad Bin Muslim (narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! He asked you^{-asws} about a matter, I would love to know it!'

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ يَعْنِي مُتَّصِبًا فِي بَطْنِ أُمِّهِ مَقَادِمُهُ إِلَى مَقَادِمِ أُمِّهِ وَ مَاخِرُهُ إِلَى مَاخِرِ أُمِّهِ غَدَاؤُهُ مِمَّا تَأْكُلُ أُمُّهُ وَ يَشْرَبُ مِمَّا تَشْرَبُ أُمُّهُ وَ تُنْسِمُهُ تَنْسِيمًا وَ مِيثَاقُهُ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ بَيْنَ عَيْنَيْهِ

He^{-asws} said: 'O Muhammad! Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} book: **We have Created the human being in suffering [90:4]** – meaning erect in the belly of his mother. His top is to the top of his mother and his bottom is to the bottom of his mother. His feed is from what his mother eats, and he drinks from what his mother drinks, and his smelling is her smelling, and his Covenant is that which Allah^{-azwj} has Taken upon him, is in between his eyes.

فَإِذَا دَنَا وَوَلَدَتْهُ أُمُّهُ مَلَكٌ يُسَمَّى الرَّاجِرَ فَيَرْجُرُهُ فَيَنْقَلِبُ فَتَصِيرُ مَقَادِمُهُ إِلَى مَاخِرِ أُمِّهِ وَ مَاخِرُهُ إِلَى مُقَدِّمِ أُمِّهِ لِيُسَهِّلَ اللَّهُ عَلَى الْمَرْأَةِ وَ الْوَالِدِ أَمْرَهُ وَ يُصِيبُ ذَلِكَ جَمِيعَ النَّاسِ إِلَّا إِذَا كَانَ غَامِبًا فَإِذَا رَجَرَهُ فَرَعَ وَ انْقَلَبَ وَ وَقَعَ إِلَى الْأَرْضِ بَاكِيًا مِنْ رَجَرَةِ الرَّاجِرِ وَ نَسِيَ الْمِيثَاقَ

When his birth approaches, an Angel called Al-Zajir comes to him. He rebukes him and he overturns, so his top comes to be to the bottom of his mother, and his bottom comes to be to the top of his mother, for Allah^{-azwj} to Ease upon the woman and the child of its matter, and that afflicts entirety of the people except when he is insolent. When he rebukes him, he panics and overturns and falls to the ground crying from the rebuke of Al-Zajir, and he forgets the Covenant.

وَإِنَّ اللَّهَ خَلَقَ جَمِيعَ الْبَهَائِمِ فِي بُطُونِ أُمَّهَاتِهَا مَنْكُوسَةً مَقْدَمَهَا إِلَى مُؤَخَّرِهَا وَمُؤَخَّرُهَا إِلَى مُقَدِّمِهَا وَهِيَ تَتَرَبَّصُ فِي الْأَرْحَامِ مَنْكُوسَةً قَدْ أُدْخِلَ رَأْسُهَا بَيْنَ يَدَيْهَا وَرِجْلَيْهَا تَأْخُذُ الْعِذَاءَ مِنْ أُمِّهَا

And Allah^{-azwj} Created entirety of the beasts in the bellies of their mothers, upside down. It's top is to the bottom of its mother, and it's bottom is to the top of its mother, and they lie in wait in the wombs, upside down. It's head and its legs are in front of it, taking the feed from its mother.

فَإِذَا دَنَا وَلَاذُهَا أَنْسَلَتْ أَنْسِلًا وَانْمَرَّتْ مِنْ بُطُونِ أُمَّهَاتِهَا وَهَاتَانِ الَّتِي بَيْنَ أَيْدِيهَا كُلِّهَا مَوْضِعُ أَعْيُنِهَا فِي بُطُونِ أُمَّهَاتِهَا وَ مَا فِي عَرَاقِبِهَا مَوْضِعُ مَنَاحِيرِهَا لَا يَنْبُتُ عَلَيْهِ الشَّعْرُ وَ هُوَ لِلدَّوَابِّ كُلِّهَا مَا خَلَا الْبَعِيرَ فَإِنَّ عُقْمَهُ طَالَ فَتَقَدَّمَ رَأْسُهُ بَيْنَ قَوَائِمِهِ فِي بَطْنِ أُمِّهِ.

When their birth approaches, they flow with a flowing and are ejaculated from the bellies of their mothers, and these two (spots) which are in their front, all of these are places of their eyes in the bellies of their mothers, and whatever is in their joints is a place for their nostrils. The hair does not grow upon it, and it is for the animals, all of them, apart from the camel, for its neck is tall, so it inserts its head in between its legs in the belly of its mother”⁵⁴

11- الْمَحَاسِينُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الشَّاةُ نِعْمَ الْمَالُ الشَّاةُ.

(The book) ‘Al Mahasin’ – From Ali Bin Al Hakam, from Umar Bin Aban,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The sheep, best of the wealth is the sheep!’⁵⁵

12- الْمَحَاسِينُ، عَنِ الْوَشَاءِ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بُنَيَّ اتَّخِذِ الْعَنَمَ وَلَا تَتَّخِذِ الْإِبِلَ.

(The book) ‘Al Mahasin’ – From Al Washa,

‘From Is’haq son of Ja’far^{-asws} who said, ‘Abu Abdullah^{-asws} said to me: ‘O my^{-asws} son! Take (keep) the sheep and do not take the camels!’⁵⁶

13 وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَتْ لِأَهْلِ بَيْتِ شَاةٍ قَدَّسَتْهُمْ الْمَلَائِكَةُ.

And from him, from Al Nowfali, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there were to be a sheep for the people of a household, the Angels sanctify them’⁵⁷

14- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عُبَيْسِ بْنِ هِشَامِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا اتَّخَذَ أَهْلُ الْبَيْتِ الشَّاةَ قَدَّسَتْهُمْ الْمَلَائِكَةُ كُلَّ يَوْمٍ تَقْدِيسَةً فُلْتُ كَيْفَ يَقُولُونَ قَالَ يَقُولُونَ قُدِّسْتُمْ فُدِّسْتُمْ.

And from him, from Muhammad Bin Ali, from Ubays Bin Hisham, from Abdullah Bin Sinan,

⁵⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 10

⁵⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 11

⁵⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 12

⁵⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 13

'From Abu Abdullah^{-asws} having said: 'When the people of a household take (keep) the sheep, the Angels sanctify them every day with a sanctification'. I said, 'How are they saying?' He^{-asws} said: 'They say, 'You are sanctified! You are sanctified!''⁵⁸

15- قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ: إِذَا اتَّخَذَ أَهْلُ الْبَيْتِ ثَلَاثَ شِيَاهٍ.

He said,

'And in other Hadeeth, he^{-asws} said: 'When the people of a household keep three sheep''⁵⁹

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَتْ فِي بَيْتِهِ شَاةٌ قَدَّسَتْهُمْ الْمَلَائِكَةُ تَقْدِيسَةً وَ انْتَقَلَ عَنْهُمْ الْفَقْرُ مَنَقَلَةً وَ مَنْ كَانَتْ فِي بَيْتِهِ شَاتَانِ قَدَّسَتْهُمُ الْمَلَائِكَةُ مَرَّتَيْنِ وَ انْتَحَلَ عَنْهُمُ الْفَقْرُ مَنَقَلَتَيْنِ فَإِنْ كَانَتْ ثَلَاثَ شِيَاهٍ قَدَّسَتْهُمُ الْمَلَائِكَةُ ثَلَاثَ تَقْدِيسَاتٍ وَ انْتَقَلَ عَنْهُمُ الْفَقْرُ.

And from him, from his father, from Suleyman Al Jafary, raising it, said,

'Rasool-Allah^{-saww} said: 'One who has a sheep in his house, the Angels sanctify them with a sanctification, and the poverty is transferred away from them with a transfer; and the one who has two sheep in his house, the Angels sanctify them twice and the poverty departs from them twice. If there were to be three sheep, the Angels sanctify them with three sanctifications and the poverty transfer away from them''⁶⁰

17- الْمَحَاسِنُ، عَنِ ابْنِ أَبِي نَجْرَانَ وَ عُثْمَانَ عَنْ أَبِي جَبِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النَّبِيِّ ص لِعَمَّتِهِ مَا يَمْتَعُكَ مِنْ أَنْ تَتَّخِذِي فِي بَيْتِكَ بِرَكَّةً فَقَالَتْ يَا رَسُولَ اللَّهِ مَا الْبِرْكَةُ

(The book) 'Al Mahasin' – From Ibn Abu Najran, and Usman, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} said to his^{-saww} paternal aunt, 'What prevents you from keep Blessings in your house?' She said, 'O Rasool-Allah^{-azwj}! What are the Blessings?'

فَقَالَ شَاةٌ تُحَلَبُ فَإِنَّهُ مَنْ كَانَتْ فِي دَارِهِ شَاةٌ تُحَلَبُ أَوْ نَعِجَةٌ أَوْ بَقَرَةٌ فَبَرَكَاتٌ كُلُّهُنَّ.

He^{-saww} said: 'A milking sheep, for the one who has milking sheep in his house, or ewes, or cows, all of these are Blessings''⁶¹

18- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حُدَيْجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَيَّ أُمِّ أَيْمَنَ فَقَالَ مَا لِي لَا أَرَى فِي بَيْتِكَ الْبَرَكَةَ فَقَالَتْ أَوْ لَيْسَ فِي بَيْتِي بَرَكَةٌ

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} entered to see Umm Ayman. He^{-saww} said: 'What is the matter I^{-saww} do not see the Blessings being in your house?' She said, 'And there aren't any Blessings in my house?'

⁵⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 14

⁵⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 15

⁶⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 16

⁶¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 17

قَالَ لَسْتُ أَعْنِي لَكَ ذَاكَ شَاةً تَتَّخِذِيهَا تَسْتَعْنِي وَوَلَدِكَ مِنْ لَبَنِهَا وَ تَطْعَمِينَ مِنْ سَمْنِهَا وَ تُصَلِّينَ فِي مَرْبِضِهَا.

He^{-saww} said: 'I^{-saww} don't mean that for you. That is sheep you can keep. Your children can avail from their milk and feed from their fat ones, and you can pray Salat in their pens'.⁶²

19- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ مُحَمَّدِ بْنِ اللَّالِيِّ [الْأَبِيِّ] عَنْ أُمِّ رَاشِدٍ مَوْلَاةِ أُمِّ هَانِي أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ دَخَلَ عَلَى أُمِّ هَانِي فَقَالَتْ أُمُّ هَانِي قَدِمِي لِأَبِي الْحَسَنِ طَعَامًا فَقَدَمْتُ مَا كَانَ فِي الْبَيْتِ

(The book) 'Al Mahasin' – From his father, from Nasr Bin Muzahim, from Humeyd Al Laly, from Umm Rashid, maid of Umm Hany,

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} entered to see Umm Hany. Umm Hany said, 'Bring forward the meal for Abu Al-Hassan^{-asws}'. I brought whatever was in the house.

فَقَالَ مَا لِي لَا أَرَى عِنْدَكُمْ الْبَرَكَةَ فَقَالَتْ أُمُّ هَانِي لِأَبِي الْحَسَنِ أَوْ لَيْسَ هَذَا بَرَكَةً فَقَالَ لَسْتُ أَعْنِي هَذَا إِنَّمَا أَعْنِي الشَّاةَ فَقَالَتْ مَا لَنَا مِنْ شَاةٍ فَأَكُلُ وَ أَسْتَسْقِي.

He^{-asws} said: 'What is the matter I^{-asws} do not see the Blessings with you?' Umm Hany said to Abu Al-Hassan^{-asws}, 'And isn't this a Blessing?' He^{-asws} said: 'I^{-asws} don't mean this! But rather, I^{-asws} mean the sheep'. She said, 'There are no sheep for us, to eat and drink'.⁶³

20- الْمَحَاسِينُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا اتَّخَذَ أَهْلُ الْبَيْتِ شَاةً آتَاهُمُ اللَّهُ بِرِزْقِهَا وَ زَادَ فِي أَرْزَاقِهِمْ وَ اِئْتَحَلَ عَنْهُمْ الْفَقْرُ مَرْحَلَةً

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Ubays Bin Hisham, from Abdullah Bin Sinan,

'When the people of a household keep a sheep, Allah^{-azwj} Comes to them with its sustenance, and Increases in their sustenance, and the poverty departs from them to a distance.

فَإِنْ اتَّخَذُوا شَاةً آتَاهُمُ اللَّهُ بِأَرْزَاقِهَا وَ زَادَ فِي أَرْزَاقِهِمْ وَ اِئْتَحَلَ عَنْهُمْ الْفَقْرُ مَرْحَلَتَيْنِ وَ إِنْ اتَّخَذُوا ثَلَاثًا آتَاهُمُ اللَّهُ بِأَرْزَاقِهَا وَ زَادَ فِي أَرْزَاقِهِمْ وَ اِئْتَحَلَ عَنْهُمْ الْفَقْرُ رَاسًا.

If they keep two sheep, Allah^{-azwj} Comes to them with their (sheep's) sustenance and increases in their (family's) sustenance, and the poverty depart away from them to two distances. And if they keep three, Allah^{-azwj} Comes to them with their (sheep's) sustenance and Increases in their (family's) sustenance, and the poverty departs from them immediately'.⁶⁴

21- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ ع قَالَ: مَا مِنْ أَهْلِ بَيْتٍ تَرَوْحُ عَلَيْهِمْ ثَلَاثِينَ [ثَلَاثُونَ] شَاةً إِلَّا نَزَلَ الْمَلَائِكَةُ تَحْرُسُهُمْ حَتَّى يُصْبِحُوا.

(The book) 'Al Mahasin' – From his father, from Suleyman Al Ja'fary, raising it to,

⁶² Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 18

⁶³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 19

⁶⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 20

'Abu Abdullah Al-Husayn^{-asws} said: 'There is no family, thirty sheep go to them except the Angels descend protecting them until morning'.⁶⁵

22- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْفَضْلِ بْنِ الْمُبَارِكِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَتْ فِي بَيْتِهِ شَاةٌ عِيدِيَّةٌ انْجَلَّ الْفَقْرُ عَنْهُ مَنْقَلَةً وَ مَنْ كَانَتْ فِي بَيْتِهِ اثْنَتَانِ انْجَلَّ عَنْهُ الْفَقْرُ مَنْقَلَتَيْنِ وَ مَنْ كَانَتْ فِي بَيْتِهِ ثَلَاثَةٌ نَفَى اللَّهُ عَنْهُمْ الْفَقْرَ.

And from him, from one of our companions, from Al Fazl Bin Al Mubarik, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The one who has a festival sheep in his house, the poverty would depart away from him once, and one who has two sheep in his house, the poverty would depart away from him twice, and one who has three in his house, Allah^{-azwj} would Negate the poverty from him (permanently)'.⁶⁶

23- الْمَحَاسِنُ، عَنِ النَّهْيكِيِّ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبْدِيِّ عَنِ أَبِي وَكَيْعٍ عَنِ أَبِي إِسْحَاقَ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْعَنَمِ وَ الْحَرْثِ فَإِذَا كُنْتُمْ يَغْدُونَ بِحَيْرٍ وَ يَرْوِحَانِ بِحَيْرٍ.

(The book) 'Al Mahasin' – From Al Naheyki, and Yaqoub Bin Yazeed, from Al Abdy, from Abu Wakie, from Abu ls'haq,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is (to keep) the sheep and the farm, for these two come with good and go with the good (constant goodness)'.⁶⁷

24- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ كَانَتْ فِي مَنْزِلِهِ شَاةٌ قَدَسَتْ عَلَيْهِ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ مَرَّةً وَ مَنْ كَانَتْ اثْنَتَيْنِ قَدَسَتْ عَلَيْهِ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ وَ كَذَلِكَ فِي الثَّلَاثَةِ وَ يَقُولُ اللَّهُ بُورِكَ فِيكُمْ.

(The book) 'Al Mahasin' – From Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who has a sheep in his house, the Angels sanctify upon him once during each day, and one who has two, the Angels sanctify upon him twice during each day, and like that regarding the three, and they say, 'May Allah^{-azwj} Bless in you all!'⁶⁸

25- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ سِنَانَ عَنِ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ع يَقُولُ مَا مِنْ أَهْلِ بَيْتٍ يَكُونُ عِنْدَهُمْ شَاةٌ لَبُونٌ إِلَّا قُدِسُوا كُلَّ يَوْمٍ مَرَّتَيْنِ قُلْتُ وَ كَيْفَ يُقَالُ لَهُمْ قَالَ يُقَالُ لَهُمْ بُورِكْتُمْ بُورِكْتُمْ.

And from him, from his father, from Ibn Abu Umeyr, from Ibn Sinan, from Muhammad Bin Ajlan who said,

'I heard Abu Ja'far^{-asws} saying: 'There is no family having a milking sheep with them except they are sanctified twice during every day'. I said, 'And how is it said to them?' He^{-asws} said: 'It is said to them, 'Your are Blessed! You are Blessed!'⁶⁹

⁶⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 21

⁶⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 22

⁶⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 23

⁶⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 24

⁶⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 25

26- الْمَحَاسِينُ، عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّ سَلَمَةَ فَقَالَ لَهَا مَا لِي لَا أَرَى فِي بَيْتِكَ الْبَرَكَاتِ

(The book) 'Al Mahasin' – From Hammad Bin Isa, from Hareyz, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-azwj} entered to see Umm Salama^{-ra}. He^{-saww} said to her^{-ra}: 'What is the matter I^{-saww} do not see the Blessings in your^{-ra} house?'

قَالَتْ بَلَى يَا رَسُولَ اللَّهِ وَالْحَمْدُ لِلَّهِ إِنَّ الْبَرَكَاتِ لَفِي بَيْتِي

She^{-ra} said, 'Yes, O Rasool-Allah^{-saww}, and the Praise is for Allah^{-azwj} that the Blessing is in my^{-ra} house!'

فَقَالَ إِنَّ اللَّهَ أَنْزَلَ ثَلَاثَ بَرَكَاتٍ الْمَاءِ وَالنَّارِ وَالشَّاةِ.

He^{-saww} said: 'Allah^{-azwj} has Sent down three Blessings – the water, and the fire, and the sheep'.⁷⁰

27- الْمَحَاسِينُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِبِلُ عِزٌّ لِأَهْلِهَا.

(The book) 'Al Mahasin' – From Ali Bin Al Hakam, from Umar Bin Aban,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The camel is an honour for its people (owner)'.⁷¹

28- وَمِنْهُ، عَنِ النَّهْيَكِيِّ وَبَعْثُوبِ بْنِ بَزِيدٍ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ سُئِلَ عَنِ الْإِبِلِ فَقَالَ تِلْكَ أَعْتَانُ الشَّيَاطِينِ وَ يَأْتِي خَيْرُهَا مِنَ الْجَانِبِ الْأَشْأَمِ

And from him, from Al Naheyki and Yaqoub Bin Yazeed, from Abu Wakie, from Abu Is'haq, from Al Haris,

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said, and he^{-saww} had been asked about the camel, so he^{-saww} said: 'Those are the reins of Satans^{-la}, and it's good come from the left side'.

قِيلَ إِنَّ سَمِعَ النَّاسُ هَذَا تَرَكُوهَا قَالَ إِذَا لَا يَغْدَمُهَا الْأَشْقِيَاءُ الْفَجْرَةُ.

It was said, 'If the people hear this, they will leave it!' He^{-saww} said: 'The wretched, the immoral ones will not refuse it'.⁷²

29- وَمِنْهُ، عَنِ الْحَجَّالِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اشْتَرِ لِي جَمَلًا وَ لِيَكُنْ أَسْوَدَ فَإِنَّهَا أَطْوَلُ شَيْءٍ أَعْمَارًا

And from him, from Al Hajjal, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} said: 'Buy a camel for me and let it be black, for these tend to be of the longest lifespan'.

⁷⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 26

⁷¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 27

⁷² Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 28

ثُمَّ قَالَ لَوْ يَعْلَمُ النَّاسُ كُنْهَ حُمَلَانِ اللَّهِ عَلَى الضَّعِيفِ مَا عَالُوا بِبَهِيمَةٍ.

Then he^{-asws} said: 'If the people knew of it being a carrier of Allah^{-azwj} upon the weak, they would not consider a beast to be expensive'.⁷³

30- وَ فِي حَدِيثٍ آخَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اشْتَرِ السُّودَ الْفَبَاحَ مِنْهَا فَإِنَّهَا أَطْوَلُ شَيْءٍ أَعْمَارًا.

And in another Hadeeth, he said,

'Abu Abdullah^{-asws} said: 'Buy the black, ugly from these, for it is a thing of the longest lifespan'.⁷⁴

الْكَاثِي، عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ مِثْلَهُ إِلَى قَوْلِهِ وَ لَحْذَهُ أَشْوَهَ فَإِنَّهُ أَطْوَلُ شَيْءٍ أَعْمَارًا فَاشْتَرَيْتُ لَهُ جَمَلًا بِسَمَائِينَ رِزْهًا فَأَتَيْتُهُ بِهِ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Al Hajjal,

'Similar to it up to his^{-asws} words: 'And take the ugly (camel), for it is a thing of the longest lifespan'. So I bought a camel for him^{-asws} for eighty Dirhams and came to him^{-asws} with it'.⁷⁵

31- الْمَحَاسِينُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ: اشْتَرَيْتُ إِبِلًا وَ أَنَا بِالْمَدِينَةِ مُعَيِّمٌ فَأَعْجَبَنِي إِعْجَابًا شَدِيدًا فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَذَكَرْتُهُ فَقَالَ وَ مَا لَكَ وَ لِإِبِلٍ أَمَا عَلِمْتَ أَنَّهَا كَثِيرَةُ الْمَصَائِبِ

(The book) 'Al Mahasin' – From Al-Hassan Bin Mahboub, from Husayn Bin Umar Bin Yazeed who said,

'I bought a camel while I was saying in Al Medina. It fascinated me with intense fascination. I entered to see Abu Abdullah^{-asws} and mentioned it. He^{-asws} said: 'And what have you to do with the camels?' Don't you know that these of many difficulties?'

قَالَ فَمَنْ إِعْجَابِي بِهَا أَكْرَمْتُهَا وَ بَعَثْتُ بِهَا غُلَمَانِي إِلَى الْكُوفَةِ

He (the narrator) said, 'From my fascination with it, I hired it and dispatched my servants with it to Al Kufa'.

قَالَ فَسَقَطَتْ كُلُّهَا فَدَخَلْتُ عَلَيْهِ فَأَخْبَرْتُهُ فَقَالَ فَلْيَخْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

He (the narrator) said, 'All of it fell off, so I entered to see him^{-asws} and informed him^{-asws}. He^{-asws} said: **'therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]'**.⁷⁶

الْكَاثِي، عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ عَنْ أَبِيهِ قَالَ اشْتَرَيْتُ إِلَى قَوْلِهِ فَدَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الْأَوَّلِ ع فَذَكَرْتُمَا لَهُ إِلَى قَوْلِهِ فَبَعَثْتُ بِهَا مَعَ غُلَمَانٍ لِي إِلَى الْكُوفَةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub –

⁷³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 29

⁷⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 30 a

⁷⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 30 b

⁷⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 31 a

‘Similar to it, except that in it is from his father who said, ‘I bought’ – up to his words, ‘I entered to see Abu Al-Hassan^{-asws} the 1st. I mentioned it to him^{-asws} – up to his words, ‘I dispatched it with the servants to Al Kufa’’.⁷⁷

32 الْمَحَاسِينُ، عَنْ أَبِيهِ مُرْسَلًا عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: هَمَّى رَسُولُ اللَّهِ ص أَنْ يُتَخَطَّى الْقِطَارُ قَبْلَ يَا رَسُولَ اللَّهِ وَ لَمْ قَالَ لِأَنَّهُ لَيْسَ مِنْ قِطَارٍ إِلَّا وَ مَا بَيْنَ الْبُعَيْرِ إِلَى الْبُعَيْرِ شَيْطَانٌ.

(The book) ‘Al Mahasin’ – From his father, with an unbroken chain, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} forbade to line the camels in a line. It was said, ‘O Rasool-Allah^{-saww}! And why?’ He^{-saww} said: ‘Because there isn’t any line except and there is a Satan^{-la} in what is between the camel to the camel’’.⁷⁸

33- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْبَتَاغَ الرَّاحِلَةِ بِمِائَةِ دِينَارٍ وَ يُكْرِمُ بِهَا نَفْسَهُ.

And from him, from Yaquob Bin Yazeed, and Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} would buy the ride (camel) for one hundred Dinar and honour himself^{-asws} by it (in the presence of the people)’’.⁷⁹

34- الْبَصَائِرُ، وَ الْإِحْتِصَاصُ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ صُهْبَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص مِنْ عَزْوَةَ دَاتِ الرِّقَاعِ وَ هِيَ عَزْوَةُ بَنِي تَغْلَبَةَ مِنْ عَطْفَانَ أَقْبَلَ حَتَّى إِذَا كَانَ قَرِيباً مِنَ الْمَدِينَةِ إِذَا بَعِيرٌ قَدْ أَقْبَلَ مِنْ قِبَلِ الْبُيُوتِ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ ص فَوَضَعَ جِرَانَهُ إِلَى الْأَرْضِ ثُمَّ جَزَجَرَ

(The books) ‘Al Basair’, and ‘Al Ikhtisas’ – From Al Sindy Bin Muhammad Al Bazzaz, from Aban Bin Usman, from Amro Bin Suhban, from Abdullah Bin Al Fazl Al Hashimy, from Jabir Bin Abdullah having said,

‘When Rasool-Allah^{-saww} came back from the military expedition of Zat Al-Riq’a, and it is the military expedition (against) Sa’alba from Gatfan, until when he^{-saww} was near from Al-Medina, when there was a loose camel coming over until it ended up to Rasool-Allah^{-saww}. It placed its hands upon the ground. Then it made noise.

فَقَالَ رَسُولُ اللَّهِ ص هَلْ تَدْرُونَ مَا يَقُولُ هَذَا الْبُعَيْرُ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ إِنَّهُ أَخْبَرَنِي أَنَّ صَاحِبَ [صَاحِبَهُ] عَمِلَ عَلَيْهِ حَتَّى إِذَا أَكْبَرَهُ وَ أَدْبَرَهُ وَ أَهْزَلَهُ أَرَادَ أَنْ يَنْخَرَهُ وَ يَبِيعَ لَحْمَهُ

Rasool-Allah^{-saww} said: ‘Do you know what this camel is saying?’ He said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’. He^{-saww} said: ‘It informed me that its owner has overworked it until when it is old, and nourished him, he want to slaughter it and sell its meat’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا جَابِرُ أَذْهَبَ بِهِ إِلَى صَاحِبِهِ فَأَتَنِي بِهِ فَقُلْتُ لَا أَغْرِفُ صَاحِبَهُ قَالَ هُوَ يَدُلُّكَ

⁷⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 31 b

⁷⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 32

⁷⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 33

Then Rasool-Allah^{saww} said: 'O Jabir! Go with it to its owner and come with him'. I said, 'I do not recognise its owner'. He^{saww} said: 'It will point you'.

قَالَ فَخَرَجْتُ مَعَهُ حَتَّى انْتَهَيْتُ إِلَى بَيْتِي وَاقِفٍ فَدَخَلْتُ فِي زُفَاقِي فَإِذَا بِمَجْلِسٍ فَقَالُوا يَا جَابِرُ كَيْفَ تَرَكْتَ رَسُولَ اللَّهِ وَكَيْفَ تَرَكْتَ الْمُسْلِمِينَ قُلْتُ صَالِحُونَ وَ لَكِنْ أُيُّكُمْ صَاحِبُ هَذَا الْبَعِيرِ قَالَ بَعْضُهُمْ أَنَا فَقُلْتُ أَجِبْ رَسُولَ اللَّهِ ص قَالَ مَا لِي قَالَ اسْتَعْدَى عَلَيْكَ بَعِيرُكَ

He (the narrator) said, 'I went out with it until I ended up to the clan of Waqif, and entered into an alleyway, and there was a gathering, and they said, 'O Jabir! How did not you leave Rasool-Allah^{saww}, and how did you leave the Muslim'. I said, 'They are well, but which one of you is the owner of this camel?' One of them said, 'I am'. I said, 'Answer Rasool-Allah^{saww}'. He said, 'What is the matter with me?' I said, 'Take care of your camel'.

قَالَ فَجِئْتُ أَنَا وَ هُوَ وَ الْبَعِيرُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ بَعِيرَكَ أَخْبَرَنِي أَنَّكَ عَمِلْتَ عَلَيْهِ حَتَّى إِذَا أُكْبِرَتْهُ وَ أَذْبَرَتْهُ وَ أَهْرَلَتْهُ أَرَدْتَ نَحْرَهُ وَ بَيْعَ لَحْمِهِ قَالَ الرَّجُلُ قَدْ كَانَ ذَلِكَ يَا رَسُولَ اللَّهِ ص قَالَ بَعْضُهُ مِنِّي قَالَ بَلْ بَعَهُ مِنِّي

He (Jabir) said, 'I and he and the camel came to Rasool-Allah^{saww}. He^{saww} said: 'Your camel informed me^{saww} that you have made it work until when it is (now) old, and it is weak, you want to slaughter it and sell its meat?' The man said, 'That has been so, O Rasool-Allah^{saww}!' He^{saww} said: 'Sell it to me^{saww}'. He said, 'But, it is for you^{saww} (for free), O Rasool-Allah^{saww}!' He^{saww} said: 'But, sell it to me^{saww}'.

فَاشْتَرَاهُ رَسُولُ اللَّهِ ص ثُمَّ ضَرَبَ عَلَى صَفْحَتِهِ فَتَرَكَهُ يَرْعَى فِي ضَوَاحِي الْمَدِينَةِ فَكَانَ الرَّجُلُ مِنَّا إِذَا أَرَادَ الرُّوحَةَ وَ الْعُدْوَةَ مَنَحَهُ رَسُولُ اللَّهِ ص فَقَالَ جَابِرٌ رَأَيْتُهُ وَ قَدْ ذَهَبَ عَنْهُ ذَبْرُهُ وَ صَلَّحَ.

Rasool-Allah^{saww} bought it, then patted it and left it to pasture freely in the outskirts of Al Medina. The man from us, when he wanted the rest and the lunch, Rasool-Allah^{saww} gifted it. Jabir said, 'I saw it, and its weakness was gone from it, and it was healthy'.⁸⁰

35- الإِكْتِصَاصُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ الرَّبِيعِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ ع جَاءَتْ نَاقَةٌ لَهُ مِنَ الرَّحْمِيِّ حَتَّى ضَرَبَتْ بِجِرَائِهَا الْقَبْرَ وَ تَمَرَعَتْ عَلَيْهِ إِنَّ أَبِي كَانَ يَلْبَسُ عَلَيْهَا وَ يَغْتَمِرُ وَ لَمْ يَفْرَعْهَا قَرَعَةً قَطُّ.

(The book) 'Al Ikhtisas' – From Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, and Muhammad Al barqy, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

'From Abu Ja'far^{asws} having said: 'When Ali Bin Al-Husayn^{asws} passed away, a she-camel of his^{asws} came from the pasture, until it struck itself by the grave and wallowed upon it. My^{asws} father^{asws} used to perform Hajj and Umrah upon it, and he^{asws} did not pain it with any pain at all!''⁸¹

36- أَصْلٌ مِنْ أَصُولِ أَصْحَابِنَا عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: الشَّاةُ الْمُنْتَجَةُ بَرَكَةٌ.

An original from the originals of our companions, from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbat, from Ibn Fazzal,

⁸⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 34

⁸¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 35

'From Al Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The reproductive sheep is a Blessing''.⁸²

37- الكافي، عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّبْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَمَلُ نُوحٍ ع فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الصَّائِغَاتِ الثَّنِينَ وَ مِنَ الْمَعْرِ الثَّنِينَ وَ مِنَ الْإِبِلِ الثَّنِينَ وَ مِنَ الْبَقَرِ الثَّنِينَ

(The book) 'Al Kafi' – From Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al Jufy, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{-asws} having said: 'Noah^{-as} carry eight pairs in the ship which Allah^{-azwj} Mighty and Majestic Said: **two from the sheep and two from the goats, [6:143] And (for) two from the camels and two from the cows, [6:144].**

فَكَانَ مِنَ الصَّائِغَاتِ الثَّنِينَ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الصَّائِغَاتُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَجَلٌ لَهُمْ صَيْدُهَا

There were two pairs from the sheep – a pair of domesticate sheep raised by the people, ad another pair of sheep which happens to be in the mountains, the wild. It was Permitted for them to hunt these.

وَ مِنَ الْمَعْرِ الثَّنِينَ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الطَّبَاءُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ

And from the goats, there were two pairs – a domesticated pair raised by the people, and another pair of antelopes which tend to be in the wilderness.

وَ مِنَ الْإِبِلِ الثَّنِينَ الْبَحَائِئُ وَ الْعَرَابُ وَ مِنَ الْبَقَرِ الثَّنِينَ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرَةُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَ خَشِيٍّ وَ إِنْسِيٍّ ثُمَّ عَرَفَتِ الْأَرْضُ.

And from the camels there were two – Al-Bukhaty and the Arabian. And from the cows there were two – a pair of domesticated ones for the people, and another pair of wild cows, and every bird, good and wild, and comforting. Then the land drowned''.⁸³

38- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا كُنَّا مِنَ الْإِبِلِ الْخُمْرِ فَإِنَّمَا أَقْصُرُ الْإِبِلَ أَعْمَارًا.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from a man, from Ibn Abu Yafour,

'From Abu Ja'far^{-asws}. He (the narrator) said, 'I heard him^{-asws} saying: 'Beware of the red camels, for these are camels of the shortest lifespan!''⁸⁴

39- الكافي، عَنْ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُجَّالِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ يَعْلَمُ النَّاسُ كُنْهَ حُمَلَانِ اللَّهِ لِلضَّعِيفِ مَا غَالُوا بِبَهِيمَةٍ.

⁸² Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 36

⁸³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 37

⁸⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 38

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Safwan Al Jammal who said,

'Abu Abdullah^{asws} said: 'If the people knew the reality of the carriers of Allah^{azwj} for the weak, they would not consider a beast as expensive'⁸⁵.

قَالَ النَّبِيُّ ص مَا أَنَا حَمَلْتُكُمْ وَ لَكِنَّ اللَّهَ حَمَلَكُمْ أَرَادَ إِفْرَادَهُ تَعَالَى بِالْمَعْرِ عَلَيْهِمْ

The Prophet^{saww} said: 'I^{saww} am not carrying you all, but Allah^{azwj} is Carrying you' – intending Individuality of the Exalted with the Favour upon them.

وَ قِيلَ لَمَّا سَاقَ اللَّهُ إِلَيْهِ هَذِهِ الْإِبِلَ وَقَتَ حَاجَتِهِمْ كَانَ هُوَ الْحَامِلَ لَهُمْ عَلَيْهَا

And it is said, 'When Allah^{azwj} Ushered this camel to him^{saww} for the time of their need, he^{as} was loading upon it for them'.

وَ قِيلَ كَانَ نَاسِباً لِيَمِينِهِ أَنَّهُ لَا يَحْمِلُهُمْ فَلَمَّا أَمَرَ لَهُم بِالْإِبِلِ قَالَ مَا أَنَا حَمَلْتُكُمْ وَ لَكِنَّ اللَّهَ حَمَلَكُمْ كَمَا قَالَ لِلصَّائِمِ الَّذِي أَفْطَرَ نَاسِباً اللَّهُ أَطْعَمَكَ وَ سَقَاكَ.

And it is said, 'He^{saww} had forgotten his^{saww} oath that he^{saww} will not be carrying them. When He^{saww} ordered for the camels for them, he^{saww} said: 'I^{saww} am not carrying you, but Allah^{azwj} is Carrying you', like what is said to the fasting one who breaks, forgetting Allah^{azwj}, 'I feed you and quench you'⁸⁶. (derogatory opinion)

40- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى ذُرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَاْمْتَهُنُوهَا لِأَنْفُسِكُمْ وَ دَلُّوْهَا وَ ادْكُرُوا اسْمَ اللَّهِ فَإِنَّمَا يَحْمِلُ اللَّهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Fiyas Bin Ibrahim,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is a Satan^{la} upon the peak (hump) of every camel, so utilise it, and humble it, and mentioned the Name of Allah^{azwj}, for it is a carrier of Allah^{azwj}'⁸⁷.

41- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ يَعْلَمُ الْحَاجُّ مَا لَهُ مِنَ الْحَمَلَانِ مَا غَالَى أَحَدٌ بِبَعِيرٍ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} having said: 'If the pilgrim knew what is for him from the carrier, not one would consider a camel as expensive'⁸⁸.

42- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئًا اخْتَارَ مِنَ الْإِبِلِ النَّاقَةَ وَ مِنَ الْعَنَمِ الضَّائِنَةَ.

⁸⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 39 a

⁸⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 39 b

⁸⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 40

⁸⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 41

And from him, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Chose something from all things. He^{-azwj} Chose the she-camel from the camels, and the ram from the sheep".⁸⁹

43- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ الْهَيْثَمِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصْفِ حَمَلَةِ الْكُرْسِيِّ أَخَذَهَا فِي صُورَةِ النَّوْرِ وَ هُوَ سَيِّدُ الْبَهَائِمِ وَ لَمْ يَكُنْ فِي هَذِهِ الصُّورِ أَحْسَنُ مِنَ النَّوْرِ وَ لَا أَشَدُّ انْتِصَاباً مِنْهُ حَتَّى اتَّخَذَ الْمَلَأُ مِنْ بَنِي إِسْرَائِيلَ الْعِجْلَ

Tafseer Ali Bin Ibrahim – From his father, from Is'haq Bin Al Heysam, from Sa'ad Bin Tareyf, from Al Asbagh who said,

'Amir Al-Momineen^{-asws} said: 'In a description of bearers of the Chair: 'One of them is in the image of the bull, and it is chief of the beasts, and there did not happen to be any more excellent than the bull in this image, nor any intensely erect than it, until the chiefs from the children of Israel took the calf.

فَلَمَّا عَكَفُوا عَلَيْهِ وَ عَبَدُوهُ مِنْ دُونِ اللَّهِ خَفَضَ الْمَلَكُ الَّذِي فِي صُورَةِ النَّوْرِ رَأْسَهُ اسْتِحْيَاءً مِنَ اللَّهِ أَنْ عُبِدَ مِنْ دُونِ اللَّهِ شَيْءٌ يُشْبِهُهُ وَ تَخَوَّفَ أَنْ يَنْزَلَ بِهِ الْعَذَابُ الْخَيْرَ.

When they devoted to it and worshipped it from besides Allah^{-azwj}, the Angel who was in the image of the bull lowered his head in embarrassment from Allah^{-azwj} that something resembling him was being worshipped from besides Allah^{-azwj}, and he feared that the Punishment might befall him' – the Hadeeth".⁹⁰

44- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيِّ الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ حَمَادِ النَّهْأَوْنِدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْمُسْتَشْتَقِيِّ عَنْ مُوسَى بْنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ بْنِ شُرَيْحِ الْكِنْدِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ جَمِيلِ بْنِ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْرَمُوا الْبَقَرَ فَإِنَّهَا سَيِّدُ الْبَهَائِمِ مَا رَفَعَتْ طَرْفَهَا إِلَى السَّمَاءِ حَيَاءً مِنَ اللَّهِ عَزَّ وَ جَلَّ مُنْذُ عُبِدَ الْعِجْلُ.

(The book) 'Al Illal' – From Muhammad Bin Amro Bin Ali Al Basry, from Ibrahim Bin Hajjad Al Nahawandy, from Ahmad Bin Muhammad Al Mustasna, from Musa Bin Al-Hassan, from Ibrahim Bin Shureyh Al Kindy, from Muawiya Bin Wahad, from Yahya Bin Ayoub, from Jameel Bin Anas who said,

'Honour the cow, for it is chief of the beasts. It has not raised its eyes towards the sky in embarrassment from Allah^{-azwj} Mighty and Majestic since the calf was worshipped!"⁹¹

45- الْعَيْوُنُ، وَ الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيِّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّهُ سَأَلَ رَجُلًا مِنْ أَهْلِ الشَّامِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ النَّوْرِ مَا بَالُهُ غَاضٌ طَرْفَهُ لَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ

(The books) 'Al Uyou' and 'Al Illal' – From Muhammad Bin Amro Bin Ali Al Basry, from muhammad Bin Abdullah Bin Ahmad Bin Jabalah, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'A man from the people of Syria asked Amir Al-Momineen^{-asws} about the bull, 'What is the matter is lowers its eyes, not raising its head towards the sky?'

⁸⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 42

⁹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 43

⁹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 44

قَالَ حَيَاءٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَمَّا عَبَدَ قَوْمُ مُوسَى الْعِجْلَ نَكَسَ رَأْسَهُ

He^{-asws} said: 'In shame from Allah^{-azwj} Mighty and Majestic when the people of Musa^{-as} worshipped the calf, it lowered its head'.

وَ سَأَلَهُ مَا بَأَلِ الْمَاعِزِ مُفْرَقَةَ الذَّنْبِ بِأَدِيَةِ الْحَيَاءِ وَ الْعَوْرَةِ

And he asked him^{-asws}, 'What is the matter the goat is of cut tail, exposing the shame and the private part?'

فَقَالَ لِأَنَّ الْمَاعِزَ عَصَتْ نُوحًا عَ لَمَّا أُدْخِلَتِ السَّفِينَةَ فَدَفَعَهَا فَكَسَرَ ذَنْبَهَا وَ النَّعْجَةُ مَسْتَوْرَةٌ الْحَيَاءِ وَ الْعَوْرَةِ لِأَنَّ النَّعْجَةَ بَادَرَتْ بِالْدُّخُولِ إِلَى السَّفِينَةِ فَمَسَحَ نُوحٌ عَ يَدَهُ عَلَى حَيَائِهَا وَ ذَنْبِهَا فَاسْتَوَتْ الْأَلْيَةُ.

He^{-asws} said: 'Because the goat disobeyed Noah^{-as} when it was entering the ship. So, Noah^{-as} pushed it, and it's tail broke; and the ewe is covered of the shame and the private part, because the ewe rushed to enter into the ship, so Noah^{-as} wiped his^{-as} hand upon it's shame and its tail, so it's buttock was evened'.⁹²

46- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ رَسُولُ اللَّهِ ص وَ قَدْ سِئِلَ عَنِ الْإِبِلِ فَقَالَ أَعْتَانُ الشَّيَاطِينَ لَا تُقْبَلُ إِلَّا مُؤَيَّةً وَ لَا تُدْبِرُ إِلَّا مُؤَيَّةً وَ لَا يَأْتِي نَفْعُهَا إِلَّا مِنْ جَانِبِهَا الْأَشْأَمِ.

(The book) 'Al Majazat Al Nabawiya' –

'Rasool-Allah^{-saww} said, and he^{-saww} had been asked about the camel, so he^{-saww} said: 'The reins of Satans^{-la}. It does not come except it turns around, nor does it turn back except turning around, nor does its benefit come except from its left side''.⁹³

47- الْمَجَازَاتُ، قَالَ ص لَا تَسْبُوا الْإِبِلَ فَإِنَّهَا رُفُوهُ الدَّمِ.

(The book) 'Al Majazaat' –

'He^{-saww} said: 'Do not be reviling the camel for it is a saver of the blood' (given as wergild)'.⁹⁴

48- الدُّرُّ الْمَنْتَوْرُ، عَنْ زَيْدِ بْنِ نَابِتٍ قَالَ: امْتَنَعَتْ عَلَى نُوحِ الْمَاعِزَةَ أَنْ تَدْخُلَ السَّفِينَةَ فَدَفَعَهَا فِي ذَنْبِهَا فَمِنْ ثَمَّ انْكَسَرَ ذَنْبُهَا فَصَارَ مَعْفُوفًا وَ بَدَأَ حَيَاؤُهَا وَ مَضَتْ النَّعْجَةُ حَتَّى دَخَلَتْ فَمَسَحَ عَلَى ذَنْبِهَا فَسَتَرَ حَيَاءَهَا.

(The non-Shia book) Al Durr Al Mansour – from Zayd Bin Sabit who said,

'The goat refused unto Noah^{-as} in entering the ship, so he^{-as} pushed it in its tail. From then, it's tail broke, and it became crooked and it's shame was manifested, while the ewe went until it entered, he^{-as} wiped upon its tail, and it's shame was covered''.⁹⁵ (From a non-Shia source)

⁹² Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 45

⁹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 46

⁹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 47

⁹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 48

49- الدَّلَائِلُ لِلطَّرِيقِ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي الْحُسَيْنِ الْكَرْخِيِّ عَنِ الْحُسَيْنِ بْنِ عِمْرَانَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: خَرَجْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ عَ إِلَى مَكَّةَ فَبَلَغْنَا الْأَبْوَاءَ فَإِذَا عَنَمٌ وَ نَعِجَةٌ قَدْ تَخَلَّفَتْ عَنِ الْقَطِيعِ وَ هِيَ تَنْعُو نَعَاءً شَدِيداً وَ تَلْتَفِتُ إِلَى سَخْلَتِهَا تَنْعُو وَ تَشْتَدُّ فِي طَلَبِهَا فَكُلَّمَا قَامَتِ السَّخْلَةُ تَغَتِ النَّعِجَةُ فَتَتَّبِعُهَا السَّخْلَةُ

(The book) 'Al Dalaail' of Al Tabari – From Al Abbas Bin marouf, from Abu Al-Hassan Al Karkhy, from Al-Hassan Bin Imran, from Zur'ah, from Sama'at, from Abu Baseer who said,

'I went out with Ali^{-asws} Bin Al-Husayn^{-asws} to Makkah. We reached Al-Abwa, and there were sheep, and an ewe had lagged behind from the flock, and it was bleating with intense bleating and turned to it's lamb bleating and was intense in its search. Every time the lamb paused; the ewe bleated. So the lamb followed it.

فَقَالَ يَا أَبَا بَصِيرٍ تَدْرِي مَا تَقُولُ النَّعِجَةُ لِسَخْلَتِهَا فَمُلْتُ لَا وَ اللَّهُ مَا أَدْرِي

He^{-asws} said: 'O Abu Baseer! Do you know what the ewe is saying to it's lamb?' I said, 'No, by Allah^{-azwj}! I don't know'.

فَقَالَ إِذَا تَقُولُ الْحَقِي بِالْغَنَمِ فَإِنَّ أُخْتَكَ عَامَ أَوَّلِ تَخَلَّفَتْ فِي هَذَا الْمَوْضِعِ فَأَكَلَهَا الذِّئْبُ.

He^{-asws} said: 'It is saying, 'Join up with the sheep, for your sister had lagged behind last year in this place, and the wolf had devoured her''⁹⁶

⁹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 2 H 49

CHAPTER 3 – AL BAHEIRA AND IT'S COUNTERPARTS

الآيات

The Verses -

المائدة ما جَعَلَ اللهُ مِنْ بَحِيرَةٍ وَ لَا سَائِبَةٍ وَ لَا وَصِيلَةٍ وَ لَا حَامٍ وَ لَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ أَكْثَرُهُمْ لَا يَعْقِلُونَ

(Surah) Al Maidah - **Allah did not Make (the ritual of freeing) a Baheira, nor a Sa'iba, nor a Wasila, nor Haam (sacrificial animals), but those who are committing Kufr are fabricating the lie upon Allah^{azwj}, and most of them are not understanding [5:103].**

تفسير

(Forbidden) Tafseer (opinionated)

ما جَعَلَ اللهُ مِنْ بَحِيرَةٍ قال الطبرسي رحمه الله يريد ما حرمها على ما حرمها أهل الجاهلية و لا أمر بما

Allah did not Make (the ritual of freeing) a Baheira [5:103] – Al Tabarsee, may Allah^{azwj} have Mercy on him, said, 'He^{azwj} Meant that He^{azwj} did not Prohibit it based upon what the people of the pre-Islamic period had prohibited, nor did He^{azwj} Command with it.

و البحيرة هي الناقة التي كانت إذا نتجت خمسة أبطن و كان آخرها ذكرا بحروا أذنفا و امتنعوا من ركوبها و نحرها و لا تطرد عن ماء و لا تمنع من مرعى فإذا لقيها المعبي لم يركبها عن الزجاج

And Al-Baheira, it is the she-camel which, when it resulted in five bellies (births), and the last of it was a male, they would slit its ears and would refuse from riding it, and sacrificing it, nor expel it from water, nor prevent from the pasture. When a tired one met it, would not ride it – from Al-Zajaj.

و قيل إنهم كانوا إذا نتجت الناقة خمسة أبطن نظروا في البطن الخامس فإن كان ذكرا نحره فأكله الرجال و النساء جميعا و إن كانت أنثى شقوا أذنفا فتلك البحيرة

And it is said, 'When the she-camel resulted in five pregnancies (births), they would look into the fifth belly (birth). If it was a male, they would sacrifice it. The men and the women would all eat it. And if it was a female, they would slit it's ears. So that is Al Baheira.

ثم لا يجوز لها وبر و لا يذكر عليها اسم الله إن ذكيت و لا يحمل عليها و حرم على النساء أن يذقن من لبنها شيئا و لا أن ينتفعن بها و كان لبنها و منافعها للرجال خاصة دون النساء حتى تموت فإذا ماتت اشترك الرجال و النساء في أكلها عن ابن عباس

Then neither would its fur be allowed, nor would the Name of Allah^{azwj} be mentioned upon it if purified, nor would it be loaded upon, and it would be forbidden unto the women that they taste anything from its milk, nor for them to benefit by it, while it's milk and it's benefits would be for the men in particular, besides the women, until it dies. So when it dies, the men and the women participate in eating it – from Ibn Abbas.

و قيل إن البحيرة بنت السائبة عن محمد بن إسحاق

And it is said that Al-Baheira is a daughter of Al-Sa'iba – from Muhammad Bin Is'haq.

و لا سائبة و هي ما كانوا يسيبونها فإن الرجل إذا نذر لقدم من سفر أو لبره من علة و ما أشبه ذلك فقال ناقتي سائبة فكانت كالبحيرة في أن لا ينتفع بها و أن لا تخلأ عن ماء و لا تمنع من رعى عن الزجاج و علقمة.

nor a Sa'iba [5:103] – and it is what they were forsaking, for when the man vowed to arrive from a journey, or to be cured from an illness and what resembles that, he said, 'My she-camel is 'Sa'iba'. So it would become like Al Baheira regarding that it would no longer be benefitted with, and even if it would be taken away from the water nor prevented from pastures – from Al-Zajaj and Alqamah.

و قيل هي التي تسبب للأصنام أي تعتق لها و كان الرجل يسبب من ماله ما يشاء فيجيء به إلى السدنة و هم خدمة أهنتهم فيقطعون من لبنها أبناء السبيل و نحو ذلك عن ابن عباس و ابن مسعود

And it is said, 'It is which was abandoned for the idols, i.e., freed for these, and the man used to abandon from his wealth whatever he so desired, so he would come with it to Al Sadnah, and they were the servants of their gods. They would feed the travellers from its milk, and approximate to that' – from Ibn Abbas and Ibn Masoud.

و قيل إن السائبة هي الناقة إذا تابعت بين عشر إناث ليس فيهن ذكر سيبت فلم يركبها و لم يجزوا وبرها و لا يشرب لبنها إلا ضيف فما نتجت بعد ذلك من أنثى شق أذنهما ثم يخلى سبيلها مع أمها و هي البحيرة عن محمد بن إسحاق

And it is said, 'The Sa'iba, it is the she-camel, when she was followed between ten females, there not being any male among them, she would be abandoned. So they would not be riding her, and would not be allowing her fur, nor drink her milk, except for a guest. Whatever resulted after that from a female, they would slit it's ears, then free it's way with its mother, and it is Al-Baheira – from Muhammad Bin Is'haq.

و لا وصيلة و هي في الغنم كانت الشاة إذا ولدت أنثى فهي لهم و إذا ولدت ذكرا جعلوه لأهنتهم فإن ولدت ذكرا و أنثى قالوا وصلت أخاها فلم يذبحوا الذكر لأهنتهم عن الزجاج

nor a Wasila [5:103] – And it is regarding the sheep. When the sheep gave birth to a female, it would be for them, and when it gave birth to a male, they would make it to be for their gods. If it gave birth to a male and a female, they would say, 'Her brother has arrived!' So they would not slaughter the make for their gods – from Al Zajaj.

و قيل كانت الشاة إذا ولدت سبعة أبطن فإن كان السابع جديا ذبحوه لأهنتهم و لحمه للرجال دون النساء و إن كان عناقا استحيوها و كانت من عرض الغنم و إن ولدت في البطن السابع جديا و عناقا قالوا إن الأخت وصلت أخاها محرمة علينا فحرما جميعا و كانت المنفعة و اللبن للرجال دون النساء عن ابن مسعود و مقاتل

And it is said, 'It was so that when the sheep gave birth to seven bellies (calves), so if the seventh was a male, they would slaughter it for their gods, and it's meat would be for the men besides the women; and if it was female, they would let it live, and it would be from the displays of the flock; and if she gave birth in her seventh pregnancy to a male and a female, they would say, 'The sister has arrived to her brother. It is prohibited unto us!' So they would prohibit it all, and the benefits, and the milk would be for the men besides the women – from Ibn Masoud and Muqatil.

و قيل الوصيلة الشاة إذا أتامت عشر إناث في خمسة أبطن ليس فيها ذكر جعلت وصيلة فقالوا قد وصلت فكان ما ولدت بعد ذلك للذكور دون الإناث عن محمد بن إسحاق

And it is said, 'Al Wasila' is the sheep is mated with ten females in five pregnancies, there not being any male among these, would be made to be 'Wasila'. They would say, 'It has arrived (wasilat)'. So whatever was born after that would be for the males besides the females – from Muhammad Bin Is'haq.

و لا حام و هو الذكر من الإبل كانت العرب إذا نتجت من صلب الفحل عشرة أبطن قالوا قد حمى ظهره فلا يحمل عليه و لا يمنع من ماء و لا من مرعى عن ابن عباس و ابن مسعود و غيرها

nor Haam [5:103] – and it is the male from the camels. Whenever the Arabs obtained ten births from the loins of the stallion, they would say, 'His back is protected'. So it would neither be loaded upon, nor prevented from water, nor from pastures – from Ibn Abbas and Ibn Masoud and others.

و قيل إنه الفحل إذا لقح ولد ولده قيل حمى ظهره فلا يركب عن الفراء.

And it is said, 'It is the stallion when it impregnates its young one. It would be said, 'It's back is protected, so it would not be ridden' – from Al Fara'a.

أعلم الله أنه لم يحرم من هذه الأشياء شيئاً قال المفسرون

Know that Allah^{-azwj} had not Prohibited anything from these things. The interpreters said:

رَوَى ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَمْرَو بْنَ لُحَيِّ بْنِ قَمْعَةَ بْنِ خَنْدِيفَ كَانَ قَدْ مَلَكَ مَكَّةَ وَ كَانَ أَوَّلَ مَنْ عَيَّرَ دِينَ إِسْمَاعِيلَ فَاتَّخَذَ الْأَصْنَامَ وَ نَصَبَ الْأَوْثَانَ وَ بَحَرَ الْبَحِيرَةَ وَ سَيَّبَ السَّائِبَةَ وَ وَصَلَ الْوَصِيلَةَ وَ حَمَى الْحَامِيَّ.

It is reported by Ibn Abbas, from the Prophet^{-saww}: 'Amro Bin Luhayy Bin Qama'ah Bin Khindif had ruled Makkah, and he was the first one to change the religion of Ismail^{-as}. He took the idols, and installed the images (of worship), and slit (ears of) Al-Baheira, and abandoned Al-Sa'iba, and connected (fed) Al-Wasilah, and protected the Haam''.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقَدْ رَأَيْتُهُ فِي النَّارِ تُؤَذِّي أَهْلَ النَّارِ رِيحُ قُصْبِهِ.

Rasool-Allah^{-saww} said: 'I^{-saww} had seen it in the Fire (Hell), harming the people of the Fire with the smell of it's reed''.

و يروى يجر قصبه في النار

And it is reported, 'It's reed would be dragged into the Fire'.

وَ لَكِنَّ الَّذِينَ كَفَرُوا يَتَفَرَّوْنَ عَلَى اللَّهِ الْكُذِبَ أَي يَكْذِبُونَ عَلَى اللَّهِ بِادْعَائِهِمْ أَنَّ هَذِهِ الْأَشْيَاءَ مِنْ فِعْلِ اللَّهِ أَوْ أَمْرِهِ وَ أَكْثَرُهُمْ لَا يَعْقِلُونَ خَصَّ الْأَكْثَرَ بِأَحْمٍ لَا يَعْقِلُونَ لِأَنَّهُمْ أَتْبَاعُ فَهَمَّ لَا يَعْقِلُونَ أَنَّ ذَلِكَ كُذِبَ وَ افْتَرَاءٌ كَمَا يَعْقِلُهُ الرَّؤْسَاءُ

but those who are committing Kufr are fabricating the lie upon Allah, - i.e., they are belying upon Allah^{-azwj} by their claims that these things are from the Dees of Allah^{-azwj} or His^{-azwj} Command - **and most of them are not understanding [5:103]** – He^{-azwj} Singled out most of them, due to their not

understanding, because they are follower and are not using their intellect that, that is a lie and a fabrication, like what the chiefs understood.

و قيل إن معناه أن أكثرهم لا يعقلون ما حرم عليهم و ما حلل لهم يعني أن المعاند هو الأقل منهم.

And it is said, 'It's meaning it that most of them are not understanding what is Prohibited unto them and what is Permissible for them, meaning that the obstinate one is the least of them''.

1- معاني الأخبار، عن أبيه عن محمد بن يحيى العطار عن محمد بن أحمد بن يحيى عن العباس بن معروف عن صفوان بن يحيى عن ابن مسكان عن محمد بن مسلم عن أبي عبد الله ع في قول الله عز وجل ما جعل الله من بخرية ولا سائبة ولا وصيلة ولا حام قال إن أهل الجاهلية كان إذا ولدت الناقة ولدين في بطن واحد قالوا وصلت فلا يستحلون ذبحها ولا أكلها

(The book) 'Ma'any Al Akhbar' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, regarding Words of Allah^{-azwj} Mighty and Majestic: **Allah did not Make (the ritual of freeing) a Baheira, nor a Sa'iba, nor a Wasila, nor Haam [5:103]**. He^{-asws} said: 'The people of the pre-Islamic period, whenever the she-camel gave birth to two calves in one pregnancy, they would say, 'It has arrived (wasalat)', so they were not permitting to slaughter it, nor eating it.

و إذا ولدت عشرًا جعلوها سائبة ولا يستحلون طهرها و أكلها و الحام فحل الإبل لم يكونوا يستحلونه فأنزل الله عز وجل أنه لم يكن يحرم شيئاً من ذلك.

And when ten were born, they would make it to be a Sa'iba, not permitting it's back and eating it. And the Haam is the stallion of the camel. They were not legalising it. So, Allah^{-azwj} Mighty and Majestic Revealed that He^{-azwj} had not Prohibited anything from that".⁹⁷

2- المعاني، و قد روي أن البخرية الناقة إذا تبحث خمسة أبطني فإن كان الحامس ذكراً تحزه فأكله الرجال و النساء و إن كان الحامس أنثى تحزوا أذنها أي شقوه و كانت حراماً على النساء و الرجال لحمها و لبنها فإذا ماتت حلت للنساء

(The book) 'Al Ma'any' –

And it has been reported that Al-Baheira is the she-camel when she results in five pregnancies. If the fifth were to be a male, they would slaughter it and men, and the women would eat it. And if the fifth were to be a female, they would slit it's ears, i.e., cut it, and its meat and its milk would be forbidden unto the women and the men. So, when it died, it would be permissible for the women.

و السائبة البعيرة يسب بندر يكون على الرجال إن سلمه الله عز وجل من مرض أو بلغه منزلة أن يفعل ذلك

And Al-Sa'iba is the camel abandoned for a vow happening to be upon them men, that Allah^{-azwj} Mighty and Majestic would Keep him said from an illness, or Make him reach his house, if he were to do that.

و الوصيلة من الغنم كان إذا ولدت الشاة سبعة أبطني فإن كان السابع ذكراً ذبح و أكل منه الرجال و النساء و إن كانت أنثى تركت في الغنم و إن كان ذكراً و أنثى قالوا وصلت فأخاها فلم تذبح و كان لحومها حراماً على النساء إلا أن يكون يموت منها شيء فيحل أكلها للرجال و النساء

⁹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 3 H 1

And Al-Waseela is from the sheep. It was so that whenever the sheep gave birth to seven pregnancies, if the seventh was a male, it would be slaughtered and eaten from by the men and the women, and if it was a female, it would be left among the flock, and if it was a male and a female, they would say, 'Its sister has arrived!' So, they would not slaughter it, and its meat would be forbidden unto the women, except it something from these happened to die, so it would be permissible for the men and the women to eat it.

وَ الْحَامُ الْفَحْلُ إِذَا رَكِبَ وَوَلَدَهُ قَالُوا حَمَى ظَهْرَهُ

And Al Haam is the stallion when it's calf rides (copulates with its child). They would say, 'It's back is protected (Hammy).

وَ قَدْ يُرْوَى أَنَّ الْحَامَ هُوَ مِنَ الْإِبِلِ إِذَا تَبَخَّرَ عَشْرَةَ أَبْطُنٍ قَالُوا قَدْ حَمَى ظَهْرَهُ فَلَا يُرَكَّبُ وَ لَا يُنْعَمُ مِنْ كَالٍ وَ لَا مَاءٍ.

And it has been reported that Al-haam, it is from the camels, when it results in ten pregnancies. They said, 'It's back is protected'. So he would neither ride, nor prevent from the feed, nor water".⁹⁸

3- الْعَيَّاشِيُّ، عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْبَحِيرَةُ إِذَا وَلَدَتْ [وَ] وَلَدَتْ وَلَدَهَا مُجْرَثٌ.

Al Ayyashi – from Ammar Bin Abu Al Ahwas who said,

'Abu Abdullah^{asws} said: 'Al-Baheira is when she gave birth, and her calf gave birth, so she would be slit (ears)'.⁹⁹

تفسير علي بن إبراهيم، و أما قوله ما جعل الله من بحيرة و لا سائبة و لا وصيلة و لا حام فإن البحيرة كانت إذا وضعت الشاة خمسة أبطن ففي السادسة قالت العرب قد مجرت فجعلوها للصنم و لا تمنع ماء و لا مرعى

Tafseer Ali Bin Ibrahim – 'And as for His^{azwj} Words: **Allah did not Make (the ritual of freeing) a Baheira, nor a Sa'iba, nor a Wasila, nor Haam [5:103]**, the Baheira happened when the sheep gave birth to five pregnancies, so in the sixth, the Arabs said, 'She is to be slit', so they made it to be for the idol and neither prevented the water nor the pasture.

و الوصيلة إذا وضعت الشاة خمسة أبطن ثم وضعت في السادسة جديا و عناقا في بطن واحد جعلوا الأنتى للصنم و قالوا وصلت أخاها و حرموا لحمها على النساء

And Al Wasila is when the sheep gave birth for five pregnancies, then she gave birth to a male and a female during the sixth in one pregnancy, they made the female to be for the idol and said, 'Her brother has arrived (Wasalat), and they forbad it's meat unto the women.

و الحام كان إذا كان الفحل من الإبل جد الجد قالوا حمى ظهره و سموه حام فلا يركب و لا يمنع ماء و لا مرعى و لا يحمل عليه شيء

And Al Haam happened when the stallion was from the camel was a grandparent of the male, they would say, 'It's back is protected', and they named it as 'Haam'. So it would neither be ridden, nor prevented water, nor pasture, nor loaded upon with anything.

⁹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 3 H 2

⁹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 3 H 3

فرد الله عليهم فقال ما جعل الله من بخرية إلى قوله و أكثرهم لا يعقلون.

So Allah^{-azwj} Rebutted upon them. He^{-azwj} Said: **Allah did not Make (the ritual of freeing) a Baheira, - up to His^{-azwj} Words: *and most of them are not understanding [5:103]*'**. (An opinion)

CHAPTER 4 – MISCELLANEOUS REGARDING RIDING THE WATER-CARRIER (CAMELS) AND THE EXCRETA EATING (CAMELS)

1- الْمَكَارِمُ، هَمَّى رَسُولُ اللَّهِ ص عَنِ الْإِبِلِ الْجَلَالَةِ أَنْ يُؤْكَلَ لَحْمُهَا وَ أَنْ يُشْرَبَ لَبَنُهَا وَ لَا يُحْمَلُ عَلَيْهَا الْأَدْمُ وَ لَا يَرْكَبُهَا النَّاسُ حَتَّى تَعَلَّقَتْ أَرْبَعِينَ لَيْلَةً.

(The Book) 'Al Makarim' –

'Rasool-Allah^{-saww} forbade from the excreta-eating camels to eat it's meat, and to drink it's milk, and not to load the skins upon it, nor should the people ride it until it has been fed fodder for forty nights''¹⁰⁰.

بيان سيأتي حكم أكل لحوم الجلالات و شرب ألبانها و أما النهي عن ركوبها و الحمل عليها فكأنه على الكراهية و إنما ذكر الأصحاب كراهة الحج على الإبل الجلالة ما رواه الشيخ عن إسحاق بن عمارة عن جعفر عن أبيه ع أَنَّ عَلِيًّا ع قَالَ: يُكْرَهُ الْحُجُّ وَ الْعُمْرَةُ عَلَى الْإِبِلِ الْجَلَالَةِ.

Explanation: I (Majlisi) shall be coming with a ruling of eating the meat of the excreta-eating camels and drinking their milks, and as for the prohibition from riding it and loading upon it, it is as if it is upon the dislike, and rather the companions have mentioned disliking performance of the Hajj upon the excreta-eating camel.

قال في المنتهى يكره الحج و العمرة على الإبل الجلالات و هي التي تتغذى بعدة الإنسان خاصة لأنها محرمة فيكره الحج عليها و يدل عليه

He said in 'Al Muntaha', 'The Hajj and the Umrah are dislike upon the excreta-eating camel, and it is which feeds on the excreta of the human beings especially, because it is forbidden, so the Hajj upon it is disliked, and it is evidenced upon by what is reported by the Sheykh, from Is'haq in Ammar, from Ja'far^{-asws}, from his^{-asws} father^{-asws} that Ali^{-asws} said: 'The Hajj and the Umrah are dislike upon the excreta-eating camels''.

2- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَكِبَ زَامِلَةً ثُمَّ وَقَعَ مِنْهَا فَمَاتَ دَخَلَ النَّارَ.

(The book) 'Ma'any Al Akhbar' – From Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'One who rides a water-carrier camel, then falls from it and dies, would enter the Fire''¹⁰¹.

¹⁰⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 1

¹⁰¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 2

CHAPTER 5 – ETTIQUETTES OF MILKING AND THE GRAZING, AND IN IT ARE SOME MISCELLANEOUS

1- معاني الأخبار، عن محمد بن هارون الرنجاني عن علي بن عبد العزيز عن أبي عبيد القاسم بن سلام رفعه أن رجلاً حلب عند النبي ص ناقة فقال النبي ص دغ داعي اللبن يقول أبق في الصرع شيئاً لا تستوعبه كله في الحلب فإن الذي تبقيه به يدغو ما فؤقه من اللبن و ينزله و إذا استقصى كل ما في الصرع أبطأ عليه الدر بعد ذلك.

(The book) 'Ma'any Al Akhbar' – From Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Ubeyd Al Qasim Bin Sallam, raising it,

'A man milked a she-camel in the presence of the Prophet^{-saww}. The Prophet^{-saww} said: 'A claimant claimed that the milks says, 'Let something remain in the udder'. Do not take all of it during the milking, for that which remains in it would call whatever milk is above it and descend it, and when you take all what is in the udder, the flow would be delayed upon it after that'.¹⁰²

2- المخاصر، عن بعض أصحابنا رفعه قال قال رسول الله ص تطفؤوا مرائب الغنم و امسحوا رغامهن فإهن من ذوات الجنة.

(The book) 'Al Mahasin' – from one of our companions, raising it, said,

'Rasool-Allah^{-saww} said: 'Clean up the sheep pens and wipe off their (nose) mucus, for these are from the animals of Paradise'.¹⁰³

3- و منه، عن أبيه عن سليمان الجعفرى رفعه قال قال رسول الله ص امسحوا رغام الغنم و صلوا في مراحها فإنها ذابئة من ذوات الجنة.

And from him, from his father, from Suleyman Al Ja'fari, raising it,

'Rasool-Allah^{-saww} said: 'Wipe off the (nose) mucus of the sheep and pray Salat in their pens, these it is an animal from the animals of Paradise'.¹⁰⁴

4- الكافي، عن أبي علي الأشعري عن الحسن بن علي عن عبيد بن هشام عن عبد الله بن سنان عن أبي عبد الله ع قال قال رسول الله ص تطفؤوا مرائبها و امسحوا رغامها.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Al-Hassan Bin Ali, from Ubeyd Bin Hisham, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}: 'Clean up their (sheep) pens and wipe off their (nose) mucus!'¹⁰⁵

¹⁰² Bihar Al-Anwaar – V 61 The book of animals - Ch 5 H 2

¹⁰³ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 2

¹⁰⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 3

¹⁰⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 4

5- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ كَيْفَ كَانَ يَعْلَمُ قَوْمُ لُوطٍ أَنَّهُ قَدْ جَاءَ لُوطاً رَجَالٌ فَقَالَ كَانَتْ امْرَأَتُهُ تَخْرُجُ فَتُصَفِّرُ فَإِذَا سَمِعُوا التَّصْفِيرَ جَاءُوا فَلِذَلِكَ كُرِهَ التَّصْفِيرُ.

(The book) 'Al Ilal' – From his father, from Sa'ad, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'How did the people of Lut^{-as} know that men had come to (see) Lut^{-as}?' He^{-asws} said: 'His^{-as} wife went out and whistled. When they heard the whistling, they came. So, for that (reason), the whistling is disliked'.¹⁰⁶

6- الْمَحَاسِنُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ لَا تُصَفِّرُ بِعَنَمِكَ دَاهِيَةً وَانْعِقْ بِهَا رَاجِعَةً.

(The book) 'Al Mahasin' – From Bakr Bin Salih, from Al Ja'fari who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Do not whistle with your sheep going (to pastures), and usher them while returning'.¹⁰⁷

¹⁰⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 5

¹⁰⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 4 H 6

CHAPTER 6 – REASON FOR THE NAMING OF THE ANIMALS ‘AL DAWWAB’ AND BEGINNING OF THEIR CREATION

1- العَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنِ الْكُلَيْبِيِّ عَنْ عَلَانَ بْنِ إِسْنَادِهِ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي جَوَابِ مَا سَأَلَ الْيَهُودِيُّ إِيمَا قَيْلَ لِلْفَرَسِ إِجْدَ لِأَنَّ أَوَّلَ مَنْ رَكَبَ الْحَيْلَ قَابِيلُ يَوْمَ قَتَلَ أَخَاهُ هَابِيلَ وَ أَنْشَأَ يَقُولُ

تَرَكَ النَّاسُ دَمًا

أَجِدُ الْيَوْمَ وَ مَا

فَقِيلَ لِلْفَرَسِ إِجْدَ لِذَلِكَ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Al Kulayni, from Allan, by his chain, raising it, said,

‘Amir Al-Momineen^{-asws} said in answer to what the Jew had asked: ‘But rather it is said for the horse ‘Ijd’, because the first one to ride the horse was Qabeel^{-la} on the day he^{-la} had killed his^{-la} brother^{-as} Habel^{-as}, and he^{-la} had prosed (a couplet) saying, ‘I^{-la} find (Ajid) today and people have no blood left’. So it was said for the horse, ‘Ajid’, for that (reason).

وَ إِيمَا قَيْلَ لِلْبُعْلِ عَدَّ لِأَنَّ أَوَّلَ مَنْ رَكَبَ الْبُعْلَ آدَمُ ع وَ ذَلِكَ كَانَ لَهُ ابْنٌ يُقَالُ لَهُ مَعَدُّ وَ كَانَ عَشُوقًا لِلدَّوَابِّ وَ كَانَ يَسُوقُ بِآدَمَ ع

And rather it is said for the mule, ‘Ad’, because the first one to ride the mule was Adam^{-as}, and that is because there was a son for him^{-as} called Ma’ad, and he had the love for the animals, and he used to usher with Adam^{-as} (for pasturing).

فَإِذَا تَفَاعَسَ الْبُعْلُ نَادَى يَا مَعَدُّ سَفِّهَا فَأَلْفَتِ الْبُعْلَةُ اسْمَ مَعَدِّ فَتَرَكَ النَّاسُ مَعَدَّ وَ قَالُوا عَدَّ

When the mule slackened, he^{-as} called out: ‘O Ma’ad, water it!’ So the name ‘Ma’ad’ was attracted to the mule. The people neglected ‘Ma’ad’ and said, ‘Ad’.

وَ إِيمَا قَيْلَ لِلْحِمَارِ حَرَ لِأَنَّ أَوَّلَ مَنْ رَكَبَ الْحِمَارَ حَوَاءُ وَ ذَلِكَ أَنَّهُ كَانَ لَهَا حِمَارَةٌ وَ كَانَتْ تَرْكَبُهَا لِزِيَارَةِ قَبْرِ وَلَدِهَا هَابِيلَ فَكَانَتْ تَقُولُ فِي مَسِيرِهَا وََا حَرَّاهُ فَإِذَا قَالَتْ هَذِهِ الْكَلِمَاتِ سَارَتْ الْحِمَارَةُ وَ إِذَا أَمْسَكَتْ تَفَاعَسَتْ فَتَرَكَ النَّاسُ ذَلِكَ وَ قَالُوا حَرَ.

And rather it is said to the donkey ‘Harr!’, because the first one to ride the donkey was Hawwa^{-as}, and that is because there was a donkey for her^{-as}, and she^{-as} used to ride it for visiting the grave of her^{-as} son^{-as} Habel^{-as}. She^{-as} was saying during her^{-as} travel: ‘Wa Harra!’ When she^{-as} said this phase, the donkey travelled, and when she^{-as} withheld, it slackened. So the people left that and said, ‘Harra’¹⁰⁸.

2- العَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّمَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ عُبَيْدُوسِ بْنِ أَبِي عُيَيْدَةَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ أَوَّلَ مَنْ رَكَبَ الْحَيْلَ إِسْمَاعِيلُ وَ كَانَتْ وَحْشِيَّةً لَا تُرْكَبُ فَحَشَرَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى إِسْمَاعِيلَ مِنْ جَبَلٍ مِئِي وَ إِيمَا سُمِّيَتِ الْحَيْلُ الْعَرَابَ لِأَنَّ أَوَّلَ مَنْ رَكَبَهَا إِسْمَاعِيلُ.

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd, from Ubdous Bin Abu Ubeyday who said,

'I heard Al-Reza^{-asws} saying: 'The first one to ride the horse was Ismail^{-as}, and it was wild, not having been ridden. Allah^{-azwj} Mighty and Majestic Gathered it from a mountain of Mina, and rather the horse was named 'Al-Irab' because the first one to ride it was Ismail^{-as} (who was an Arab)'.¹⁰⁹

3- أَمَانُ الْأَخْطَارِ، ذَكَرَ مُحَمَّدُ بْنُ صَالِحٍ مَوْلَى جَعْفَرِ بْنِ سُلَيْمَانَ فِي كِتَابِ نَسَبِ الْخَيْلِ فِي حَدِيثٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ إِسْمَاعِيلَ عَ لَمَّا بَلَغَ أُخْرِجَ اللَّهُ لَهُ مِنَ الْبَحْرِ مِائَةَ فَرَسٍ فَأَقَامَتْ تَرْصِي بِمَكَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَصْبَحَتْ عَلَى بَابِهِ فَرَسَنَهَا وَانْتَجَهَا وَرَكِبَهَا.

(The book) 'Aman Al Akhtar' – It is mentioned by Muhammad Bin Salih, slave of Ja'far Bin Suleyman in the book 'Nasab Al Kheyli', in a Hadeeth from Ibn Abbas,

'When Ismail^{-as} was an adult, Allah^{-azwj} Brought out one hundred horses for him^{-as} from the sea. He^{-as} stayed pasturing at Makkah for as long as Allah^{-azwj} so Desired. Then a horse came at his^{-as} door, so he^{-as} reined it and saddled it and rode it'.¹¹⁰

4- وَ رُوِيَ فِي حَدِيثٍ آخَرَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ أَوَّلَ مَنْ رَكِبَ الْخَيْلَ إِسْمَاعِيلُ.

And it is reported in another Hadeeth from Muhammad Bin Muslim –

'The first one to ride the horse was Ismail^{-as}'.¹¹¹

5- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْبَرْزَنْطِيِّ عَنْ أَنَانَ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ الْخَيْلُ الْعَرَابِ وَمُحِشًا بِأَرْضِ الْعَرَبِ فَلَمَّا رَفَعَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ الْقَوَاعِدَ مِنَ الْبَيْتِ قَالَ إِنِّي قَدْ أُعْطَيْتُكَ كَثْرًا لَمْ أُعْطِهِ أَحَدًا كَانَ قَبْلَكَ

(The book) 'Al Ilal' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Al Bazanty, from Aban Bin Usman, from the one who mentioned it, from Mujahid, from Ibn Abbas who said,

'The horses used to be wild in the land of the Arabs. When Ibrahim^{-as} and Ismail^{-as} raised the foundations of the House (Kaaba), he^{-as}: 'I^{-as} shall give you^{-as} such a treasure, no one from before you^{-as} has been given!'

قَالَ فَخَرَجَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ حَتَّى صَعِدَا جِيَادًا فَقَالَا أَلَا هَلَّا أَلَا هَلُمَّ فَلَمْ يَبْقَ فِي أَرْضِ الْعَرَبِ فَرَسٌ إِلَّا أَنَا هُ وَ تَدَلَّلَ لَهُ وَ أُعْطِيَ بِنَوَاصِيهَا وَ إِنَّمَا سُمِّيَتْ جِيَادًا لِهَذَا

He (Ibn Abbas) said, 'Ibrahim^{-as} and Ismail^{-as} went out until they^{-as} ascended (mount) Jiyad. They^{-as} said: 'Come on! Come over!' There did not remain any horse in the land of the Arabs except it came to him^{-as}, and humbled to him^{-as}, and gave it's forelocks. And rather it is named as 'Jiyad' for this (reason).

فَمَا زَالَتْ الْخَيْلُ بَعْدُ تَدْعُو اللَّهَ أَنْ يُجِيبَهَا إِلَى أَرْبَابِهَا فَلَمْ تَزَلِ الْخَيْلُ حَتَّى اتَّخَذَهَا سُلَيْمَانُ فَلَمَّا أَلْهَتْهُ أَمَرَ بِهَا أَنْ يُسْحَ رِقَابُهَا وَ سُوقُهَا حَتَّى بَقِيَ أَرْبَعُونَ فَرَسًا.

¹⁰⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 2

¹¹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 3

¹¹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 4

The horse did not cease to answer to its owner since Allah^{-azwj} had Called. The horses did not cease until Suleyman^{-as} took it. When they distracted him^{-as}, he^{-as} instructed with these that their necks be caressed and usher them until there remained forty horses”.¹¹²

6- الكافي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحَيْلَ كَانُوا وَخُوشَاءَ فِي بِلَادِ الْعَرَبِ فَصَعِدَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ ع عَلَى جَبَلٍ جِيَادٍ ثُمَّ صَاحَا أَلَا هَلَا أَلَا هَلُمَّ

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from someone else, from Aban, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘The horses used to be wild in the country of the Arabs. Ibrahim^{-as} and Ismail^{-as} climbed upon mount Jiyad. Then they^{-as} shouted: ‘Come on! Come over!’

قَالَ فَمَا بَقِيَ الْفَرَسُ إِلَّا أَعْطَاهَا بِيَدِهِ وَ أَمَكَنَ مِنْ نَاصِيَتِهِ.

He^{-asws} said: ‘There did not remain any horse except it obeyed them^{-as} by its hand (legs) and enabled form it’s forelocks (submissive)’.¹¹³

7- حَيَاةُ الْحَيَوَانَ، نَقْلًا مِنْ تَارِيخِ نَيْسَابُورَ رَوَى بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يُخْلِقَ الْحَيْلَ قَالَ لِرِيحِ الْجَنُوبِ إِنِّي خَالِقُ مِنْكَ خَلْقًا أَجْعَلُهُ عِزًّا لِأَوْلِيَائِي وَ مَذَلَّةً لِأَعْدَائِي وَ جَمَالًا لِأَهْلِ طَاعَتِي

(The book) ‘Hayat Al Haywan’ – Copied from ‘Tareekh Neysabur’ – It is reported by his chain,

‘From Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When Allah^{-azwj} Wanted to Create the horse, Said to Al-Junoub wind: “I^{-azwj} shall be Creating a creature from you. I^{-azwj} shall Make it to be an honour for My^{-azwj} friends and a humiliator to My^{-azwj} enemies, and a beauty for the people obeying Me^{-azwj}!”

فَقَالَتِ الرِّيحُ اخْلُقْ يَا رَبِّ فَتَبَضَّ مِنْهَا قَبْضَةً فَخَلَقَ مِنْهَا فَرَسًا وَ قَالَ خَلَقْتُكَ عَرَبِيًّا وَ جَعَلْتُكَ الْحَيْرَ مَعْفُودًا بِنَاصِيَتِكَ وَ الْعَنَائِمَ مُحْتَازَةً عَلَى ظَهْرِكَ وَ بَوَآتُكَ سَعَةً مِنَ الرِّزْقِ وَ أَيْدُتُكَ عَلَى عَيْرِكَ مِنَ الدَّوَابِّ وَ عَطَفْتُ عَلَيْكَ صَاحِبَكَ وَ جَعَلْتُكَ تَطِيرِينَ بِلَا جَنَاحٍ فَأَنْتِ لِلطَّلَبِ وَ أَنْتِ لِلهَرَبِ

The wind said, ‘Create, O Lord^{-azwj}!’ So, He^{-azwj} grabbed a handful from it and Created a horse from it and Said: ‘I^{-azwj} Create you as Arabian, and Make the goodness to be bound by your forelocks, and the seized war booty to be upon your back, and Grant you extensive sustenance, and Support you upon others from the animals, and Cause your owner to be compassionate upon you and Make you to fly without wings. So, you shall be for the seeking (livelihood) and you shall be for the war.

وَ إِنِّي سَأَجْعَلُ عَلَى ظَهْرِكَ رِجَالًا يُسَبِّحُونِي وَ يُحَمِّدُونِي وَ يُهَلِّلُونِي وَ يُكَبِّرُونِي

And I^{-azwj} shall Make men to be upon your back, glorifying Me^{-azwj}, and Praising Me^{-azwj}, and extolling My^{-azwj} Oneness, and exclaiming My^{-azwj} Greatness!’

ثُمَّ قَالَ ص مَا مِنْ تَسْبِيحَةٍ وَ تَهْلِيلَةٍ وَ تَكْبِيرٍ يُكَبِّرُهُمَا صَاحِبُهَا فَتَسْمَعُهُ إِلَّا نُجِيبُهُ بِمِثْلِهَا

¹¹² Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 5

¹¹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 6

Then he^{-saww} said: 'There is none from a glorification, and extollations of Oneness, and exclamation of Greatness by its owner, so it hears it, except it answers with the like of it'.

قَالَ فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ بِحَلْقِ الْفَرَسِ قَالَتْ يَا رَبِّ نَحْنُ مَلَائِكَتُكَ تُسَبِّحُكَ وَتُحَمِّدُكَ وَتُكَلِّمُكَ فَمَاذَا لَنَا

He^{-saww} said: 'When the Angels heard of the creation of the Horse, they said, 'O Lord^{-azwj}! We are Your^{-azwj} Angels! We glorify You^{-azwj}, and we Praise You^{-azwj}, and we extoll Your^{-azwj} Oneness (and we exclaim Your^{-azwj} Greatness). So what is for us?'

فَخَلَقَ اللَّهُ لَهَا خَيْلًا لَهَا أَعْنَاقٌ كَأَعْنَاقِ الْبُحْتِ مُدُّ بِهَا مِنْ يَشَاءُ مِنْ أَنْبِيَائِهِ وَرُسُلِهِ

Allah^{-azwj} Created horses for them with necks like the necks of camels, Granting it to the one He^{-azwj} so Desired to, from His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as}.

قَالَ فَلَمَّا اسْتَبَوَتْ قَوَائِمُ الْفَرَسِ فِي الْأَرْضِ قَالَ اللَّهُ لَهُ أَذَلَّ بِصَهْلِكَ الْمُشْرِكِينَ وَامْلَأْ مِنْهُ آذَانَهُمْ وَ أَذَلَّ بِهِ أَعْنَاقَهُمْ وَ أَرَعِبْتَ بِهِ قُلُوبَهُمْ

He^{-saww} said: 'When the legs of the horse were even in the earth, Allah^{-azwj} Said to it: "Humiliate the Polytheists with your neighing and fill their ears from it, and humble their necks by it, and frighten their hearts by it!"'

قَالَ فَلَمَّا أَنْ عَرَضَ اللَّهُ عَلَى آدَمَ كُلِّ شَيْءٍ مِمَّا خَلَقَ قَالَ لَهُ اخْتَرْ مِنْ خَلْقِي مَا شِئْتَ

He^{-saww} said: 'When Allah^{-azwj} Presented unto Adam^{-as}, all things from what He^{-azwj} had Created, Said to him^{-as}: "Choose from My^{-azwj} creatures whatever you^{-as} so desire to!"

فَاخْتَارَ الْفَرَسَ فَقِيلَ لَهُ اخْتَرْتَ عَرَبَكَ وَ عَرَبٌ وَ لَدَيْكَ خَالِدًا مَا خَلَدُوا وَ بَاقِيًا مَا بَقُوا أَبَدَ الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ

He^{-as} chose the horse. He^{-azwj} Said to him^{-as}: "You^{-as} have chosen your^{-as} honour, and honour of your^{-as} children, eternally for as long as they live and remain for as long as they remain, for ever and ever, and ages and ages!"

ثُمَّ قَالَ أَوَّلُ مَنْ رَكَبَهَا إِسْمَاعِيلُ ع وَ لَدَيْكَ سُمِّيَتِ الْعَرَابُ وَ كَانَتْ قَبْلَ ذَلِكَ وَحْشِيًّا كَسَائِرِ الْوُحُوشِ فَلَمَّا أَدِنَ اللَّهُ تَعَالَى لِإِبْرَاهِيمَ وَ إِسْمَاعِيلَ يَرْفَعِ الْقَوَاعِدِ مِنَ الْبَيْتِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي مُعْطِيكُمَا كَنْزًا أَذْخَرْتُهُ لَكُمَا

Then he^{-saww} said: 'The first one to ride it was Ismail^{-as}, and for that (reason) it was named as 'Al-Irab' (Arabian), and it used to be wild before that like rest of the wild animals. When Allah^{-azwj} the Exalted Permitted for Ibrahim^{-as} and Ismail^{-as} to raise the foundation of the House (Kaaba), Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} Shall Give you^{-as} both a treasure I^{-azwj} have been Keeping it for you^{-as}!"

ثُمَّ أَوْحَى اللَّهُ تَعَالَى إِلَى إِسْمَاعِيلَ أَنْ اخْرُجْ فَادْعُ بِذَلِكَ الْكَنْزِ

Then Allah^{-azwj} the Exalted Revealed to Ismail^{-as}: "Go out call out for that treasure!"

فَخَرَجَ إِلَى أَجْيَادٍ وَ كَانَ لَا يَدْرِي مَا الدُّعَاءُ وَ مَا الْكَنْزُ فَأَلْهَمَهُ اللَّهُ عَزَّ وَ جَلَّ الدُّعَاءَ فَلَمَّ يَبْقَى عَلَى وَجْهِ الْأَرْضِ فَرَسٌ بِأَرْضِ الْعَرَبِ إِلَّا أَجَابَتْهُ وَ أَمَكْنَتْهُ مِنْ نَوَاصِيهَا وَ تَذَلَّلَتْ لَهُ

He^{-as} went out to (mount) Jiyad, and he^{-as} did not know what call should be and what the treasure was. Allah^{-azwj} Mighty and Majestic Inspired him^{-as} the supplication, so there did not remain upon the surface of the earth, any horse in the land of the Arabs, except it answered him^{-as} and enabled him^{-as} from its forelocks and humbled to him^{-as}.

وَ لَذَلِكَ قَالَ النَّبِيُّ ص ارْكَبُوا الخَيْلَ فَإِنَّهَا مِيرَاثُ أَبِيكُمْ إِسْمَاعِيلَ.

And for that (reason) the Prophet^{-saww} said: ‘Ride the horse, for it is an inheritance of your father^{-as} Ismail^{-as!}’¹¹⁴

8- قُرْبُ الْأَسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ جِيَادٍ لِمَ سُمِّيَ جِيَاداً

(The book) ‘Qurb Al Asnad’ – From Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about horses, why are they named as ‘Jiyad’?’

قَالَ لِأَنَّ الخَيْلَ كَانَتْ وُحُوشاً فَاحْتِاجَ إِلَيْهَا إِبْرَاهِيمُ وَ إِسْمَاعِيلُ فَدَعَا اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يُسَجِّرَهَا لَهُ فَأَمَرَهُ أَنْ يَصْعَدَ عَلَى أَبِي قُبَيْسٍ فَيُنَادِي أَلَا هَلَا أَلَا هَلُمَّ

He^{-asws} said: ‘Because the horses used to be wild. Ibrahim^{-as} and Ismail^{-as} were needy to them, so he^{-as} supplicated to Allah^{-azwj} Blessed and Exalted to subdue these to him^{-as}. He^{-azwj} Commanded him^{-as} to ascend to (mount) Abu Qubeys and called out: ‘Come on! Come over!’

فَأَقْبَلَتْ حَتَّى وَقَفَتْ بِجِيَادٍ فَنَزَلَ إِلَيْهَا فَأَخَذَهَا فَلِذَلِكَ سُمِّيَ جِيَاداً.

They came until they paused by (mount) Jiyad. He^{-as} descended to them and took them, so for that (reason), they are named as ‘Jiyad’¹¹⁵.

¹¹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 7

¹¹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 6 H 8

باب 7 فضل ارتباط الدواب و بيان أنواعها و ما فيه شؤمها و برکتها

CHAPTER 7 – MERIT OF TYING THE ANIMALS AND EXPLANATION OF THEIR VARIETY AND WHAT IN IT IS IT'S INAUSPICIOUSNESS AND ITS BLESSINGS

الآيات

THE VERSES

الأنفال وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ

(Surah) Al Anfal: **And prepare for them whatever force you are able to and from the equipped cavalry horses, frightening by it the enemies of Allah and your enemies, [8:60].**

النحل وَ الْخَيْلِ وَ الْبِغَالِ وَ الْحَمِيرَ لِيُرَكَّبُوهَا وَ زِينَةً

(Surah) Al Nahl: **And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, [16:8].**

ص إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجَيَادُ

(Surah) Suad: **When there were displayed to him in the evening, the well-bred steeds [38:31].**

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

So he said: 'I loved the love of good things from the Zikr of my Lord, until it (sun) disappeared in the veil [38:32].

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَ الْأَعْنَاقِ

Return it unto me!' Then he began to wipe the legs and the necks [38:33].

تفسير

(Forbidden) Tafseer (opinionated)

وَ أَعِدُّوا لَهُمْ أَي لِنَاقِضِي الْعَهْدِ أَوْ لِلْكَفَّارِ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ قَبْلَ أَي كُلِّ مَا يَتَقَوَّى بِهِ فِي الْحَرْبِ

And prepare for them – i.e., for the breakers of the pact, or for the Kafirs - **whatever force you are able to [8:60]** – It was said, 'i.e., all what one can be strengthened with in the war.

و فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ السَّلَاحُ

And in the Tafseer of Ali Bin Ibrahim, he said, 'The weapons'.

و فِي الْفَقِيهِ قَالَ ع مِنْهُ الْحِضَابُ بِالسَّوَادِ.

And in (the book) Al Faqeeh – He^{-asws} said: 'From it is the dyeing with the black'.

و فِي تَفْسِيرِ الْعِيَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَيْفٌ وَ تُرْسٌ.

And in Tafseer Al Ayyashi – From Abu Abdullah^{-asws} having said: 'Sword and shield'.

و فِي الْكَافِي مَرْفُوعاً قَالَ قَالَ رَسُولُ اللَّهِ ص هُوَ الرَّمِي.

And in Al Kafi – with an unbroken chain, said, 'Rasool-Allah^{-saww} said: 'It is the shooting (arrows)'.

و مِنْ رِبَاطِ الْخَيْلِ قِيلَ اسْمٌ لِلْخَيْلِ الَّتِي تَرْتَبُطُ فِي سَبِيلِ اللَّهِ

and from the equipped cavalry horses, - It is said, '(Ribat) is a name of the horse which one prepares in the way of Allah^{-azwj}.

و فِي مَجْمَعِ الْبَيَانِ عَنِ النَّبِيِّ ص وَ ارْتَبَطُوا الْخَيْلَ فَإِنْ ظَهَرَهَا لَكُمْ عِزٌّ وَ أَجْوَابُهَا كَنْزٌ

And in 'Majma Al Bayan', from the Prophet^{-saww}: 'Prepare the horses, for their backs are an honour for you all, and their insides are a treasure!'.

تُرْهِيُونَ أَي تَخَوِّفُونَ بِهِ الضَّمِيرَ لِمَا اسْتَطَعْتُمْ أَوْ لِلْإِعْدَادِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ قِيلَ يَعْنِي كِفَارَ مَكَّةَ وَ أَقُولُ خُصُوصَ السَّبَبِ لَا يَدُلُّ عَلَى خُصُوصِ الْحَكْمِ وَ يَدُلُّ عَلَى رَجْحَانِ رِبَاطِ الْخَيْلِ لِلْجِهَادِ وَ لِإِرْهَابِ أَعْدَاءِ اللَّهِ

frightening – i.e. scaring – **by it** - the pronoun is for whatever you are able to, or for the preparation - **the enemies of Allah and your enemies, [8:60]**. It is said, 'It means the Kafirs of Makkah'. The specific of the cause does not evidence upon the specific of the ruling, and it indicates the pre-ponderance of preparing the horses for the Jihad and terrorising the enemies of Allah^{-azwj}.

وَ إِنْ كَانَ فِي زَمَنِ غَيْبَةِ الْإِمَامِ ع تَوَقَّعًا لظهوره كما ورد في الأخبار و قد مر تفسير الآية الثانية و كذا الثالثة في باب أحوال داود ع

And if it was during the time of the occultation of the Imam^{-ajfi}, in anticipation of his^{-ajfi} appearance, like what has been referred in the Ahadeeth, and the interpretation of the Verse has already passed, and like that the third, in the chapter on the situations of Dawood^{-as}.

وَ قَالُوا الصَّافِنُ مِنَ الْخَيْلِ الَّذِي يَقُومُ عَلَى طَرَفِ سَنْبِكِ يَدٍ أَوْ رَجُلٍ وَ هُوَ مِنَ الصِّفَاتِ الْمَحْمُودَةِ فِي الْخَيْلِ لَا تَكَادُ تَكُونُ إِلَّا فِي الْعَرَابِ الْخَلِصِ

And they said, 'From the horses, 'Al-Safin' is which stands upon the tip of a hand (forelegs) or a leg (hind legs), and it is from the praised attributes regarding the horse, and it almost does not happen to be except among pure Arabian (horses).

و الجياد جمع جواد أو جود و هو الذي يسرع في جريه و قيل الذي يجود بالركض و قيل جمع جيد و الخير المال الكثير و المراد هنا الخيل **كَمَا قَالَ النَّبِيُّ ص الخَيْلُ مَعْفُودٌ بِنَوَاصِيهَا الخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ.**

And 'Al Jiyad' is a plural of 'Jawad', or 'Joud', and it is which is fast in its running. And it is said, 'The one which is good with the running'. And it is said, 'Plural of 'Jayyid', and the good is a lot of wealth, and the purpose over here is the horse like what the Prophet^{-saww} said: 'The horse tied with it's forelocks is the good up to the Day of Qiyamah''.

و في قراءة ابن مسعود حب الخيل

And in the recitation of Ibn Masoud, 'Love of horses'.

حَتَّى تَوَارَتْ بِالْحِجَابِ أَي الخَيْلِ أَوْ الشَّمْسِ

until it (sun) disappeared in the veil [38:32] – i.e. the horse or the sun.

فَطَافِقٌ مَسْحًا قَبْلَ أَي فَأَخَذَ بِمَسْحِ السِّيفِ مَسْحًا بِالسُّوقِ وَ الْأَعْنَاقِ يَقْطَعُهَا لِأَنَّهَا كَانَتْ سَبَبَ فُوتِ صَلَاتِهَا

Then he began to wipe - It is said, 'I.e. he took to wiping the sword with a wiping - **the legs and the necks [38:33]** – cutting them, because these had been the cause of his^{-as} missing it's Salat.

و قيل جعل بمسح بيده أعناقها و سوقها و حبالها

And it is said, 'He^{-as} went on to wipe (caress) their necks and their legs and their ropes by his^{-as} hand'.

و في الخبر أن الضمير للشمس و المراد بالمسح بالسوق و الأعناق الوضوء بطريق شرع لهم.

And in the Hadeeth, 'The pronoun is for the sun, and the purpose with wiping the legs and the necks is the (performance of) wud'u in the way it had been Legislated for them''.

1- **الْفَقِيه، قَالَ قَالَ رَسُولُ اللَّهِ ص الخَيْلُ مَعْفُودٌ بِنَوَاصِيهَا الخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ وَ الْمُتَنَفِّعُ عَلَيْهَا فِي سَبِيلِ اللَّهِ كَالْبَاسِطِ يَدَهُ بِالصَّدَقَةِ لَا يَمْبِضُهَا**

(The book) 'Al Faqeeh' – He said,

'Rasool-Allah^{-saww} said: 'The horse with its forelocks tied up is the good up to the Day of Qiyamah, and the spender upon it in the way of Allah^{-azwj} is like the one spreading out his hands with (giving) the charity, not pulling it back.

فَإِذَا أَعَدَدْتَ شَيْئًا فَأَعِدَّهُ أَفْرَحَ أَرْزَمَ مُحَجَّلَ الثَّلَاثَةِ طُلُقَ الْيَمِينِ كُمَيْنًا ثُمَّ أَعَرَ تَسْلَمَ وَ تَعَنَّم.

So, when you prepare something, then prepare it as the white forehead, white nose, and upper-lip, white of lower legs, free forelegs, of a colour between black and red, then white forehead, you will be safe and prosper”¹¹⁶

2- الكافي، عن الحسين بن محمد عن معلى بن محمد عن أحمد بن محمد عن عمن أخبره عن ابن طيغور المتطيب قال: سألي أبو الحسن ع أي شيء تزكب فقلت جماراً فقال بكم ابتعته فقلت بثلاثة عشر ديناراً

(The book) ‘Al Kafi’ – From Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from the one who informed him, from Ibn Tayfour Al Mutatabbib who said,

‘Abu Al-Hassan^{-asws} asked me: ‘Which thing do you ride?’ I said, ‘A donkey’. He^{-asws} said: ‘How much did you buy it for?’ I said, ‘Thirteen Dinars’.

قَالَ إِنَّ هَذَا هُوَ السَّرْفُ أَنْ تَشْتَرِيَ جَمَاراً بِثَلَاثَةِ عَشَرَ دِينَاراً وَ تَدَعُ بَرْدُونَ قُلْتُ يَا سَيِّدِي إِنَّ مَثُونَةَ الْبَرْدُونَ أَحْتَرُّ مِنْ مَثُونَةِ الْجَمَارِ

He^{-asws} said: ‘It is extravagant to but a donkey for thirteen Dinars and leave a work horse!’ I said, ‘My Master^{-asws}! The expense on the workhorse is more than expenditure on the donkey’.

قَالَ فَقَالَ إِنَّ الَّذِي يَمُونُ الْجَمَارَ يَمُونُ الْبَرْدُونَ أَمَا عَلِمْتَ أَنَّ مَنْ ارْتَبَطَ دَابَّةً مَتَوَقِعاً بِهِ أَمْرًا وَ يَغِيظُ بِهِ عَدُوَّنَا وَ هُوَ مُنْسَوِّبٌ إِلَيْنَا أَدَّرَ اللَّهُ رِزْقَهُ وَ شَرَحَ صَدْرَهُ وَ بَلَّغَهُ أَمَلَهُ وَ كَانَ غَوْنًا عَلَى حَوَائِجِهِ.

He (the narrator) said, ‘He^{-asws} said: ‘The One^{-azwj} Who Provides the donkey Provides the workhorse. Don’t you know that the one who prepares an animal anticipating our^{-asws} matter (Al Qaim^{-asws}) with it, and enraging our^{-asws} enemies with it, and he is attributed to us^{-asws}, Allah^{-azwj} would Cause his sustenance to flow, and Expand his chest, and Cause him to reach his hopes, and He^{-azwj} would be a Supporter upon his needs?’¹¹⁷

3- الكافي، عن محمد بن يحيى عن محمد بن الحسين عن محمد بن سنان عن عبد الله بن جندب قال حدثني رجل من أصحابنا عن أبي عبد الله ع قال: تسعة أعشار الرزق مع صاحب الدابة.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Abdullah Bin Jundab who said, ‘It is narrated to me by a man from our companions,

‘From Abu Abdullah^{-asws} having said: ‘Nine-tenths of the sustenance is with the owner of an animal’¹¹⁸.

4- و منه، عن عدي من أصحابه عن سهل بن زياد عن محمد بن الحسين عن جعفر بن بشير عن داود الرقي قال قال أبو عبد الله ع من اشترى دابة كان له ظهريها و على الله رزقها.

And from him, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan, from Ja’far Bin Bashir, from Dawood Al Raqy who said,

¹¹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 1

¹¹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 2

¹¹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 3

'Abu Abdullah^{-asws} said: 'One who buys (a riding) animal, it's back would be for him, and it's sustenance would be upon Allah^{-azwj}'.¹¹⁹

5- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَخَذْتُ جِمَارًا يَحْمِلُ رِخْلَكَ فَإِنَّ رِزْقَهُ عَلَى اللَّهِ

And from him, from the number, from Sahl, from Muhammad Bin Al Waleed, from Yunus Bin Yaquob who said,

'Keep a donkey, it will carry your luggage, for its sustenance is upon Allah^{-azwj}'.

قَالَ فَأَتَّخَذْتُ جِمَارًا وَ كُنْتُ أَنَا وَ يُوسُفُ أَخِي إِذَا تَمَّتِ السَّنَةُ حَسَبْنَا نَفَقَاتِنَا فَتَعَلَّمُ مِقْدَارَهَا فَحَسَبْنَا بَعْدَ شِرَاءِ الْجِمَارِ نَفَقَاتِنَا فَإِذَا هِيَ كَمَا كَانَتْ فِي كُلِّ عَامٍ لَمْ تَزِدْ شَيْئًا.

He (the narrator) said, 'So I kept a donkey, and I and my brother Yusuf, when the year had completed, we calculated so we could know it's measurement. We calculated our expenditure after having bought the donkey, and behold, it was like what it had been during every year, not having increased anything'.¹²⁰

6- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَلِيِّ بْنِ أَبِي الْمُغَيْرَةِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنْ شَقَاءِ الْعَيْشِ الْمَرْكَبُ السَّوْءُ.

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from one of his companions, from Ibrahim Bin Abu Al Al Bilad, from Ali Bi Abu Al Mugheira,

'From Abu Ja'far^{-asws} having said: 'From the misery of life is the evil ride (riding animal)'.¹²¹

7- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَشَّارِ الْقَزْوِينِيِّ عَنِ الْمُظَنَّارِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْكُوفِيِّ عَنِ الْبَرْمَكِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْأَحْمَرِيِّ عَنِ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ الْمَالِ سَكَّةٌ مَأْمُورَةٌ وَ مُهْرَةٌ مَأْمُورَةٌ.

(The book) 'Ma'any Al Akhbar' – From Muhammad Bin Ali Bin Bashar Al Qazwiny, from Al Muzaffar Bin Ahmad, from Muhammad Bin Ja'far Al Kufi, from Al Barmakki, from Abdullah Bin Ahmad Al Ahmary, from Ja'far Bin Suleyman, from Sabit Bin Dinar,

'From Ali Bin Al Husayn^{-asws}, from his^{-asws} father^{-asws} Al Husayn^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} having said: 'Rasool-Allah^{-saww} said; 'The best wealth is a good crossing (road) and a commanded filly (horse)'.¹²²

8- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الدِّيَلَمِيِّ عَنِ مُحَمَّدِ بْنِ يَعْقُوبَ الْأَصَمِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُنَادِيِّ عَنِ رُوحِ بْنِ عُبَادَةَ عَنْ أَبِي نَعَامَةَ الْعَدَوِيِّ عَنِ مُسْلِمِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ زُهَيْرٍ عَنْ سُؤَيْدِ بْنِ هُبَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: خَيْرُ مَالِ الْمَرْءِ مُهْرَةٌ مَأْمُورَةٌ أَوْ سَكَّةٌ مَأْمُورَةٌ.

¹¹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 4

¹²⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 5

¹²¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 6

¹²² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 7

And from him, from Muhammad Bin Al Husayn Al Daylami, from Muhammad Bin Yaquob Al Asamma, from Muhammad Bin Abdullah Al Munady, from Rawh Bin Ubadah, from Abu Na'amah, from Muslim Bin Zayd, from Unas Bin Zuheyr, from Suweyd Bin Hubeyra,

'From the Prophet^{-saww} having said: 'The best wealth of a man is a commanded filly, or a good crossing (road)'.¹²³

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُسَمُّوا الطَّرِيقَ السَّبْغَةَ فَإِنَّهُ لَا سَبْغَةَ إِلَّا سَبْغَةُ الْخَيْلِ.

And it has been reported from the Prophet^{-saww} having said: 'Do not name the road as 'the path', for there is no path except the path of Paradise'.¹²⁴

9- مجالس ابن الشيخ، عن أبيه عن محمد بن محمد بن محمد بن عمر بن الحسين الشيباني عن محمد بن إسماعيل الترمذي عن سعد بن عنبسة عن منصور بن وزيان العطار عن يوسف بن أبي إسحاق عن الحارث بن علي عن أن رسول الله ص قال: الخيل معقود في نواصيها الخير إلى يوم القيامة و من ارتبط فرساً في سبيل الله كان علفه و روثه و شراؤه في ميزانه يوم القيامة.

(The book) 'Majalis' of Ibn Sheykh – From his father, from Muhammad Bin Muhammad Bin Makhlad, from Umar Bin Al-Hassan Al Shaybani, from Muhammad Bin Ismail Al Tirmizi, from Sa'ad Bin Anbasa, from Mansour Bin Wardan Al Attar, from Yusuf Bin Is'haq, from Al Haris,

'From Ali^{-asws}: 'Rasool-Allah^{-saww} said: 'The horse with tied forelocks is good up to the Day of Qiyamah. One who prepares a horse in the way of Allah^{-azwj}, it's feed, and its sustenance, and it's drink would be in his scale on the Day of Qiyamah'.¹²⁵

10- ثواب الأعمال، عن أبيه عن سعد بن سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن القاسم بن يحيى عن جده الحسن بن يعقوب بن جعفر عن أبي الحسن موسى ع قال: من ارتبط فرساً عتيقاً بحيث عنه ثلاث سنين في كل يوم و كئيباً له إحدى و عشرون حسنة

(The book) 'Sawaab Al Amaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Yaquob Bin Ja'far,

'From Abu Al-Hassan Musa^{-asws} having said: 'One who prepares an old horse, three evil deeds will be wiped off from him during every day, and twenty-one good deeds would be written for him.

و من ارتبط هجيناً بحيث عنه في كل يوم سنتان و كئيباً له سبع حسنة

And the one who prepares a crossbreed, two evil deeds would be wiped off from him during every day, and seven good deeds would be written for him.

و من ارتبط بدؤناً يُرِيدُ بِهِ جَمَالاً أَوْ قِضَاءَ حَوَائِجٍ أَوْ دَفْعَ عَدُوِّ عَنَّهُ مُحِيطٌ عَنْهُ فِي كُلِّ يَوْمٍ سِنَةٌ وَ كُئِيبٌ لَهُ سَبْعُ حَسَنَاتٍ.

¹²³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 8 a

¹²⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 8 b

¹²⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 9

And one who prepares a workhorse, intending beauty with it or fulfilment of need, or repelling an enemy from him, an evil deed would be wiped off from him, and six good deeds would be written for him”.¹²⁶

11- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيْرُ مَعْفُودٌ بِنَوَاصِيِ الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Al Hakam, from Umar Bin Aban,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The good is in tying the forelocks of the horse, up to the Day of Qiyamah’’.¹²⁷

12- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوَيْهِ عَنْ عَتَبَةَ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ رَبَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا اشْتَرَيْتَ دَابَّةً فَإِنَّ مَنَفَعَتَهَا لَكَ وَ رِزْقُهَا عَلَى اللَّهِ.

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ibn Raib,

‘From Abu Abdullah^{-asws} having said: ‘When you buy an animal, it’s benefits would be for you and it’s sustenance is upon Allah^{-azwj}’’.¹²⁸

13- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ مَنْ ارْتَبَطَ فَرَسًا أَشَقَّرَ أَوْ أَفْرَحَ فَإِنْ كَانَ أَغْرَ سَائِلِ الْعُرَّةِ بِهِ وَضَحَّ فِي قَوَائِمِهِ فَهُوَ أَحَبُّ إِلَيَّ لَمْ يَدْخُلْ بَيْتَهُ فَفَرُّ مَا دَامَ ذَلِكَ الْفَرَسُ فِيهِ وَ مَا دَامَ أَيْضًا فِي مَلِكِهِ لَا يَدْخُلُ بَيْتَهُ حَقًّا.

(The book) ‘Sawaab Al Amaal’ – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa’adabady, from Ahmad Bin Abu Abdullah Al Barqy, from Bakr Bin Salih, from Suleyman Al Ja’fari who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘One who prepares a horse, blonde, white forehead, or white face. If it was of whiteness was flowing in the body, and spots in it’s legs, so it would be more beloved to me^{-saww}. Poverty will not enter his house for as long as that horse is in it, and for as long as, as well, it is in his ownership, hostility will not enter his house’’.¹²⁹

قَالَ وَ سَمِعْتُهُ يَقُولُ مَنْ ارْتَبَطَ فَرَسًا لِيُرْهَبَ بِهِ عَدُوًّا أَوْ يَسْتَعِينَ بِهِ عَلَى جَمَالِهِ لَمْ يَزَلْ مُعَانًا عَلَيْهِ أَبَدًا مَا دَامَ فِي مَلِكِهِ وَ لَا يَدْخُلُ بَيْتَهُ خِصَاصَةً مَا دَامَ فِي مَلِكِهِ.

He said, ‘And I heard him^{-asws} saying: ‘One who prepares a horse in order to battle his enemy with it, or to be assisted by it upon its beauty, wretchedness will not enter his house ever for as long as it is in his ownership, nor would hopelessness enter his house for as long as it is in his ownership’’.¹³⁰

¹²⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 10

¹²⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 11

¹²⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 12

¹²⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 13 a

¹³⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 13 b

14- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيْلُ فِي نَوَاصِيهَا الْخَيْرُ.

(The book) 'Al Mahasin' – From his father, from Fazalat, from Aban, from Zurara,

'From Abu Ja'far^{-asws}, and from Abdul Rahman son of Abu Abdullah^{-asws}, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The horses, the goodness is in their forelocks''¹³¹

15- وَ مِنْهُ، عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْحَيْرَ كُلَّ الْخَيْرِ فِي نَوَاصِي الْحَيْلِ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Ma'mar,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The good of all the good is in forelocks of the horse, up to the Day of Qiyamah''¹³²

16- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, from Ali Bin Al Hakam, from Umar Bin Aban,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The horse tied up in it's forelocks, is the good up to the Day of Qiyamah''¹³³

17- وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَهْدَى أَمِيرُ الْمُؤْمِنِينَ إِلَى رَسُولِ اللَّهِ ص أَرْبَعَةَ أَفْرَاسٍ مِنَ الْبَيْمَنِ فَقَالَ سَمِعْتُ لِي فَقَالَ هِيَ أَلْوَانٌ مُخْتَلِفَةٌ فَقَالَ أَ فِيهَا وَضَحٌ فَقَالَ نَعَمْ أَشَقْرُ بِهِ وَضَحٌ قَالَ فَأَمْسَكُهُ

And from him, from Bakr Bin Salih, from Suleyman Al Jafari who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Amir Al-Momineen^{-asws} gifted to Rasool-Allah^{-saww}, four horses from Al Yemen. He^{-saww} said: 'Describe these to me^{-saww}'. He^{-asws} said: 'These are of different colours'. He^{-saww} said: 'Is there a clear (white) one from them?' He^{-asws} said: 'Yes, a blonde having clear (white patches) with it'. He^{-saww} said: 'Withhold it for me^{-saww}'.

عَلَيَّ قَالَ وَ فِيهَا كَمَيْتَانِ أَوْضَحَانِ قَالَ أَعْطَيْهِمَا ابْنَتِكَ قَالَ وَ الرَّابِعُ أَذْهَمٌ بَهِيمٌ قَالَ بَعُهُ وَ اسْتَحْلِفُ تَمَنَّهُ نَفَقَةً لِعِيَالِكَ إِنَّمَا تَمُنُّ الْحَيْلُ فِي دَوَابِّ الْأَوْضَاحِ.

He^{-asws} said: 'And among them are two red clear ones'. He^{-saww} said: 'Give them to your^{-asws} two sons^{-asws}'. He^{-asws} said: 'And the fourth is pitch black, a beast'. He^{-saww} said: 'Sell it and replace its price as expenses for your^{-asws} dependants. But rather, the auspiciousness of the horse is in the ones with the whiteness''¹³⁴

قَالَ وَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ كَرِهْنَا الْبَهِيمَ مِنَ الدَّوَابِّ كُلِّهَا إِلَّا الْجَمَلَ وَ الْبُعْلَ وَ كَرِهْتُ شَيْئاً أَوْضَاحٍ فِي الْحِمَارِ وَ الْبُعْلُ الْأَلْوَانِ وَ كَرِهْتُ الْقَرْخَ فِي الْبُعْلِ إِلَّا أَنْ يَكُونَ بِهِ عَرَّةٌ سَائِلَةٌ وَ لَا أَسْتَشِيهَهَا عَلَى حَالٍ

¹³¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 14

¹³² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 15

¹³³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 16

¹³⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 17 a

He said, 'And I heard Abu Al-Hassan^{-asws} saying: 'We^{-asws} dislike the beast from the animals, all of them, except the camel and the mule, and I^{-asws} dislike a white spot in the donkey and the mule of the colours, and I^{-asws} dislike the white forehead in the mule except if it happens to be with the whiteness flowing (in the body) and I^{-asws} would not exclude it in any case'.

وَ قَالَ إِذَا عَثَرَتِ الدَّابَّةُ تَحْتَ الرَّجُلِ فَقَالَ لَهَا تَعَسْتِ تَقُولُ تَعَسَ وَ أَنْتِ كَسَ أُعْصَانَا لِرَبِّهِ.

And he^{-asws} said: 'When the animal stumbles beneath the man, so he says to it, 'Unfortunate', it says, 'Unfortunate', and it turns around disobedient to its Lord^{-azwj}'.¹³⁵

الكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ مِثْلَهُ إِلَى قَوْلِهِ وَ لَا أَشْتَهِيهَا عَلَى حَالٍ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Bakr Bin Salih –

'Similar to it up to his^{-asws} words: 'And I^{-asws} would not exclude it in any case''.¹³⁶

18- الْمَحَاسِينُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: مَنْ خَرَجَ مِنْ مَنْزِلِهِ أَوْ مَنْزِلِ عَمْرٍو فِي أَوَّلِ الْعِدَاةِ فَلَقِيَ فَرَساً أَشْفَرَ بِهِ أَوْضَاحَ وَ إِنْ كَانَتْ بِهِ عُرَّةٌ سَائِلَةٌ فَهُوَ الْعَيْشُ كُلُّ الْعَيْشِ لَمْ يَلْقَ فِي يَوْمِهِ ذَلِكَ إِلَّا سُوراً وَ إِنْ تَوَجَّهَ فِي حَاجَةٍ فَلَقِيَ الْفَرَسَ قَضَى اللَّهُ حَاجَتَهُ.

(The book) 'Al Mahasin' – From Bakr Bin Salih, from Suleyman Al Ja'fari,

'From Abu Al-Hassan^{-asws} having said: 'One who goes out from his house, of somebody else's house in the beginning of the morning, and he comes across a blonde horse having white spots with it, and even if the whiteness was flowing (in the body), so it is the life of all lives. He will not face that during his day except cheerfulness, and if he heads regarding a need and comes across the horse, Allah^{-azwj} would Fulfill his need''.¹³⁷

ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَاءَدِيِّ عَنِ الرَّبِيعِيِّ عَنْ بَكْرِ بْنِ مِثْلَهُ وَ لَيْسَ فِيهِ فِي أَوَّلِ الْعِدَاةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Al Mutawakkil, from Ali Bin Al Husayn Al Asadabady, from Al Barqy, from Bakr –

'Similar to it except that there isn't in it (the words), 'In the beginning of the morning''.¹³⁸

19- الْمَحَاسِينُ، عَنْ أَبِيهِ مُرْسَلاً قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الرَّجُلِ الْمُسْلِمِ الْمَرْكَبُ الْهَيْئَةُ.

(The book) 'Al Mahasin' – from his father, with an unbroken chain, said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'From the happiness of the Muslim man is the blissful ride (riding animal)'.¹³⁹

¹³⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 17 b

¹³⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 17 c

¹³⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 18 a

¹³⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 18 b

¹³⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 19

20- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ سَعَادَةِ الْمَرْءِ دَابَّةٌ يَرْكَبُهَا فِي حَوَائِجِهِ وَ يَمُضِي عَلَيْهَا حُقُوقَ إِخْوَانِهِ.

(The book) 'Al Mahasin' – From Ali Bin Muhammad, from Sama'at, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'From the happiness of the man is an animal he rides regarding his needs and fulfill the rights of his brethren upon it".¹⁴⁰

الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ مِثْلَهُ وَ فِيهِ مِنْ سَعَادَةِ الْمُؤْمِنِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Muhammad Bin Sama'at, from Muhammad Bin Marwan –

'Similar to it, and in it, 'From the happiness of the Momin".¹⁴¹

21- الْمَحَاسِنُ، عَنِ النَّهْكَيِّ وَ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اخذوا الدواب فإتھا زین و تفضی علیھا الحوائج و رزقھا علی اللّٰه.

(The book) 'Al Mahasin' – From Al Naheyk, and Muhammad Bin Isa, from Al Abdy, from Abdullah Bin Sinan who said,

'Keep the animal for it is an adornment, and fulfill the needs upon it, and it's sustenance is upon Allah^{-azwj}'.¹⁴²

قَالَ مُحَمَّدُ بْنُ عَيْسَى وَ حَدَّثَنِي بِهِ عَمَّارُ بْنُ الْمُبَارَكِ وَ زَادَ فِيهِ وَ تَلَقَّى عَلَيْهَا إِخْوَانَكَ.

Muhammad Bin Isa said, 'And it is narrated with to me by Ammar Bin Al-Mubarik, and there is an increase in it, 'And meet your brethren upon it".¹⁴³

22- قَالَ وَ رُوِيَ أَنَّهُ قَالَ: عَجِبْتُ لِصَاحِبِ الدَّابَّةِ كَيْفَ تَمُوتُهُ الْحَاجَةُ.

He said, 'And it is reported that he^{-asws} said: 'I^{-asws} wonder at the owner of the animal how comes the need is missed by him".¹⁴⁴

23- الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ: حَضَرْتُ أَبَا جَعْفَرٍ ع بَصْرِيًّا وَ هُوَ يَعْزُضُ حَيْثَلًا قَالَ وَ فِيهَا وَاحِدٌ شَدِيدُ الْقُوَّةِ شَدِيدُ الصَّهِيلِ

(The book) 'Al Mahasin' – From Abdullah Bin Muhammad, from Muhammad Bin Al Qasim Bin Al Fazl who said,

'A man from Basra presented to Abu Ja'far^{-asws}, and he was displaying the horses. He said, 'And among these is one of intense strength, severe of neighing'.

¹⁴⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 20 a

¹⁴¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 20 b

¹⁴² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 21 a

¹⁴³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 21 b

¹⁴⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 22

قَالَ فَقَالَ لِي يَا مُحَمَّدُ لَيْسَ هَذَا مِنْ دَوَابِّ أَبِي.

He (the narrator) said, 'He^{-asws} said to me: 'O Muhammad! This is from the animals of my^{-asws} father^{-asws}'.¹⁴⁵

24- الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص الْحَيْلُ مَعْفُودٌ بِنَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ وَ الْمُنْفِقُ عَلَيْهَا فِي سَبِيلِ اللَّهِ كَالْبَاسِطِ يَدَهُ بِالصَّدَقَةِ لَا يَقْبِضُهَا.

(The book) 'Al Makarim' –

'Rasool-Allah^{-saww} said: 'The horse with its forelocks tied up is the good up to the Day of Qiyamah, and the spender upon it in the way of Allah^{-azwj} is like the extender of his hand in (giving) the charity, not pulling it back'.¹⁴⁶

25- رُويَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا تَجْزُوا نَوَاصِي الْحَيْلِ وَ لَا أَعْرَافَهَا وَ لَا أَدْنَائِمَا فَإِنَّ الْحَيْرَ فِي نَوَاصِيهَا وَ إِنَّ أَعْرَافَهَا دِفْؤُهَا وَ إِنَّ أَدْنَائِمَا مَدَائِمُهَا.

It is reported from Rasool-Allah^{-saww} having said: 'Do not cut off the forelocks of the horses, nor their manes, nor their tails, for the good is in their forelocks, and their heights is their warmth, and their tails are their whisks'.¹⁴⁷

26- وَ قَالَ ص بُمْنِ الْحَيْلِ فِي كُلِّ أَحْمَرٍ وَ فِي كُلِّ أَدْهَمٍ أَعْرَ مُطْلَقُ الْيَمِينِ.

And he^{-saww} said: 'Auspiciousness of the horse is in every dark red ones, and in every pitch black of white forehead, a fast runner'.¹⁴⁸

27- وَ عَنِ الْبَاقِرِ ع قَالَ: إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمْرُ كَانَ رَسُولُ اللَّهِ ص يَرْكَبُ حِمَارًا اسْمُهُ يَغْمُورُ.

And from Al Baqir^{-asws} having said: 'The most beloved of the chattels to me are the donkeys. Rasool-Allah^{-saww} used to ride a donkey, its name was Yafour'.¹⁴⁹

28- نَوَادِرُ الرَّوَانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوْيَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص بَعَثَ مَعَ عَلِيِّ ع ثَلَاثِينَ فَرَسًا فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ وَ قَالَ يَا عَلِيُّ أَتَلُو عَلَيْنَا آيَةَ فِي نَفَقَةِ الْحَيْلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَهِيَ النَّفَقَةُ عَلَى الْحَيْلِ سِرًّا وَ عَلَانِيَةً.

(The book) 'Nawadir of Al Rawandy' – from Abdul Wahid Bin Ismail Al Ruyani, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his father^{-asws}, from his grandfather^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}: 'Rasool-Allah^{-saww} sent thirty horses with Ali^{-asws} in a military expedition of Zat Al-Salasil and said: 'O Ali^{-asws}! I^{-saww} shall recite a Verse to you regarding expenses of the

¹⁴⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 23

¹⁴⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 24

¹⁴⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 25

¹⁴⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 26

¹⁴⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 27

horses: **Those who are spending their wealth by the night and the day, secretly and openly, [2:274].** It is the spending upon the horses, secretly and openly".¹⁵⁰

29- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى أَصْحَابِ الْحَيْلِ مَنْ اتَّخَذَهَا لِمَارِقِ فِي دِينِهِ أَوْ مُشْرِكِ.

And by this chain, said,

Rasool-Allah^{-sawww} said: 'Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon the owners of the (cavalry) horses. The one who keeps this for (battling) a renegade in his religion or a Polytheist".¹⁵¹

30- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَهِيلَ الْحَيْلِ يُفْرِغُ قُلُوبَ الْأَعْدَاءِ وَ رَأَيْتُ جِبْرَائِيلَ ع تَبَسَّمَ عِنْدَ صَهِيلِهَا فَقُلْتُ يَا جِبْرَائِيلُ لِمَ تَبَسَّمْتَ فَقَالَ وَ مَا يَمْنَعُنِي وَ الْكُفَّارُ تَرْجُفُ قُلُوبُهُمْ فِي أَجْوَافِهِمْ عِنْدَ صَهِيلِهَا.

And by this chain, said,

'Rasool-Allah^{-sawww} said: 'The neighing of a horse panics the hearts of the enemies, and I^{-sawww} saw Jibraeel^{-as} smiling during their neighing, so I^{-sawww} said: 'O Jibraeel^{-as}! Why are you smiling?' He^{-as} said: 'And what would prevent me^{-as} and the Kafirs, their hearts are palpitating in their insides during their neighing?'"¹⁵²

31- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ: غَزَا رَسُولُ اللَّهِ ص غَزَاةً فَعَطَشَ النَّاسُ عَطَشًا شَدِيدًا فَقَالَ النَّبِيُّ ص هَلْ مِنْ يَنْبَعِثُ لِنَاءٍ فَضَرَبَ النَّاسُ يَمِينًا وَ شِمَالًا فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَشْفَرَ بَيْنَ يَدَيْهِ قِرْبَةً مِنْ مَاءٍ فَقَالَ النَّبِيُّ ص اللَّهُمَّ وَ بَارِكْ فِي الْأَشْفَرِ

And by this chain, said,

'Rasool-Allah^{-sawww} went on a military expedition. The people were thirsty with severe thirst. The Prophet^{-sawww} said: 'Is there someone who can be sent for the water?' The people looked right and left. A man came upon a blonde horse. There was a canteen of water in his hands. Rasool-Allah^{-sawww} said: 'O Allah^{-azwj}! Bless regarding the blonde (horse)!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص شَفْرُهَا حِيَاؤُهَا وَ كُمْتُهَا صِلَابُهَا وَ دُهِمُّهَا مُلُوكُهَا فَلَعَنَ اللَّهُ مَنْ جَزَّ أَعْرَافَهَا وَ أَدْنَاهَا مَدَائِحًا.

Then Rasool-Allah^{-sawww} said: 'Their blonde ones are their best, and their fast ones are their solid one, and their raiding ones are their kings. May Allah^{-azwj} Curse the one who cuts off their manes, and their tails are their whisks".¹⁵³

32- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيْلُ مَعْمُودٌ فِي نَوَاصِبِهَا الْحَيْزُ إِلَى أَنْ تَقُومَ الْقِيَامَةُ وَ أَهْلُهَا مُعَانُونَ عَلَيْهَا أَعْرَافُهَا وَقَارُهَا وَ نَوَاصِبُهَا جَمَالُهَا وَ أَدْنَاهَا مَدَائِحًا.

And by this chain, said,

¹⁵⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 28

¹⁵¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 29

¹⁵² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 30

¹⁵³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 31

'Rasool-Allah^{-sawww} said: 'The horse with its forelocks tied is the best up to the establishment of Al Qiyamah, and it's owners are supported upon it, their manes are their dignity, and their forelocks are their beauty, and their tails are their whisks''.¹⁵⁴

33- أَعْلَامُ الدِّينِ، قِيلَ حَجَّ الرَّشِيدُ فَلَقِيَهُ مُوسَى ع عَلَى بَعْلَةٍ لَهُ فَقَالَ لَهُ الرَّشِيدُ مَنْ مِثْلُكَ فِي حَسَبِكَ وَ نَسَبِكَ وَ تَقْدِيمِكَ تَلْعَابِي عَلَى بَعْلَةٍ فَقَالَ تَطَاطَأَتْ عَنْ حِيَلَاءِ الْحَيْلِ وَ ارْتَفَعَتْ عَنْ ذَلَّةِ الْحَمِيرِ.

(The book) 'A'lam Al Deen' –

'It is said, '(The caliph) Al Rasheed went for Hajj. He met Musa^{-asws} being upon a mule of his^{-asws}. Al-Rasheed said to him^{-asws}, 'Who can be like you^{-asws} in your^{-asws} affiliations, and your^{-asws} lineage, and your^{-asws} precedence? You^{-asws} are meeting me being upon a mule?'

فَقَالَ تَطَاطَأَتْ عَنْ حِيَلَاءِ الْحَيْلِ وَ ارْتَفَعَتْ عَنْ ذَلَّةِ الْحَمِيرِ

He^{-asws} said: 'I^{-asws} have swayed away from the pride of the horses and have risen higher than the disgrace of the donkeys''.¹⁵⁵

34- كِتَابُ الْإِمَامَةِ وَ النَّبِصَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع عَنْ النَّبِيِّ ص قَالَ: شُقْرَعَا حَيَايَمَا وَ كُمْنُهَا صِلَايَمَا وَ دُهْمُهَا مُلُوكُهَا فَلَعَنَّ اللَّهُ مَنْ جَرَّ أَعْرَافَهَا وَ أَدْنَانَهَا مَدَانَهَا.

(The books) 'Kitab Al Imamate' and 'Al Tabsira' – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-sawww} having said: 'Their blonde ones and their best, and their fast ones are their solid (muscular) ones, and their raiding ones are their kings. May Allah^{-azwj} Curse the one who cuts off their manes, and their tails are their whisks''.¹⁵⁶

35- الْفَقِيهَ، قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ نَزَلَتْ فِي النَّفَقَةِ عَلَى الْحَيْلِ.

(The book) 'Al Faqeeh' –

'Rasool-Allah^{-sawww} said regarding Words of Allah^{-azwj} Mighty and Majestic: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them, nor would they be grieving [2:274].** He^{-sawww} said: 'It was Revealed regarding the spending upon the horse''.¹⁵⁷

قال الصدوق رضي الله عنه هذه الآية روي أنها نزلت في أمير المؤمنين علي بن أبي طالب ع و كان سبب نزولها أنه كان معه أربعة دراهم فتصدق بدرهم منها بالليل و بدرهم بالنهار و بدرهم في السر و بدرهم في العلانية فنزلت فيه هذه الآية

¹⁵⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 32

¹⁵⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 33

¹⁵⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 34

¹⁵⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 35

Note: - *Al-Sadouq, may Allah-azwj be Pleased with him, said, 'This Verse, it is reported that it was Revealed regarding Amir Al-Momineen Ali-asws Bin Abu Talib-asws, and the cause for its Revelation was that there were four Dirhams with him-asws. He-asws gave in charity with a Dirham from these at night, and a Dirham at day time, and a Dirham in secret, and a Dirham openly. So the Verse was Revealed regarding him-asws.*

و الآية إذا نزلت في شيء فهي منزلة في كل ما يجري فيه فالاعتقاد في تفسيرها أنها نزلت في أمير المؤمنين ع و جرت في النفقة على الخيل و أشباه ذلك.

And the Verse, when it is Revealed regarding a thing, so it is at the (same) status regarding whatever flows in it. So, the belied in its interpretation is that it was Revealed regarding Amir Al-Momineen-asws, and it flowed regarding the spending upon the horse, and the likes of that'.

36- الثَّهَابُ، قَالَ رَسُولُ اللَّهِ ص الْحَيْرُ مَعْقُودٌ فِي نَوَاصِي الْحَيْلِ إِلَى يَوْمِ الْقِيَامَةِ.

Al Shihab –

'Rasool-Allah-saww said: 'The goodness is in tying-up in the forelocks of the horse, up to the Day of Qiyamah".¹⁵⁸

37- وَ قَالَ ص يُمْنُ الْحَيْلُ فِي شَفْرِهَا.

And he-saww said: 'Auspiciousness of the horse is in their blonde ones".¹⁵⁹

الضوء الخير هو النفع الحسن المرغوب فيه و بالعكس منه الشر و الخيل اسم تقع على الفرسان و الأفراس

The illumination (brief) – The good, it is the good benefits, the desired in it, and the opposite from it is the evil, and the 'Al-Khey' is a name falling upon the horsemen and the horses.

فالأول كَقَوْلِهِ ص يَا حَيْلُ اللَّهِ أَزْكِي.

The first is like his-saww words: 'O horses (cavalry) of Allah-azwj, get on!'

و الثاني - كَقَوْلِهِ ص عَقَوْتُ لَكَ عَنْ صَدَقَةِ الْحَيْلِ. يعني الأفراس

And the second is like his-saww words: 'I-saww have excused you from the charity of the horse' – meaning the horses.

و روي أن تميما الداري كان ينقي شعيرا لفرسه و هو أمير على بيت المقدس فقبل له لو كلفت هذا غيرك فقال سَمِعْتُ رَسُولَ اللَّهِ ص مَنْ نَقَى شَعِيرًا لِفَرَسِهِ ثُمَّ قَامَ بِهِ حَتَّى يَغْلِقَهُ عَلَيْهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعِيرَةٍ حَسَنَةً.

And it is reported that Tameem Al Dary used to clean barley for his horse (himself), and he was a governor upon Bayt Al-Maqdis. It was said to him, 'If you could allocate this to someone

¹⁵⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 36

¹⁵⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 37

else'. He said, 'I heard Rasool-Allah^{-saww}: 'One who cleans barley for his horse, then stand with it until it feeds upon it, Allah^{-azwj} would write a good deed for him for ever (grain of) barely''.

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَفَعَهُ رَبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ عِبَادَةِ الرَّجُلِ فِي أَهْلِهِ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا كُلُّ يَوْمٍ أَلْفٌ سَنَةً.

And from Anas Bin Malik (a well-known fabricator), raising it: 'Preparing (a horse) for a day in the way of Allah^{-azwj} is better than worship by a man among his family for three hundred and sixty days, each day being of a thousand years''.

و روي في حديث آخر من الخيل في الشقر و عليكم بكل كميت أغر محجل أو أشقر و لا تقصوا أعرافها و أذناهما.

And it is reported in another Hadeeth: 'Auspiciousness of the horse is in the blonde one, and upon you all is with every fast one, of white forehead, and do not cut off their manes and their tails'.

وَعَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أُرِيدُ أَنْ أَشْتَرِيَ فَرَسًا فَأَيُّهَا أَشْتَرِي قَالَ اشْتَرِ أَذْهَمَ أَوْ مِمَّ مُحْجَلًا مُطَلَّقَ الْيَمِينِ أَوْ مِنَ الْكُمْتِ عَلَى هَذِهِ الشَّيْءِ.

And from Abu Qatada Al-Ansari – 'A man said, 'O Rasool-Allah^{-saww}! I want to buy a horse, so which one shall I buy?' He^{-saww} said: 'Buy one of white forehead, a fast runner, or from the one of white lower legs, upon this colour (spots)'.

و قَالَ ص لَوْ جُمِعَتْ خَيْلُ الْعَرَبِ فِي صَعِيدٍ وَاحِدٍ مَا سَبَقَهَا إِلَّا الْأَشْفَرُ.

And he^{-saww} said: 'If the horses of the Arabs were to be gather in one plain, none would precede them except the blonde one''.

و قال إن النبي ص بعث سرية فكان أول من جاء بالفتح صاحب أشقر.

And he said, 'The Prophet^{-saww} dispatched a battalion. The first one who came with the victory was owner of the blonde (horse)'.

و لا ريب أن أقوى الخيل الشقر و الكميت و لا كثير فرق بينهما إلا بالأعراف و الأذنان و فائدة الحديث تفضيل الشقر و بيان أنها أئمن و أبرك من غيرها و راوي الحديث عيسى بن علي الهاشمي عن أبيه عن جده.

And there is no doubt that the strongest of the horses is the blonde and the one of white forehead, and there are not many differences between the two except with the manes, and the tails; and a benefit of the Hadeeth is preferring the blonde, and an explanation is, these are more auspicious and more Blessed than others. And the reporter of the Hadeeth is Isa Bin Ali Al Hashimy, from his father, from his grandfather.

38- الثَّيْبَاتُ، قَالَ رَسُولُ اللَّهِ ص الشُّومُ فِي الْمَرْأَةِ وَالْفَرَسِ وَالِدَّارِ.

'Rasool-Allah^{-sawww} said: 'The evil omen is in the woman, and the horse, and the house'.¹⁶⁰

الضوء الشوم نقيض اليمن و روي هذا الحديث على وجه آخر أَنَّ النَّبِيَّ ص قَالَ: لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ وَإِنْ تَكُنَّ الْبَيْتُ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالِدَّارِ.

The illumination – The evil omen is contradictory (opposite of) the auspiciousness, and this Hadeeth has been reported upon another aspect, that the Prophet^{-sawww} said: 'There is neither any infection, nor infirmity, nor jaundice, and if the evil omen happens to be in anything, so it would be in the woman, and the horse, and the house'.¹⁶¹

وَعَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي دَارٍ كَثِيرٌ فِيهَا عَدَدُنَا كَثِيرٌ فِيهَا أَمْوَالُنَا فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى فَقَلَّ فِيهَا عَدَدُنَا وَقَلَّتْ فِيهَا أَمْوَالُنَا فَقَالَ رَسُولُ اللَّهِ ص دَرُوهَا ذَمِيمَةٌ وَلَا تَأْتِيَنَّ لِلدَّارِ.

And from Anas (well-known fabricator) who said,

'A man said, 'O Rasool-Allah^{-sawww}! We used to be in a house, our numbers were a lot in it and our wealth was a lot in it. We transferred to another house, and our number became fewer in it and our wealth became little'. Rasool-Allah^{-sawww} said: 'It's height is to blame and there is no impact for the house''.¹⁶²

39 الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص خَيْرُ الْخَيْلِ الْأُدْهَمُ الْأَفْرَحُ الْمُحَجَّلُ ثَلَاثًا طَلُقَ الْبَيْدُ الْيَمَنِيَّ.

(The book) 'Al Majazaat Al Nabawiyya' –

'He^{-sawww} said: 'The best horse is the one with the white forehead, the fast runner''.¹⁶³

40- حَيَاةُ الْخَيْلِ، فِي الصَّحِيحِ عَنْ حَرِيرِ [جَرِيرِ] بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ وَهُوَ يَقُولُ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْغَنِيمَةُ.

(The book) 'Hayaat Al Haywan' – In the correct (chain), from Jareer Bin Abdullah having said,

'I saw Rasool-Allah^{-sawww} twisting the forelock of a horse with his^{-sawww} fingers, and he^{-sawww} was saying: 'The horse tied up in its forelocks, is the good up to the Day of Qiyamah of the Recompense and the prosperity''.¹⁶⁴ (From a non-Shia source)

وَرَوَى مُسْلِمٌ أَنَّهُ ص كَانَ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

And it is reported by Muslim – 'He^{-sawww} used to dislike the white spot in the right forelegs of the horse''.¹⁶⁵ (From a non-Shia source)

¹⁶⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 38 a

¹⁶¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 38 b

¹⁶² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 38 c

¹⁶³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 39

¹⁶⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 1

¹⁶⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 2

و فِي كِتَابِ الْخَيْلِ، أَنَّ النَّبِيَّ ص قَالَ: إِنَّ الشَّيْطَانَ لَا يُجْبِلُ أَحَدًا فِي دَارٍ فِيهَا فَرَسٌ عَتِيقٌ.

And in 'Kitab Al Kheel' –

'The Prophet^{-saww} said: 'The Satan^{-la} does not stupefy anyone in a house wherein is an old horse''.¹⁷⁰ (From a non-Shia source)

وَعَنْ سُلَيْمَانَ بْنِ مُوسَى أَنَّ النَّبِيَّ ص قَالَ: فِي هَذِهِ الْآيَةِ وَ آخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ قَالَ هُمْ الْجِنَّ لَا يَدْخُلُونَ بَيْتًا فِيهَا فَرَسٌ عَتِيقٌ.

And from Suleyman Bin Musa,

'The Prophet^{-saww} said regarding this Verse: **and others from besides them you are not knowing of, [8:60]**. He^{-saww} said: 'They are the Jinn. They do not enter a house wherein is an old horse''.¹⁷¹ (From a non-Shia source)

– عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدُّ لَهُ كُلُّ يَوْمٍ بِدَعْوَتَيْنِ يَقُولُ اللَّهُمَّ كَمَا حَوَّلْتَنِي مِنْ حَوْلَتِي فَاجْعَلْنِي مِنْ أَحَبِّ أَهْلِهِ وَ مَالِهِ إِلَيْهِ.

From Abu Zarr^{-ra}, from the Prophet^{-saww} having said: 'There is none from an Arabian horse except it is permitted for it every day with two supplications. It says, 'O Allah^{-azwj}! Just as You^{-azwj} have Empowered upon me the one whom You^{-azwj} have Empowered, so Make me to be the most beloved of his family and his wealth to him''.¹⁷² (From a non-Shia source)

رَوَى الْحَاكِمُ عَنْ عُقْبَةَ بْنِ غَامِرٍ مَرْفُوعًا قَالَ إِذَا أَرَدْتَ أَنْ تَعَزَّوَ فَاشْتَرِ فَرَسًا أَدْهَمَ مُحْجَلًا طَلَّقَ الْبَيْتَ فَإِنَّكَ تَعْتَمُ وَ تَسْلَمُ.

Al Hakim has reported from Uqba Bin Aamir, with an unbroken chain, said,

'Whenever you want to battle, then but a strong fast runner horse, for you will prosper and be safe''.¹⁷³ (From a non-Shia source)

و فِي كُتُبِ الْعَرِيبِ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ اللَّهَ يُحِبُّ الرَّجُلَ الْقَوِيَّ الْمُبْدِئِ الْمُعِيدَ عَلَى الْفَرَسِ الْمُبْدِئِ الْمُعِيدِ.

And in 'Kutub Al Ghareeb' –

'The Prophet^{-saww} said: 'Allah^{-azwj} Loves the strong man, the initiator, the repeater being upon the horse, the initiator, the repeater''.¹⁷⁴ (From a non-Shia source)

و فِي الصَّحِيحِ أَنَّ النَّبِيَّ ص رَكِبَ فَرَسًا مَعْرُورًا لِأَبِي طَلْحَةَ وَ قَالَ إِنَّ وَجْدَانَهُ لَبَحْرَاءُ.

And in 'Al Saheeh' –

¹⁷⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 7

¹⁷¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 8

¹⁷² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 9

¹⁷³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 10

¹⁷⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 11

‘The Prophet^{-saww} rode to Abu Talha, trying out a horse, and said: ‘We^{-saww} find it being with potential’^{.175} (From a non-Shia source)

و فِي الْفَائِقِ أَنَّ أَهْلَ الْمَدِينَةِ فَرَعُوا مَرَّةً فَرَكَبَ صَ فَرساً غَرِيماً وَ رَكَضَ فِي آثَارِهِمْ فَلَمَّا رَجَعَ ص قَالَ إِنَّ وَجَدْنَاهُ لَبَحْرًا.

And in ‘Al-Faiq’ – The people of Al Medina were alarmed once, so the Prophet^{-saww} rode a bare horse and sprinted in their tracts. When he^{-saww} returned, he^{-saww} said: ‘We found it with potential’^{.176} (From a non-Shia source)

وَ رَوَى النَّسَائِيُّ وَ الطَّبْرَانِيُّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ أَخِي سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جُعَيْلِ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ص فِي بَعْضِ غَزَوَاتِهِ وَ أَنَا عَلَى فَرَسٍ عَجْفَاءَ فَكُنْتُ فِي آخِرِ النَّاسِ فَلَجِحْتَنِي النَّبِيُّ ص فَقَالَ سِرْ يَا صَاحِبَ الْفَرَسِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا فَرَسٌ عَجْفَاءُ ضَعِيفَةٌ

And it is reported by Al Nasair, and Al Tabari, from A Hadeeth of Abdullah Bin Abu Al Ja’ad, brother of Salim Bin Abu Al Ja’ad, from Jueyl Al Ashjaie who said,

‘I went out with the Prophet^{-saww} in one of his^{-saww} military expeditions, and I was upon a lean horse. I was at the end of the people. The Prophet^{-saww} joined with me and said: ‘Travel, O owner of the horse!’ I said, ‘O Rasool-Allah^{-saww}! It is a lean horse, weak!’

فَرَفَعَ ص بِمُخْصَرَةٍ كَانَتْ مَعَهُ فَضْرَتْهَا بِهَا وَ قَالَ اللَّهُمَّ بَارِكْ لَهُ فِيهَا

He^{-saww} raised his^{-saww} stick which was with him^{-saww} and tapped it with it and said: ‘O Allah^{-azwj}! Bless for him in it!’

فَلَقَدْ رَأَيْتَنِي مَا أَمْلِكُ رَأْسَهَا حَتَّى صِرْتُ مِنْ قُدَامِ الْقَوْمِ وَ لَقَدْ بَعْتُ مِنْ بَطْنِهَا بِانْتِنِي عَشْرَ أَلْفًا.

You should have seen me. I could not control its head until I came to be from the front ones of the people, and I sold from its belly (young horses), for twelve thousand (Dirhams)’^{.177}

وَ رَوَى عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ كَانَ لَا يَرَكِبُ فِي الْقِتَالِ إِلَّا الْإِنَاثَ لِقَلَّةِ صَهْلِيهَا.

And it is reported from Khalid Bin Al Waleed that he would not ride in the battle except the female (horse) due to it being scarce with the neighing’^{.178} (From a non-Shia source)

وَ قَالَ ابْنُ جَبَّانٍ فِي صَحِيحِهِ عَنِ ابْنِ عَامِرِ الْهُزَلِيِّ عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ وَ اسْمُهُ أَصْرَمُ بْنُ سَعْدٍ أَنَّهُ أَنَاهُ فَقَالَ أَطْرَفَنِي فَرَسَكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَطْرَقَ فَرَسًا فَعَقِبَ لَهُ كَانَ لَهُ كَأَجْرِ سَبْعِينَ فَرَسًا حَمَلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ وَ إِنْ لَمْ يَعْقُبْ لَهُ كَانَ لَهُ كَأَجْرِ فَرَسٍ حَمَلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ.

And Ibn Habban said in his ‘Saheeh’ – From Ibn Aamir Al Howziny, from Abu Kabasha Al Anmary, and his name is Asram Bin Sa’ad –

‘He came to him and said, ‘Your horse knocked me. I heard Rasool-Allah^{-azwj} saying: ‘Give me your horse (to mate with my horses), for I heard Rasool-Allah^{-saww} saying: ‘One who gives a

¹⁷⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 12

¹⁷⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 13

¹⁷⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 14

¹⁷⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 15

horse for mating, and there is a posterity for it, there would be for him like the Recompense of seventy horses loaded upon in the way of Allah^{-azwj}, and if there is no posterity for it, there would be for him like the Recompense of a horse loaded upon in the way of Allah^{-azwj}.¹⁷⁹ (From a non-Shia source)

وَرَوَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ يَكُنِ الْخَيْرُ فِي شَيْءٍ فَفِي ثَلَاثٍ الْمَرْأَةِ وَالِدَارِ وَالْفَرَسِ.

And it is reported that the Prophet^{-saww} said: 'If the goodness happens to be in anything, so it is in the three – the woman, and the house, and the horse'.¹⁸⁰ (From a non-Shia source)

وَفِي رِوَايَةِ الشُّومِ فِي ثَلَاثٍ الْمَرْأَةِ وَالِدَارِ وَالْفَرَسِ.

And in a report: 'The evil omen is in three – the woman, and the house, and the horse'.¹⁸¹ (From a non-Shia source)

وَفِي رِوَايَةِ الشُّومِ فِي الرَّبِيعِ [الرَّبِيعِ] ... وَالْحَادِمِ وَالْفَرَسِ.

And in a report: 'The evil omen is in four - and the servant, and the horse'. (From a non-Shia source)

وَرَوَى ذَلِكَ عَنْ عَائِشَةَ قَالَتْ لَمْ يَخْفَظْ أَبُو هُرَيْرَةَ لِأَنَّهُ دَخَلَ وَالرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَاتَلَ اللَّهُ الْيَهُودَ يَقُولُونَ الشُّومُ فِي ثَلَاثٍ إِنْ فَسَمِعَ آخِرَ الْحَدِيثِ وَ لَمْ يَسْمَعْ أَوَّلَهُ.

And that is reported from Ayesha who said, 'Abu Hureyra did not memorise (it properly), because he had entered while Rasool-Allah^{-saww} saying: 'May Allah^{-azwj} Curse the Jews for they are saying that the evil omen is in three etc. So he heard the end of the Hadeeth and did not hear it's beginning'.¹⁸² (From a non-Shia source)

قَالَ الدِّمِيَطِيُّ رَوَيْنَا بِالْإِسْنَادِ الصَّحِيحِ عَنْ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبَرَكَةُ فِي ثَلَاثٍ فِي الْفَرَسِ وَالْمَرْأَةِ وَالِدَارِ.

Al Dimiyati said, 'We are reported with the correct chain from Yusuf Bin Musa Al Qattan, from Sufyan Bin Uyayna, from Al Zuhry, from Salim, from his father,

'The Prophet^{-saww} said: 'The Blessings are in three – in the horse, and the woman, and the house'.¹⁸³ (From a non-Shia source)

قَالَ يُوسُفُ سَأَلْتُ ابْنَ عُيَيْنَةَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ سُفْيَانُ سَأَلْتُ عَنْهُ الرَّهْرِيَّ فَقَالَ الرَّهْرِيُّ سَأَلْتُ عَنْهُ سَالِمًا فَقَالَ سَالِمٌ سَأَلْتُ عَنْهُ عَبْدَ اللَّهِ بْنَ عَمْرِو فَقَالَ سَأَلْتُ عَنْهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْفَرَسُ ضَرْبًا فَهُوَ مَشُومٌ وَإِذَا كَانَتِ الْمَرْأَةُ قَدْ عَرَفَتْ زَوْجًا غَيْرَ زَوْجِهَا فَحَنَّتْ إِلَى الرَّجُلِ الْأَوَّلِ فَهِيَ مَشُومَةٌ وَإِذَا كَانَتِ الدَّارُ بَعِيدَةً عَنِ الْمَسْجِدِ لَا يُسْمَعُ فِيهَا الْأَذَانُ وَالْإِقَامَةُ فَهِيَ مَشُومَةٌ وَإِذَا كُنَّ بِغَيْرِ هَذَا الْوَصْفِ فَهِنَّ مُبَارَكَاتٌ.

¹⁷⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 16

¹⁸⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 17

¹⁸¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 18

¹⁸² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 19

¹⁸³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 20

Yusuf said, 'I asked Ibn Uyayna about the meaning of this Hadeeth. He said, 'Sufyan has asked Al-Zuhry about it. Al Zuhry said, 'I asked Saalim about it. Saalim said, 'I asked Abdullah Bin Umar, he said, 'I had asked the Prophet^{-saww} about it. He^{-saww} said: 'When the horse was striking (unruly), so it is inauspicious, and when the woman knows a husband other than her husband, so she is loving to her first husband, she is inauspicious; and when the house was far from the Masjid, the Azaan and the Iqaama cannot be heard in it, so it is inauspicious, and when these are with other than these descriptions, so these are Blessed''.¹⁸⁴ (From a non-Shia source)

وَرَوَى ابْنُ عَسَاكِرٍ فِي تَارِيخِ دِمَشْقَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ الْبَعَالَ كَانَتْ تَتَنَاسَلُ وَكَانَتْ أَسْرَعَ الدَّوَابِّ فِي نَقْلِ الحَطَبِ لِنَارِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَدَعَا عَلَيْهَا فَفَطَعَ اللَّهُ نَسْلَهَا.

And it is reported by Ibn Asakir in 'Tareekh Dimashq' –

'From Ali Bin Abu Talib^{-asws}: 'The mules used to interbreed, and there were the quickest of the animals in transporting the firewood for the fire of Ibrahim^{-as}, Friend of the Beneficent. So he^{-as} supplicated against them, and Allah^{-azwj} Cut of their lineage''.¹⁸⁵ (From a non-Shia source)

وَفِي كَامِلِ ابْنِ عَدِيٍّ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ بَعْلَةً فَحَادَتْ بِهِ فَحَسَبَهَا [فَحَبَسَهَا] وَ أَمَرَ رَجُلًا أَنْ يَقْرَأَ عَلَيْهَا فَلَمَّا أَعُوذُ بِرَبِّ الْفَلَقِ فَسَكَتَتْ.

And in 'Kamil' of Ibn Aday, from Anas (a well-known fabricator),

'The Prophet^{-saww} rode a mule. It leaned with him^{-as}. He^{-saww} withheld it and instructed a man that he recites **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq). It calmed down''.¹⁸⁶

وَرَوَى أَبُو دَاوُدَ وَ النَّسَائِيُّ عَنْ عَبْدِ اللَّهِ بْنِ زَفِيرٍ النَّافِعِيِّ الْمَصْرِيِّ عَنْ عَلِيٍّ ع قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَةٌ فَرَكَبَهَا فَقَالَ عَلِيٌّ ع لَوْ حَمَلْنَا الْحَمِيرَ عَلَى الْحَيْتِلِ لَكُنَّا لَنَا مِثْلُ هَذِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ.

And it is reported by Abu Dawood and Al Nasaie, from Abdullah Bin Zufeyr Al Nafie,

'From Ali^{-asws} having said: 'A mule was gifted to Rasool-Allah^{-saww}, so he^{-saww} rode it. Ali^{-asws} said: 'If we were to load (interbreed) the donkeys upon the horses, there would be for us^{-asws} (an animal) like this (mule)'. Rasool-Allah^{-saww} said: 'But that is done by those who are not knowing''.¹⁸⁷ (From a non-Shia source)

وَرَوَى مُسْلِمٌ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ لِيَنِ النَّجَّارِ عَلَى بَعْلَةٍ لَهُ وَ نَحْنُ مَعَهُ إِذْ حَادَتْ بِهِ وَ كَادَتْ أَنْ تُثَلِّبَهُ وَإِذَا أَقْبَرُ سِنَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ

It is reported by Muslim, from Zayd Bin Sabit who said,

¹⁸⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 21

¹⁸⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 22

¹⁸⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 23

¹⁸⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 24

‘While the Prophet^{-saww} was upon a mule of his^{-saww} in a garden of the clan of Al Najjar, and we were with him^{-saww}, when it inclined with him^{-saww} almost throwing him^{-saww} off, and there were six graves, or five, or four.

فَقَالَ مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبِرِ قَالَ رَجُلٌ أَنَا فَقَالَ ص مَتَى مَاتَ هَؤُلَاءِ قَالَ مَاثُوا عَلَى الْإِشْرَاكِ فَقَالَ ص إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا فَلَوْ لَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ

He^{-saww} said: ‘Who know the occupants of these graves?’ A man said, ‘I do!’ He^{-saww} said: ‘When did they die?’ He said, ‘They died upon the Shirk’. He^{-saww} said: ‘This is the community being afflicted in their graves. Had they not been buried, I^{-saww} would have supplicated to Allah^{-azwj} to Make you all hear from the Punishment of the grave which I^{-saww} am hearing from it’.

ثُمَّ أَقْبَلَ ص بِوَجْهِهِ الْكَرِيمِ إِلَيْنَا فَقَالَ تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ فَقَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ

Then he^{-saww} turned with his^{-saww} honourable face. He^{-saww} said: ‘Seek Refuge with Allah^{-azwj} from the Punishment of the grave!’ They said, ‘We seek Refuge with Allah^{-azwj} from Punishment of the grave’.

فَقَالَ ص تَعَوَّدُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ فَقَالُوا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

He^{-saww} said: ‘Seek Refuge with Allah^{-azwj} from the Fitna, what is apparent from it and what is hidden!’ They said, ‘We seek Refuge with Allah^{-azwj} from the Fitna, whatever is apparent from it and whatever is hidden’.

فَقَالَ ص تَعَوَّدُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ فَقَالُوا نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ.

He^{-saww} said: ‘Seek Refuge with Allah^{-azwj} from the Fitna of Al Dajjal^{-la}!’ They said, ‘We seek Refuge with Allah^{-azwj} from the Fitna of Al Dajjal^{-la}’.¹⁸⁸ (From a non-Shia source)

و فِي مَجْمَعِ الطَّبْرَائِي الْأَوْسَطِ مِنْ حَدِيثِ أَنَسٍ قَالَ: اهُزَمَ الْمُسْلِمُونَ يَوْمَ حُنَيْنٍ وَ رَسُولُ اللَّهِ ص عَلَى بَعْلَيْنِ الشَّهْبَاءِ الَّتِي يُقَالُ لَهَا دُذُلٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ص دُذُلٌ اسْتَدِي فَأَلْصَقَتْ بَطْنَهَا بِالْأَرْضِ حَتَّى أَخَذَ النَّبِيُّ حَفْنَةً مِنْ تَرَابٍ فَرَمَى بِهَا وُجُوهُهُمْ قَالَ حَم لَا يُنْصَرُونَ

And in ‘Jamie Al Tabrani’ – The middle from a Hadeeth by Anas (well-known fabricator) who said,

‘The Muslims were defeated on the day of Hunayn, and Rasool-Allah^{-saww} was upon his^{-saww} Al-Shahba mule called ‘Duldul’. Rasool-Allah^{-saww} said to it: ‘Duldul! Lower (yourself)!’ It adhered It’s belly with the ground until the Prophet^{-saww} grabbed a handful of soil and threw it in their (enemies) faces. He^{-saww} said: ‘By Allah^{-azwj}! They will not be helped!’

قَالَ فَأَهْرَمَ الْقَوْمُ وَ مَا رَمَيْنَاهُمْ بِسَهْمٍ وَ لَا طَعَنَاهُمْ بِرُمْحٍ وَ لَا صَرَبْنَاهُمْ بِسَيْفٍ.

¹⁸⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 25

He (the narrator) said, 'The people (enemies) were defeated, and they were neither shot at by an arrow, nor were they stabbed by a spear, nor were they struck by a sword'.¹⁸⁹ (From a non-Shia source)

و فِيهِ مِنْ حَدِيثِ شَيْبَةَ بْنِ عُثْمَانَ أَنَّ النَّبِيَّ صَلَّى ص قَالَ لِعَمِّهِ عَبَّاسٍ يَوْمَ حُنَيْنٍ نَاولِي مِنَ الْبَيْطِ حَاءٍ فَأَقْفَمَهُ اللَّهُ الْبَعْلَةَ كَلَامَهُ فَأَخْفَضَتْ بِهِ حَتَّى كَادَ بَطْنُهَا يَمْسُ الْأَرْضَ فَتَنَاولَ رَسُولُ اللَّهِ ص مِنَ الْحَصْبَاءِ فَتَفَحَّ فِي وُجُوهِهِمْ وَ قَالَ شَاهَتِ الْوُجُوهُ حَمَّ لَا يُنْصَرُونَ.

And in is is from a Hadeeth by Sheyba Bin Usman,

'The Prophet^{-saww} said to his^{-saww} uncle Abbas on the day of Huneyn: 'Give me^{-as} from the ground!' Allah^{-azwj} Caused the mule to understand his^{-saww} speech, so it lowered itself with him^{-saww} until it's belly almost touched the ground. Rasool-Allah^{-saww} took from the coarse sand and blew into their (enemies) faces and said: 'May the faces be distorted! By Allah^{-azwj}, they will not be helped!'¹⁹⁰ (From a non-Shia source)

و رَوَى الطَّبْرَائِيُّ وَ أَبُو نُعَيْمٍ مِنْ طَرِيقٍ صَحِيحَةٍ عَنْ حُزَيْمَةَ بْنِ أَوْسٍ قَالَ: هَاجَرْتُ إِلَى النَّبِيِّ صَلَّى ص وَ قَدِمْتُ عَلَيْهِ عِنْدَ مُنْصَرَفِهِ مِنْ تَبُوكَ فَأَسْلَمْتُ فَسَمِعْتُهُ يَقُولُ هَذِهِ الْحَيْرَةُ قَدْ رُفِعَتْ إِلَيَّ وَ إِنَّكُمْ سَتَفْتَحُونَهَا وَ هَذِهِ الشَّيْمَاءُ بِنْتُ نُفَيْلَةَ الْأَسَدِيَّةُ عَلَى بَعْلَةٍ شَهْبَاءَ مُعْتَجِرَةً بِحِمَارٍ أَسْوَدَ

And it is reported by Al Tabrany and Abu Nueym, from a correct way, from Khuzeyma Bin Aws who said,

'I emigrated to the Prophet^{-saww} and arrived to him^{-saww} during his^{-saww} leaving from Tabuk. I became a Muslim and I heard him^{-saww} saying: 'This (issue of) Al Hira has been raised to me^{-saww} and you all will be conquering it, and this is Al Sheyman Bint Nufeyla Al Asadiya upon a Shahba mule, covered with a black veil'. (From a non-Shia source)

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ دَخَلْنَا الْحَيْرَةَ فَوَجَدْنَاهَا عَلَى هَذِهِ الصِّفَةِ فَوَيْ لِي قَالَ هِيَ لَكَ

I said, 'O Rasool-Allah^{-saww}! If we were to enter Al Hira and find it to be upon this description, so she would be for me'. He^{-saww} said: 'She is for you'.

فَأَقْبَلْنَا مَعَ خَالِدِ بْنِ الْوَلِيدِ نُرِيدُ الْحَيْرَةَ فَلَمَّا دَخَلْنَاهَا كَانَ أَوَّلَ مَنْ تَلَقَانَا الشَّيْمَاءُ بِنْتُ نُفَيْلَةَ كَمَا قَالَ رَسُولُ اللَّهِ ص عَلَى بَعْلَةٍ شَهْبَاءَ مُعْتَجِرَةً بِحِمَارٍ أَسْوَدَ

We went with Khalid Bin Al Waleed intending Al Hira. When we entered it, the first one to meet us was Al-Sheyman Bint Nufeyla, just as Rasool-Allah^{-saww} had said, being upon a Shahba mule, covered with a black veil.

فَتَعَلَّقْتُ بِمَا قُلْتُ هَذِهِ وَهَبَهَا لِي رَسُولُ اللَّهِ ص وَ طَلَبَ مِنِّي خَالِدٌ عَلَيْهَا الْبَيْتَةَ فَأَتَيْتُهُ بِهَا فَسَلَّمَهَا إِلَيَّ وَ نَزَلَ إِلَيْنَا أَخُوهَا عَبْدُ الْمَسِيحِ فَقَالَ لِي أَتَبِيعُنِيهَا قُلْتُ نَعَمْ قَالَ فَاحْتَكِمْ بِمَا شِئْتَ فَقُلْتُ وَ اللَّهُ لَا أَنْفُسُهَا عَنْ أَلْفِ دِرْهَمٍ

I got attached with her and said, 'This one, Rasool-Allah^{-saww} has gifted her to me!' And Khalid demanded the proof upon it. I came to him with it. He submitted her to me, and her brother Abdul Maseeh descended to us. He said to him, 'Will you sell her to me?' I said, 'Yes'. He said, 'Decide whatever you like'. I said, 'By Allah^{-azwj}! I will not reduce her from a thousand Dirhams'.

¹⁸⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 26

¹⁹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 27

فَدَفَعَ إِلَيَّ أَلْفَ دِرْهَمٍ فَقَالَ لِي لَوْ قُلْتَ مِائَةَ أَلْفٍ دِرْهَمٍ دَفَعْتُهَا إِلَيْكَ فَقُلْتُ لَا أُحِبُّ مَالًا فَوْقَ أَلْفِ دِرْهَمٍ.

He handed over a thousand Dirhams to me. He said to me, 'If you had said, 'One hundred thousand Dirhams', I would have handed these to you'. I said, 'I do not love wealth above a thousand Dirhams'.¹⁹¹

وَرُوي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلًا صَالِحًا وَكَانَ لَهُ مَعَ اللَّهِ مُعَامَلَةٌ حَسَنَةً وَكَانَ لَهُ زَوْجَةٌ وَكَانَ ضَنِينًا بِهَا وَكَانَتْ مِنْ أَجْمَلِ أَهْلِ زَمَانِهَا مُفْرَطَةً فِي الْجَمَالِ وَالْحُسْنِ وَكَانَ يُقْفِلُ عَلَيْهَا الْبَابَ

And it is reported by Ja'far Bin Muhammad Al-Sadiq^{asws}: 'There was a righteous man among the children of Israel, and there was good dealings for him with Allah^{azwj}, and there was a wife for him, and he was jealous with her, and she was from the most beautiful of the people of her time, excessively beautiful and excellence, and he used to lock the door upon her (when going out).

فَنظَرَتْ يَوْمًا شَابًا فَهَوَّتُهُ وَهَوَاهَا فَعَمِلَ لَهَا مِفْتَاحًا عَلَى بَابِ دَارِهَا وَكَانَ يَخْرُجُ وَيَدْخُلُ لَيْلًا وَنَهَارًا مَتَى شَاءَ وَزَوْجُهَا لَمْ يَشْعُرْ بِذَلِكَ فَبَقِيَ عَلَى ذَلِكَ زَمَانًا طَوِيلًا

One day she looked at a youth. She desired him and he desired her. He made a key for her for the door of her house, and he used to exit and enter at night and day whenever he so desired, and her husband was not aware of that. They both remained upon that for a long time.

فَقَالَ لَهَا زَوْجُهَا يَوْمًا وَكَانَ أَعْبَدَ بَنِي إِسْرَائِيلَ وَأَزْهَدَهُمْ إِنَّكَ قَدْ تَغَيَّرْتَ عَلَيَّ وَ لَمْ أَعْلَمْ مَا سَبَبُهُ وَ قَدْ تُوسِسُ قَلْبِي عَلَيَّ وَ كَانَ قَدْ أَحَدَهَا بِكَرًا ثُمَّ قَالَ وَ أَشْتَهِي مِنْكَ أَنَّكَ تَخْلِفِي لِي أَنَّكَ لَمْ تَعْرِفِي رَجُلًا غَيْرِي

One day her husband said to her, and he was the most worshipping of the children of Israel and their most ascetic, 'You have changed to me, and I don't know what the cause of it is, and my heart has whispered to me' – and he had taken her when a virgin. Then he said to her, 'And I desire from you that you should swear an oath to me that you don't know any man apart from me'.

وَ كَانَ لِبَنِي إِسْرَائِيلَ جَبَلٌ يُقْسَمُونَ بِهِ وَ يَتَحَاكَمُونَ عِنْدَهُ وَ كَانَ الْجَبَلُ خَارِجَ الْمَدِينَةِ عِنْدَهُ نَهْرٌ جَارٍ وَ كَانَ لَا يَخْلِفُ عِنْدَهُ أَحَدٌ كَاذِبًا إِلَّا هَلَكَ

And there was a mountain for the children of Israel they were vowing (swearing oaths) by it, and judging each other in its presence, and the mountain was outside from the city. There was a flowing river by it, and no one would swear falsely in it's presence except he would be destroyed (die).

فَقَالَتْ لَهُ وَ يُطِيبُ قَلْبِكَ إِذَا خَلَفْتُ لَكَ عِنْدَ الْجَبَلِ قَالَ نَعَمْ قَالَتْ مَتَى شِئْتُ فَعَلْتُ

She said to him, 'And will your soul feel good if I were to swear on oath to you in the presence of the mountain?' He said, 'Yes'. She said, 'Whenever you like, I shall do so'.

¹⁹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 28

فَلَمَّا خَرَجَ الْعَابِدُ لِقِضَاءِ حَاجَتِهِ دَخَلَ عَلَيْهَا الشَّابُّ فَأَخْبَرْتُهُ بِمَا جَرَى لَهَا مَعَ زَوْجِهَا وَ أَهْمًا تُرِيدُ أَنْ تُحْلِفَ لَهُ عِنْدَ الْجَبَلِ وَ قَالَتْ مَا يُمَكِّنُنِي أَنْ أُحْلِفَ كَمَا ذَبْتُهُ
وَ لَا أَقُولُ لِزَوْجِي

When the worshipper went out to fulfill his need, the youth entered to see her. She informed him with what had transpired for her with her husband and that she wanted to oath for him in the presence of the mountain, and she said, 'It is not possible for me that I swear falsely, nor can I be saying (lies) to my husband!'

فَبَهَتَ الشَّابُّ وَ تَحَيَّرَ وَ قَالَ فَمَا تَصْنَعِينَ

The youth was stunned and confused, and said, 'So what will you be doing?'

فَقَالَتْ بَكْرٌ غَدًا وَ الْبَسْ ثُوبَ مُكَارٍ وَ لِحْدَ جِمَارٍ وَ اجْلِسْ عَلَيَّ بَابَ الْمَدِينَةِ فَإِذَا خَرَجْنَا فَأَنَا أَدْعُهُ يَكْتَرِي مِنْكَ الْجِمَارَ فَإِذَا اخْتَرَاهُ مِنْكَ بَادِرٌ وَ الْجَمَلِي
وَ ارْفَعْنِي فَوْقَ الْجِمَارِ حَتَّى أُحْلِفَ لَهُ وَ أَنَا صَادِقَةٌ أَنَّهُ مَا مَسَّنِي أَحَدٌ غَيْرَكَ وَ غَيْرَ هَذَا الْمُكَارِي

She said, 'Go early tomorrow morning and wear the garb of a (donkey) hirer and take a donkey and sit at the gate of the city. When we come out, I shall call him to hire the donkey from you. When he hires it from you, rush and carry me and raise me above the donkey until I swear an oath for him, and I shall be truthful (in it), 'No one has touched me apart from you and this (donkey) hirer'.

فَقَالَ حُبًّا وَ كِرَامَةً وَ إِنَّهُ لَمَّا جَاءَ زَوْجُهَا قَالَ لَهَا قَوْمِي إِلَى الْجَبَلِ لِتَحْلِفِي بِهِ قَالَتْ مَا لِي طَاقَةٌ بِالْمَشْيِ فَقَالَ الْخُرْجِي فَإِنْ وَجَدْتُ مُكَارِيًّا أَكْتَرَيْتُ لَكَ

He said, 'Lovely and honourable!' And when her husband came, he said to her, 'Arise to go to the mountain for you to oath to me with it!' She said, 'There is no strength for me with the walking'. He said, 'Come out, so if I were to find a (donkey) hirer, I shall hire for you'.

فَقَامَتْ وَ لَمْ تَلْبَسْ لِبَاسَهَا فَلَمَّا خَرَجَ الْعَابِدُ وَ زَوْجَتُهُ رَأَتْ الشَّابَّ يَنْتَظِرُهَا فَصَاحَتْ بِهِ يَا مُكَارِي أَكْتَرِي جِمَارَكَ بِنِصْفِ دِرْهَمٍ إِلَى الْجَبَلِ قَالَ نَعَمْ

She stood up and did not wear (change) her clothes. When the worshipper went out, and his wife saw the youth awaiting her, she shouted at him, 'O (donkey) hirer! Hire your donkey for half a Dirham, to (go to) the mountain!' He said, 'Yes'.

ثُمَّ تَقَدَّمَ وَ رَفَعَهَا عَلَى الْجِمَارِ وَ سَارُوا حَتَّى وَصَلُوا إِلَى الْجَبَلِ فَقَالَتْ لِلشَّابِّ أَنْزِلْنِي عَنِ الْجِمَارِ حَتَّى أَصْعَدَ الْجَبَلِ

Then he went ahead and raised her upon the donkey, and they travelled until they arrive to the mountain. She said to the youth, 'Descend me from the donkey until I ascend the mountain!'

فَلَمَّا تَقَدَّمَ الشَّابُّ إِلَيْهَا أَلْقَتْ بِنَفْسِهَا إِلَى الْأَرْضِ فَانْكَشَفَتْ عَوْرَتُهَا فَشَتَمَتِ الشَّابَّ فَقَالَ وَ اللَّهُ مَا لِي دَنْبٌ

When the youth proceeded to her, she threw herself to the ground and her nakedness was uncovered. She cursed the youth. He said, 'By Allah^{-azwj!} It was not my fault'.

ثُمَّ مَدَّتْ يَدَهَا إِلَى الْجَبَلِ فَمَسَّكَتُهُ وَ حَلَفَتْ لَهُ أَنَّهُ لَمْ يَمَسَّهَا أَحَدٌ وَ لَا نَظَرَ إِنْسَانٌ مِثْلَ نَظْرِكَ إِلَيَّ مُدَّ عَرَفَتِكَ غَيْرَكَ وَ هَذَا الْمُكَارِي

Then she extended her hand to the mountain. She held him and swore an oath for him (her husband), 'No one had touched me nor has any human looked like you're looking at me since I have known you, apart from you, and this hirer!'

فَاضْطَرَبَ الْجَبَلُ اضْطِرَابًا شَدِيدًا وَ زَالَ عَنِ مَكَانِهِ وَ أَنْكَرَتْ بَنُو إِسْرَائِيلَ فَذَلِكَ قَوْلُهُ تَعَالَى وَ إِنْ كَانَ مَكْرَهُمْ لِيُزُولَ مِنْهُ الْجِبَالُ.

The mountain trembled with severe trembling and moved from its place, and the children of Israel disliked (it). That is the Word of the Exalted: **and even though their plots were such that the mountains would have moved from it [14:46]**".¹⁹² (From a non-Shia source)

وَ ذَكَرَ ابْنُ عَسَاكِرٍ فِي تَارِيخِهِ بِسَنَدِهِ إِلَى مَنْصُورٍ وَ قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ص خَيْبَرَ أَصَابَ جِمَارًا أَسْوَدَ فَكَلَّمَ الْجِمَارَ رَسُولُ اللَّهِ ص فَقَالَ لَهُ مَا اسْمُكَ قَالَ يَزِيدُ بْنُ شِهَابٍ أَخْرَجَ اللَّهُ تَعَالَى مِنْ نَسْلِ جَدِّي سِتِينَ جِمَارًا لَا يَرَكِبُهَا إِلَّا نَبِيٌّ وَ قَدْ كُنْتُ أَتَوَقَّعُكَ لِتَرَكِبَنِي وَ لَمْ يَبْقَ مِنْ نَسْلِ جَدِّي غَيْرِي وَ لَا مِنَ الْأَنْبِيَاءِ غَيْرِكَ وَ قَدْ كُنْتُ قَبْلَكَ لِتَرَكِبَنِي عِنْدَ رَجُلٍ يَهُودِيٍّ وَ كُنْتُ أَتَعْتَرُّ بِهِ وَ كَانَ يُجْبِعُ بَطْنِي وَ يَضْرِبُ ظَهْرِي

And Ibn Asakir has mentioned in his 'Tareekh', by his chain to Mansour and said,

'When Rasool-Allah^{-saww} conquered Khyber, he^{-saww} attained a black donkey. The donkey spoke to Rasool-Allah^{-saww}. He^{-saww} said to it: 'What is your name?' It said, 'Yazeed Bin Shiah. Allah^{-azwj} has Brought out sixty donkeys from the lineage of my grandfather (ancestor). No one has ridden these except a Prophet^{-as}, and I have been anticipating for you^{-saww} to be riding me, and there does not remain from the lineage of my grandfather (ancestor) apart from me, nor from the Prophets^{-as} apart from you^{-saww}; and a Jewish man had been riding me and I used to stumble with him, and he would pain my belly and strike my back!'

فَقَالَ النَّبِيُّ ص فَأَنْتَ يَعْفُورُ يَا يَعْفُورُ تَشْتَهِي الْإِنَاثَ قَالَ لَا

The Prophet^{-saww} said: 'So you are Yafour. O Yafour! Do you desire females (donkeys)?' It said, 'No'.

فَكَانَ رَسُولُ اللَّهِ ص يَرَكِبُهُ فِي حَاجَتِهِ وَ كَانَ يَبْعَثُ بِهِ خَلْفَ مَنْ شَاءَ مِنْ أَصْحَابِهِ فَيَأْتِي الْبَابَ فَيَقْرَعُهُ بِرَأْسِهِ فَإِذَا خَرَجَ صَاحِبُ الدَّارِ أَوْمَأَ إِلَيْهِ فَيَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص أَرْسَلَهُ إِلَيْهِ فَيَأْتِي النَّبِيَّ ص

Rasool-Allah^{-saww} used to ride it regarding his^{-saww} needs, and he^{-saww} would send it behind the one he^{-saww} so desired from his^{-saww} companions. It would come to the door and knock it with it's head. When the owner of the house came out, it would gesture to him, and he would know that Rasool-Allah^{-saww} had sent it to him, so he would come to the Prophet^{-saww}.

فَلَمَّا فُيِّضَ النَّبِيُّ ص جَاءَ إِلَى يَمْرِ وَ كَانَتْ لِأَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ فَتَرَدَّى فِيهَا جَزَعًا عَلَى رَسُولِ اللَّهِ ص فَصَارَتْ قَبْرَهُ.

When the Prophet^{-saww} passed away, it came to a well, and it belonged to Abu Al Heysam Bin Al Tayhan. It fell into it in alarm upon Rasool-Allah^{-saww}, so it became it's grave".¹⁹³ (From a non-Shia source)

¹⁹² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 29

¹⁹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 30

و فِي كَامِلِ ابْنِ عَدِيٍّ فِي تَرْجَمَةِ أَحْمَدَ بْنِ بَشِيرٍ وَ فِي شُعْبِ الْإِيمَانِ لِلْبَيْهَقِيِّ عَنِ الْأَعْمَشِيِّ عَنِ سَلَمَةَ عَنِ عَطَاءٍ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ
ص تَعَبَّدَ رَجُلٌ فِي صَوْمَعَةٍ فَمَطَرَتِ السَّمَاءُ وَ أَعَشَبَتِ الْأَرْضُ فَرَأَى جِمَارًا يَزْعَى فَقَالَ يَا رَبِّ لَوْ كَانَ لَكَ جِمَارٌ لَرَعَيْتُهُ مَعَ جِمَارِي

And in 'Kamil' of Ibn Aday in a translation of Ahmad Bin Bashir, and in 'Shu'ab Al Eman' of Al Bayhaqi, from Al Amsh, from Salama, from Ata'a, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-sawww} said: 'A man worshipped in his silo. The sky rained and the grass grew in the land. He saw a donkey pasturing. He said, 'O Lord^{-azwj}! If only there was a donkey for You^{-azwj}, I could have pastured it with my donkey!'

فَبَلَغَ ذَلِكَ نَبِيًّا مِنْ بَنِي إِسْرَائِيلَ فَأَرَادَ أَنْ يَدْعُوَ عَلَيْهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِنَّمَا أَجَارِي الْعِبَادَ عَلَى قَدْرِ عُقُولِهِمْ.

That reached a Prophet^{-as} from the children of Israel. He^{-as} intended to supplicate against him, but Allah^{-azwj} the Exalted Revealed to him: "But rather I^{-azwj} shall be Recompensing the worshippers based upon their intellects".¹⁹⁴ (From a non-Shia source)

وَ فِي كِتَابِ ابْتِلَاءِ الْأَخْيَارِ أَنَّ عِيسَى ع لَقِيَ إِبْلِيسَ وَ هُوَ يَسُوقُ خُمْسَةَ أَحْمَرَةٍ عَلَيْهَا أَحْمَالٌ فَسَأَلَهُ عَنِ الْأَحْمَالِ فَقَالَ بِجَارَةٍ أَطْلُبُ لَهَا مُشْتَرِينَ فَقَالَ وَ مَا هِيَ التِّجَارَةُ

And in the book 'Ibtala'a Al Akhyar' –

'Isa^{-as} met Iblees^{-la} and he^{-la} was ushering five donkey having loads upon them. He^{-as} asked about the loads. He^{-la} said, 'I^{-la} am seeking buyers for these'. He^{-as} said: 'And what are these being traded?'

قَالَ أَحَدُهَا الْجُورُ قَالَ وَ مَنْ يَشْتَرِيهِ قَالَ السَّلَاطِينُ وَ الثَّانِي الْكِبْرُ قَالَ وَ مَنْ يَشْتَرِيهِ قَالَ الدَّهَاقِينُ وَ الثَّلَاثُ الْحَسَدُ قَالَ وَ مَنْ يَشْتَرِيهِ قَالَ الْعُلَمَاءُ وَ الرَّابِعُ
الْحِيَانَةُ قَالَ وَ مَنْ يَشْتَرِيهَا قَالَ عُمَّالُ الثُّجَّارِ وَ الْخَامِسُ الْكَيْدُ قَالَ وَ مَنْ يَشْتَرِيهِ قَالَ التِّسَاءُ.

He^{-la} said, 'One of these is the tyranny'. He^{-as} said: 'And who will buy it?' He^{-la} said, 'The ruling authorities. And the second is the arrogance'. He^{-as} said: 'And who will buy it?' He^{-la} said, 'The important people. And the third is the envy'. He^{-as} said: 'And who will buy it?' He^{-la} said, 'The scholars. And the fourth is the betrayal'. He^{-as} said: 'And who will buy it?' He^{-la} said, 'Workers for the businessmen. And the fifth is the plotting'. He^{-as} said: 'And who will buy it?' He^{-la} said, 'The women'.¹⁹⁵ (From a non-Shia source)

وَ رَوَى النَّسَائِيُّ وَ الْحَاكِمُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ص قَالَ: إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَ هَيْقَ الْحَمِيرِ مِنَ اللَّيْلِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّمَا
تَرَى مَا لَا تَرَوْنَ وَ أَقْلُ الْخُرُوجِ إِذَا جَدَّدْتَ فَإِنَّ اللَّهَ يُبْتُ فِي اللَّيْلِ مِنْ حَلْفِهِ مَا شَاءَ.

And it is reported by Al Nasaie and Al Hakim, from Jabir Bin Abdullah,

'The Prophet^{-sawww} said: 'Whenever you hear barking of the dogs and braying of the donkeys at night, then seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, for these can see what you are not seeing, and reduce the going out when you find that (happening), for Allah^{-azwj} Sends

¹⁹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 31

¹⁹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 32

from His^{-azwj} creatures during the night, whatever He^{-azwj} so Desires to”^{.196} (From a non-Shia source)

41- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ أَوْ غَيْرِهِ رَفَعَهُ قَالَ: حَرَجَ عَبْدُ الصَّمَدِ بُنُ عَلِيٍّ وَ مَعَهُ جَمَاعَةٌ فَبَصُرَ بِأَبِي الْحَسَنِ عَ مُقْبِلًا رَاكِبًا بَعْلًا فَقَالَ لِمَنْ مَعَهُ مَكَانَكُمْ حَتَّى أُضْحِكْكُمْ مِنْ مُوسَى بْنِ جَعْفَرٍ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, or someone else, raising it, said,

‘Abdul Samad Bin Ali went out and there was a group with him. He sighted Abu Al-Hassan^{-asws} coming riding a mule. He said to the ones with him, ‘Stay in your place until I make you laugh from Musa Bin Ja’far^{-asws}!’

فَلَمَّا دَنَا مِنْهُ قَالَ مَا هَذِهِ الدَّابَّةُ الَّتِي لَا تُدْرِكُ عَلَيْهَا النَّارُ وَ لَا تَصْلُحُ عِنْدَ النَّزَالِ

When he was close to him^{-asws}, he said, ‘What is this animal upon which you can neither catch up for the retaliation nor is it correct during the fight?’

فَقَالَ لَهُ أَبُو الْحَسَنِ تَطَّأَطَأَتْ عَنْ سُنْمِ الْخَيْلِ وَ تَجَاوَزَتْ فُؤُوءَ الْعَيْرِ وَ خَيْرُ الْأُمُورِ أَوْسَطُهَا فَأَفْحَمَ عَبْدُ الصَّمَدِ فَمَا أَحَارَ جَوَابًا.

Abu Al-Hassan^{-asws} said: ‘I^{-asws} lower from the elevation of the horses and have surpassed the walking with the caravan, and best of the matters are their middle (moderate) ones’. Abdul Samad was overwhelmed and could not respond an answer”^{.197}

42- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجَائِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ بِأَسَانِيدٍ مُتَّصِلَةٍ إِلَى النَّبِيِّ صَ أَنَّهُ عَ كَرِهَ الشُّكَّالَ فِي الْخَيْلِ.

(The book) ‘Ma’any Al Akhbaar’ – From Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam, by connected chains to,

‘The Prophet^{-saww}, he^{-saww} disliked the hobbling in the horses”^{.198}

43- الْمَعَانِي، وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئِلُوهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: تَذَاكُرْنَا الشُّومُ فَقَالَ الشُّومُ فِي ثَلَاثَةٍ فِي الْمَرْأَةِ وَ الدَّابَّةِ وَ الدَّارِ

(The books) ‘Al Ma’any’ and ‘Al Majaalis’ of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Usman Bin Isa, from Khalid Bin Najeeh,

‘From Abu Abdullah^{-asws}, he (the narrator) said: ‘We mentioned the evil omen. He^{-asws} said: ‘The evil omen is in three – in the woman, and the animal, and the house.

فَأَمَّا شُومُ الْمَرْأَةِ فَكَثْرَةُ مَهْرِهَا وَ عَفُوفُ زَوْجِهَا وَ أَمَّا الدَّابَّةُ فَسُوءُ حُلُقِهَا وَ مَنَعُهَا ظَهْرَهَا وَ أَمَّا الدَّارُ فَضَيْقُ سَاحَتِهَا وَ شَرُّ جِيرَانِهَا وَ كَثْرَةُ عُيُوبِهَا.

¹⁹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 40 / 33

¹⁹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 41

¹⁹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 42

As for the evil omen in the woman, it is her high dowry and disloyalty to her husband; and as for the animal, it's evil manners and its refusal (to give) it's back; and as for the house, it's narrow courtyard, and it's evil neighbour, and it's large number of faults (in disrepair)".¹⁹⁹

44- الْمَعَانِي، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الشُّومُ فِي ثَلَاثَةِ أَشْيَاءٍ فِي الدَّابَّةِ وَالْمَرْأَةِ وَالِدَّارِ

(The book) 'Al Ma'any' – From his father, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The evil omen is in three things – in the animal, and the woman, and the house.

فَأَمَّا الْمَرْأَةُ فَشُومُهَا غَلَاءُ مَهْرِهَا وَ عُسْرُ وِلَادَتِهَا وَ أَمَّا الدَّابَّةُ فَشُومُهَا كَثْرَةُ عِلَلِهَا وَ سُوءُ خُلُقِهَا وَ أَمَّا الدَّارُ فَشُومُهَا ضَيْفُهَا وَ حُبْتُ جِيرَانِهَا.

As for the woman, her evil omen is her expensive dowry and her difficulty in giving birth; and as for the animal, it's evil omen is frequency of its illness and it's evil manners; and as for the house, it's evil omen is it's narrowness and wickedness of its neighbour".²⁰⁰

45- الْكَشِّيُّ عَنْ حَمْدُونِ بْنِ إِِبْرَاهِيمَ ابْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ الْوَشَائِ عَنِ بَشْرِ بْنِ طَرْحَانَ قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحِيرَةَ أَتَيْتُهُ فَسَأَلَنِي عَنْ صِنَاعَتِي فَقُلْتُ نَخَّاسٌ فَقَالَ نَخَّاسُ الدَّوَابِّ فَقُلْتُ نَعَمْ وَ كُنْتُ رَتْءَ الْحَالِ

Al Kashy, from Hamdawiya and Ibrahim, two sons of Nuseyr, from Muhammad Bin Isa, from Al-Hassan Al Washa, from Bishr Bin Tarhan who said,

'When Abu Abdullah^{-asws} arrived at Al-Hira, I went to (meet with) him^{-asws}. He^{-asws} asked me about my work. I said, 'Animal trading'. He^{-asws} said: 'Trading the animals?' I said, 'Yes' – and I was of a wretched state.

فَقَالَ اطَّلَبْ لِي بَعْلَةً فَضَحَاءَ بَيْضَاءَ الْأَعْفَاجِ بَيْضَاءَ الْبَطْنِ فَقُلْتُ مَا رَأَيْتُ هَذِهِ الصِّفَةَ فَطُ فَقَالَ بَلَى

He^{-asws} said: 'Seek a mule for me^{-asws} a bright mules, white back, white belly'. I said, 'I have not seen this description at all!' He^{-asws} said: 'Yes (there is)'.²⁰⁰

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقَيْتُ غُلَامًا مَحْنَةً بَعْلَةً بِهَذِهِ الصِّفَةِ فَسَأَلْتُهُ عَنْهَا فَدَلَّنِي عَلَى مَوْلَاهُ فَأَتَيْتُهُ فَلَمَّ أَبْرَحَ حَتَّى اشْتَرَيْتُهَا

I went out from his^{-asws} presence and met a slave under whom was a mule of this description. I asked him about it. He pointed me to his master. I went to him. I did not depart until I had bought it.

ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ نَعَمْ هَذِهِ الصِّفَةُ طَلَبْتُ ثُمَّ دَعَا لِي فَقَالَ أَمَى اللَّهُ وَ لَدَكَ وَ كَثْرَ مَالِكَ

¹⁹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 43

²⁰⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 44

Then I came to Abu Abdullah^{-asws}. He^{-asws} said: ‘This is the description I^{-asws} had sought’. Then he^{-asws} supplicated for me. He^{-asws} said: ‘May Allah^{-azwj} Enhance your children and increase your wealth!’

فَرَفِثْتُ مِنْ ذَلِكَ بِبَرَكَاتِهِ دُعَائِهِ وَ قَبَيْتُ مِنَ الْأَوْلَادِ مَا قَصُرْتُ عَنْهُ الْأُمْنِيَّةُ.

I was Graced from that due to the Blessings of his^{-asws} supplication and was content from the (number of) children, what was deficient from the wishes”.²⁰¹

46- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ طَرِيحَانَ النَّخَّاسِ قَالَ: مَرَرْتُ بِأَبِي عَبْدِ اللَّهِ ع وَ قَدْ نَزَلَ الْحَيْرَةَ فَقَالَ لِي مَا عِلَاجُكَ
فُلْتُ نَخَّاسٌ فَقَالَ أَصِيبْ لِي بَعْلَةً فَضَحَاءَ

(The book) ‘Al Kafi’ – From Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Tarhan Al Nakhas who said,

‘I passed by Abdullah^{-asws}, and he^{-asws} had descended at Al Hira. He^{-asws} said to me: ‘What is your profession?’ I said, ‘Animal trading’. He^{-asws} said: ‘Attain a bright (white) mule for me^{-asws}’.

فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْفَضْحَاءُ قَالَ دَهْمَاءُ بَيْضَاءُ الْبَطْنِ بَيْضَاءُ الْأَفْجَاحِ بَيْضَاءُ الْجُحْفَلَةِ

I said, ‘May I be sacrificed for you^{-asws}, and what is the bright mule?’ He^{-asws} said: ‘Ordinary, while of the belly, white of the back, white of the lips’.

قَالَ فُلْتُ وَ اللَّهُ مَا رَأَيْتُ مِثْلَ هَذِهِ الصِّفَةِ

He (the narrator) said, ‘I said, ‘By Allah^{-azwj}! I have not seen the likes of this description!’

فَرَجَعْتُ مِنْ عِنْدِهِ فَسَاعَةً دَخَلْتُ الْحَنْدَقَ فَإِذَا غُلَامٌ قَدْ أَسْقَى بَعْلَةً عَلَى هَذِهِ الصِّفَةِ فَسَأَلْتُ الْغُلَامَ لِمَنْ هَذِهِ الْبَعْلَةُ فَقَالَ لِمَوْلَايَ فُلْتُ يَبِيعُهَا فَقَالَ لَا
أَدْرِي

I returned from his^{-asws} presence. At the time I entered the ditch, there was a slave watering his mule being upon this description. I asked the stage, ‘For whom is this mule?’ He said, ‘For my master’. I said, ‘Sell it’. He said, ‘I do not know it’s value’.

فَتَبِعْتُهُ حَتَّى أَتَيْتُ مَوْلَاهُ فَاسْتَرَيْتُهَا مِنْهُ وَ أَتَيْتُهُ بِهَا فَقَالَ هَذِهِ الصِّفَةُ الَّتِي أَرَدْتُهَا

I followed him until I came to his master. I bought it from him and came to him^{-asws} with it. He^{-asws} said: ‘This is the description I^{-asws} wanted!’

فُلْتُ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ لِي فَقَالَ أَكْثَرَ اللَّهُ مَالَكَ وَ وَلَدَكَ

I said, ‘May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} for me’. He^{-asws} said: ‘May Allah^{-azwj} Multiply your wealth and your children’.

²⁰¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 45

قَالَ فَصِرْتُ أَكْثَرَ أَهْلِ الْكُوفَةِ مَالًا وَوَلَدًا.

He (the narrator) said, 'I became from the people of Al Kufa with most wealth and children'.²⁰²

47- الكَشِّيُّ، عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع وَ قَدْ أُسْرِجَ لَهُ بَعْلٌ وَ جَمَارٌ فَقَالَ لِي هَلْ لَكَ أَنْ تَرْكَبَ مَعَنَا إِلَى مَا لَنَا فُلْتُ نَعَمْ

Al Kasy, from Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Haroun Bin Kharjah, from Zayd Al Shaham, from Abdullah Bin Ata'a who said,

'Abu Abdullah^{-asws} sent for me, and he^{-asws} had saddled a donkey and a mule of his^{-asws}. He^{-asws} said to me: 'Is it okay for you to ride with us^{-asws} to what (property) there is for us^{-asws}?' I said, 'Yes'.

قَالَ أَيُّهُمَا أَحَبُّ إِلَيْكَ فُلْتُ الْجَمَارُ فَقَالَ الْجَمَارُ أَرْفَقُهُمَا بِي

He^{-asws} said: 'Which of the two is more beloved to you?' I said, 'The donkey'. He^{-asws} said: 'The donkey is kinder of the two with me^{-asws}'.

قَالَ فَرَكِبْتُ الْبَعْلَ وَ رَكِبَ الْجَمَارُ ثُمَّ سِرْنَا فَبَيْنَمَا هُوَ يُحَدِّثُنَا إِذْ انْكَبَّ عَلَى السَّرِجِ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ فَقُلْتُ مَا أَرَى السَّرِجَ إِلَّا وَ قَدْ ضَاقَ عَنكَ فَلَوْ تَحَوَّلْتُ عَلَى الْبَعْلِ

He (the narrator) said, 'I rode the mule and he^{-asws} rode the donkey. Then we travelled. While we were discussing when he^{-asws} devoted to the saddle for a while, then raised his^{-asws} head. I said, 'I do not see the saddle except, and it is too narrow for you^{-asws}. If you^{-asws} could transfer to the mule!'

فَقَالَ كَلًّا وَ لَكِنَّ الْجَمَارَ احْتَمَلَ فَصَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ص رَكِبَ جَمَارًا يُقَالُ لَهُ عُفَيْرٌ فَاحْتَمَلَ فَوَضَعَ رَأْسَهُ عَلَى الْقَرْبُوسِ مَا شَاءَ اللَّهُ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ يَا رَبِّ هَذَا عَمَلٌ عُفَيْرٌ لَيْسَ هُوَ مِنْ عَمَلِي.

He^{-asws} said: 'Never! But the donkey is swaggering, so I^{-asws} did like what Rasool-Allah^{-saww} had done. He^{-saww} rode a donkey of his^{-saww} called Ufeyr. It swaggered, so he^{-saww} placed his^{-saww} upon the saddlebow for as long as Allah^{-azwj} so Desired, then raised his^{-saww} head. He^{-saww} said: 'O Lord^{-azwj}! This is a deed of Ufeyr, it is not from my^{-saww} needs'.²⁰³

48- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخُثَعَمِيِّ عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدِ اللَّهِ بْنِ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ ع قُمْ فَأَسْرِجْ دَابَّتَيْنِ جَمَارًا وَ بَعْلًا فَاسْرِجْتُ جَمَارًا وَ بَعْلًا وَ قَدَّمْتُ إِلَيْهِ الْبَعْلَ فَرَأَيْتُ أَنَّهُ أَحَبَّهُمَا إِلَيْهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Abu Abdullah Al Barqy, from Ibn Fazzal, from Ubays Bin Hisham, from Abdul Kareem Bin Amro Al Khash'amy, from Al Hakam Bin Muhammad Bin Abu Al Qasim, he heard Abdullah Bin Ata'a saying,

²⁰² Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 46

²⁰³ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 47

'Abu Ja'far^{-asws} said: 'Arise and saddle the two animals' – a donkey and a mule. I saddled a donkey and a mule and forwarded the mule to him^{-asws} for I viewed that it would be the most beloved of the two to him^{-asws}.

فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبُعْلَ قُلْتُ احْتَرْتُهُ لَكَ قَالَ فَأَمَرْتُكَ أَنْ تَخْتَارَ لِي ثُمَّ قَالَ لِي إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمُرُ

He^{-asws} said: 'Who instructed you to forward this mule to me^{-asws}?' I said, 'I chose it for you^{-asws}!' He^{-asws} said: 'Did I^{-asws} instruct you to choose for me^{-asws}?' Then he^{-asws} said to me: 'The saddlebags of the donkeys are more beloved to me^{-asws}'.

قَالَ فَقَدَّمْتُ إِلَيْهِ الْحِمَارَ فَرَكِبَ وَرَكِبْتُ الْحَدِيثَ.

He (the narrator) said, 'So I forwarded the donkey to him^{-asws} and I rode' – the Hadeeth''²⁰⁴.

²⁰⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 7 H 48

CHAPTER 8 – RIGHT OF THE ANIMAL UPON IT’S OWNER, AND ETTIQUETTES OF RIDING THESE, AND LOADING THESE, AND SOME OF THE MISCELLANEOUS

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلدَّابَّةِ عَلَى صَاحِبِهَا خِصَالٌ سِتٌّ يَبْدَأُ بِعَلْفِهَا إِذَا نَزَلَ وَ يَغْرِضُ عَلَيْهَا الْمَاءَ إِذَا مَرَّ بِهِ وَ لَا يَضْرِبُ وَجْهَهَا فَإِنَّمَا تُسَبِّحُ بِحَمْدِ رَبِّهَا وَ لَا يَقِفُ عَلَى ظَهْرِهَا إِلَّا فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يُحْمَلُهَا فَوْقَ طَاقَتِهَا وَ لَا يُكَلِّفُهَا مِنَ الْمَشْيِ إِلَّا مَا تُطِيقُ.

(The book) ‘Al Khisaal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For the animal, upon its owner, there are six characteristics (rights) – He should begin by feeding it when he descends, and presents the water to it when he passes with it, and he should not strike its face for it glorifies with the praise of its Lord^{-azwj}, nor stand upon it’s back except in the way of Allah^{-azwj} Mighty and Majestic, nor load it above its endurance, nor encumber it from the walking except what it can endure’’.²⁰⁵

2- مَجَالِسُ الصَّدُوقِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الصَّادِقِ ع قَالَ: لِلدَّابَّةِ عَلَى صَاحِبِهَا سَبْعَةٌ حُقُوقٌ لَا يُحْمَلُهَا فَوْقَ طَاقَتِهَا وَ لَا يَتَّخِذُ ظَهْرَهَا مَجْلِسًا يَتَحَدَّثُ عَلَيْهَا وَ يَبْدَأُ بِعَلْفِهَا إِذَا نَزَلَ وَ لَا يَسْمُهَا فِي وَجْهَهَا وَ لَا يَضْرِبُهَا فِي وَجْهَهَا فَإِنَّمَا تُسَبِّحُ وَ يَغْرِضُ عَلَيْهَا الْمَاءَ إِذَا مَرَّ بِهِ وَ لَا يَضْرِبُهَا عَلَى النِّقَارِ وَ يَضْرِبُهَا عَلَى الْعِثَارِ لِأَنَّهَا تَرَى مَا لَا تَرَوْنَ.

(The book) ‘Majaalis’ of Al Sadouq – By the preceding chain,

From Al-Sadiq^{-asws} having said: ‘For the animal, upon its owner, there are rights – He should not load it above its strength, nor take it’s back as a seat to have a discussion upon it, and he should begin by feeding it when he descends, and he should not brand it in its face, nor strike it in its face for it glorified, and he should present the water to it when he is passing with it, and he should not strike it upon the running and can strike it upon the stumbling because it sees what you are not seeing’’.²⁰⁶

الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلدَّابَّةِ عَلَى صَاحِبِهَا سِتَّةٌ حُقُوقٌ إِلَى قَوْلِهِ إِذَا مَرَّ بِهِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘For the animal, upon its owner, there six rights’ – up to his^{-asws} words: ‘When he passes with it’’.²⁰⁷

²⁰⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 1

²⁰⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 2 a

²⁰⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 2 b

وَرُوي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: اضْرِبُوهَا عَلَى الْعِتَارِ وَلَا تَضْرِبُوهَا عَلَى الرَّقَارِ.

And it is reported from the Prophet^{-sawww} having said: ‘(You can) strike it upon the stumbling and do not strike it upon the running’.²⁰⁸

الْمَحَاسِينُ، عَنِ النَّوْفَلِيِّ مِثْلَهُ وَ فِيهِ سَنَةٌ حُفُوقٍ إِلَى قَوْلِهِ إِذَا مَرَّ بِهِ.

(The book) ‘Al Mahasin’ – from Al Nowfaly –

‘Similar to it, and in it: ‘Six rights’ – up to his^{-asws} words: ‘When he passes with it’.²⁰⁹

وَرُوي أَنَّهُ قَالَ أَيُّ أَبُو عَبْدِ اللَّهِ عِ ضَرِبُوهَا عَلَى الْعِتَارِ إلخ.

And it is reported that he^{-asws}, i.e.,. Abu Abdullah^{-asws} said: ‘(You can) strike it upon the stumbling’ – etc.²¹⁰

3- الخِصَالُ، فِي الْأَرْبَعِيَاءِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَافَرَ مِنْكُمْ بِدَابَّةٍ فَلْيَبْدَأْ حِينَ يَنْزِلُ بِعَلْفِهَا وَ سَقِيهَا.

(The book) ‘Al Khisal’ – In ‘Al Arbamiya’ –

‘Amir Al-Momineen^{-asws} said: ‘One from you who travels with an animal, when he descends, let him begin with feeding it and water it’.²¹¹

4- الْعِلَالُ، وَ الْخِصَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْجِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْثُوبِ بْنِ سَالِمٍ يَرْفَعُ الْحَدِيثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَدِيثٍ طَوِيلٍ لَا يَتَرَدَّفُ ثَلَاثَةَ عَلَى ذَاتِهِ فَإِنَّ أَحَدَهُمْ مَلْعُونٌ وَ هُوَ الْمَقْدَمُ.

(The books) ‘Al Ilal’, and ‘Al Khisaal’ – from Ali Bin Ahmad Bin abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Ibn Asbat, from his uncle Yaqoub Bin Salim raising the Hadeeth to,

‘Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-sawww} in a lengthy Hadeeth: ‘Do not be behind (ride) three upon an animal, for one of them is an accursed, and he is the one in front’.²¹²

5- الْمَحَاسِينُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْنَ صَاحِبُهَا مُرُوهُ فَلَيْسَتْ عِدًّا غَدًّا لِلْخُصُومَةِ.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny,

²⁰⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 2 c

²⁰⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 2 d

²¹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 2 e

²¹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 3

²¹² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 4

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Do not strike the animals upon their faces, for these glorify praise of their Lord^{-azwj!}’²¹⁸

و فِي حَدِيثٍ آخَرَ وَ لَا تَسْمُوها فِي وُجُوها.

And in another Hadeeth: ‘And do not brand them in their faces’²¹⁹

8- الْمَحاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا بَلَغَ بِهِ أبا عَبْدِ اللَّهِ ع قَالَ: أ لَا يَسْتَحْيِي أَحَدُكُمْ أَنْ يُعَيِّيَ عَلَى ذَائِبِهِ وَ هِيَ تُسَبِّحُ.

(The book) ‘Al Mahasin’ – from one of our companions saying,

‘Abu Abdullah^{-asws} said: ‘Wouldn’t one of you be ashamed of singing upon his animal while it is glorifying (Allah^{-azwj})?’²²⁰

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: اضْرِبُوها عَلَى الْفِقَارِ وَ لَا تَضْرِبُوها عَلَى الْعِنَارِ.

And it is reported from the Prophet^{-saww} having said: ‘(You can) strike them upon the running and do not strike them upon the stumbling’²²¹

وَ مِنْهُ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ ع قَالَ: لِلدَّائِبَةِ عَلَى صَاحِبِهَا سِتَّةُ حُقُوقٍ لَا يُحْمَلُهَا فَوْقَ طَاقَتِهَا وَ لَا يَتَّخِذُ ظُهُورَها مَجَالِسَ فَيَتَحَدَّثُ عَلَيْهَا وَ يَبْدَأُ بِعَلْفِها إِذَا نَزَلَ وَ يَعْزِضُ عَلَيْها الْمَاءَ إِذَا مَرَّ بِهِ وَ لَا يَسْمُها فِي وُجُوها فَإِنَّها تُسَبِّحُ.

And from him, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘For the animal, upon its owner, there are six rights – he cannot load it above its strength, nor take it’s back as a seat to be discussing upon it, and he should begin with feeding it when he descends and present the water to it when he passes with it, and he cannot brand these in their faces for they glorify (Allah^{-azwj})’²²²

وَ مِنْهُ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ يَحْيَى بْنِ الْمُبَارَكِ عَنِ عَلِيِّ بْنِ حَسَّانَ قَالَ قَالَ أَبُو ذَرٍّ تَقُولُ الدَّائِبَةُ اللَّهُمَّ ارزُقني مَلِيكَ صِدْقٍ يَرْفُقُ بي وَ يُحْسِنُ إِلَيَّ وَ يُطْعِمُنِي وَ يَسْقِينِي وَ لَا يَعْظُمُ عَلَيَّ.

And from him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarik, from Ali Bin Hassan who said,

‘Abu Zarr^{-ra} said, ‘The animal is saying, ‘O Allah^{-azwj!} Grace me an owner who is sincere and kind with me, and good to me, and he feeds me and waters me and does not abuse me!’²²³ (not a Hadeeth)

وَ مِنْهُ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَبِي إِبْرَاهِيمَ ع قَالَ: مَا مِنْ ذَائِبَةٍ يُرِيدُ صَاحِبُها أَنْ يَرْكَبَها إِلَّا قَالَتِ اللَّهُمَّ اجْعَلْهُ بي رَحِيمًا.

²¹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 7 b

²¹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 7 c

²²⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 a

²²¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 b

²²² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 c

²²³ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 d

And from him, from Muhammad Bin Ali, from Ibn Asbat,

‘From Ali son of Ja’far^{asws}, from Abu Ibrahim^{asws} having said: ‘There is none from an animal, it’s owner intends to ride it, except it says, ‘O Allah^{azwj}! Make him to be merciful with me’²²⁴

وَمِنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَكِبَ الْعَبْدُ الدَّابَّةَ قَالَتْ اللَّهُمَّ اجْعَلْهُ بِي رَحِيمًا.

And from him, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah^{asws} having said: ‘When the servant rides the animal, it says, ‘O Allah^{azwj}! Make him to be merciful with me!’²²⁵

وَمِنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي الْمَغْرَاءِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ فِيمَا أُطُفُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رُئِيَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَسْقِي جَمَارًا لَهُ بِالرَّبْدَةِ فَقَالَ لَهُ بَعْضُ النَّاسِ أَمَا لَكَ يَا ذَرٍّ مَنْ يَسْقِي لَكَ هَذَا الْجَمَارَ

And from him, from Ibn Fazal, from Abu Al Magra’a, from Ibn Muskan, from Suleyman Bin Khalid among what I think,

‘From Abu Abdullah^{asws} having said: ‘It is reported by Abu Zarr^{ra}, may Allah^{azwj} be Pleased with him^{ra}, watered a donkey of his^{ra} at Al-Rabza. One of the people said to him^{ra}, ‘O Abu Zarr^{ra}! Isn’t there any one for you^{ra} who can water this donkey for you^{ra}?’

فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ دَابَّةٍ إِلَّا وَ هِيَ تَسْأَلُ كُلَّ صَبَاحٍ اللَّهُمَّ ارْزُقْنِي مَلِيكًا صَالِحًا يُشْبِعُنِي مِنَ الْعَلْفِ وَ يُزَوِّبُنِي مِنَ الْمَاءِ وَ لَا يُكَلِّفُنِي فَوْقَ طَاقَتِي فَأَنَا أَحَبُّ أَنْ أَسْقِيَهُ بِنَفْسِي.

He^{ra} said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘There is none from an animal except and every morning it asks, ‘O Allah^{azwj}! Grace me a righteous owner who will satiate me from the fodder, and saturate me from the water, and will not encumber me above my strength. I would love it if he would it if I could quench him myself’²²⁶

9- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: أُرْسِلَ إِلَيَّ الْمُفَضَّلُ بْنُ عُمَرَ أَنْ أَشْتَرِيَ لِأَبِي عَبْدِ اللَّهِ ع جَمَلًا فَاشْتَرَيْتُ جَمَلًا بِثَمَانِينَ دِرْهَمًا فَقَدَّمَ بِهِ عَلَيَّ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي أَتَرَاهُ يَحْمِلُ الْقُبَّةَ

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Safwan Al Jammal who said,

‘Al-Mufazzal Bin Umar sent a message to me that I should buy a camel for Abu Abdullah^{asws}. So I bought a camel for eighty Dirhams and proceeded with it to Abu Abdullah^{asws}. He^{asws} said to me: ‘Do you see it (be able to) carry the dome (carriage)?’

فَسَدَدْتُ عَلَيْهِ الْقُبَّةَ وَ رَكِبْتُهُ فَاسْتَعْرَضْتُهُ ثُمَّ قَالَ لَوْ أَنَّ النَّاسَ يَعْلَمُونَ كُنَّةَ حُمَلَانَ اللَّهِ عَلَى الضَّعِيفِ مَا غَالُوا بِهِيمَةً.

²²⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 e

²²⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 f

²²⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 8 g

I tied the dome upon it and knelt it and displayed it. Then he^{-asws} said: ‘Had the people known it being a carrier of Allah^{-azwj} upon the weak, they would not overload an animal’.²²⁷

وَمِنْهُ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ صَلَاةِ الْمَغْرِبِ فَقَالَ أَنْخِ إِذَا غَابَتِ الشَّمْسُ قَالَ فَإِنَّهُ يَشْتَدُّ عَلَيَّ إِذَا خُتُّهُ مَرَّتَيْنِ قَالَ أَفْعَلْ فَإِنَّهُ أَصْوَنُ لِلظَّهْرِ.

And from him, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Sinan who said,

‘Abu Abdullah^{-asws} was asked about Al-Maghrib Salat. He^{-asws} said: ‘Kneel (it) when the sun disappears’. He said, ‘It is difficult upon me to kneel it twice!’ He^{-asws} said: ‘Do it, for it is more supportive for the back’.²²⁸

وَمِنْهُ عَنِ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَضْرِبُوهَا عَلَى الْعِثَارِ وَ اضْرِبُوهَا عَلَى الْبِقَارِ

And from him, from one of our companions, raising it, said,

‘Abu Abdullah^{-asws} said: ‘Do not strike it upon the stumbling and strike it upon the running’.

وَقَالَ لَا تُعْزُوا عَلَى ظُهُورِهَا أَمَا يَسْتَحْيِي أَحَدُكُمْ أَنْ يُعْزِيَ عَلَى ظَهْرِ دَابَّتِهِ وَ هِيَ تُسْبِخُ.

And he^{-asws} said: ‘Do not sing upon their backs. Wouldn’t one of you be ashamed to be singing upon the back of his animal while it is glorifying (Allah^{-azwj})?’²²⁹

وَمِنْهُ عَنِ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ لِابْنِهِ مُحَمَّدٍ عَ حِينَ حَضَرَتْهُ الْوَفَاةُ إِنِّي قَدْ حَجَجْتُ عَلَى نَاقَتِي هَذِهِ عِشْرِينَ حِجَّةً فَلَمْ أَفْرَعْهَا بِسَوْطٍ قَرَعَةً فَإِذَا نَفَقَتْ فَادْفِنْهَا لَا يَأْكُلَنَّ لَحْمَهَا السَّبَاعُ

And from him, from one of his companions, raising it to,

‘Abu Abdullah^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said to his^{-asws} son^{-asws} Muhammad^{-asws} when the expiry presented to him^{-asws}: ‘I^{-asws} have gone to Hajj on this she-camel of mine^{-asws} for twenty Hajj, and I^{-asws} have not pained it with a whip, with any pain. When it dies, then bury it. Do not let the wild animals eat its meat!

قَالَ رَسُولُ اللَّهِ صَ مَا مِنْ بَعِيرٍ يُوقَفُ عَلَيْهِ مَوْقِفٌ عَرَفَةَ سَبْعَ حِجَجٍ إِلَّا جَعَلَهُ اللَّهُ مِنْ نَعَمِ الْجَنَّةِ وَ بَارَكَ فِي نَسْلِهِ

Rasool-Allah^{-saww} said: ‘There is none from a camel paused upon it the pausing at Arafaat for sent Hajj, except Allah^{-azwj} Makes it to be from the bounties of Paradise, and Blesses in its lineage’.

فَلَمَّا نَفَقَتْ حَفَرَ لَهَا أَبُو جَعْفَرٍ عَ وَ دَفَنَهَا.

So when it died, Abu Ja’far^{-asws} dug (a grave) for it and buried it’.

²²⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 9 a

²²⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 9 b

²²⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 9 c

10- الْمَحَاسِينُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيْسَ مِنْ دَائِبَةٍ عَرِفَ بِهَا حَسَنٌ وَقَفَاتٍ إِلَّا كَانَتْ مِنْ نِعَمِ الْجَنَّةِ

(The book) 'Al Mahasin' – From Yaqoub Bin Yazeed, from Muhammad Bin Murazim, from his father,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from an animal five pausing(s) (at Arafat) are recognised with it, except it would be from the bounties of Paradise'.

قَالَ رَوَى بَعْضُهُمْ وَتَفَ بِهَا ثَلَاثٌ وَقَفَاتٍ.

He (the narrator) said, 'Some of them reported, 'Pausing with it, three pausing(s) (at Arafat)'.²³⁰

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَحَدِهِمَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيْسَ مِنْ بَعِيرٍ إِلَّا عَلَى ذُرْوَتِهِ شَيْطَانٌ فَاْمْتَهُنُوهُنَّ وَ لَا يَقُولُ أَحَدُكُمْ أُرِيحُ بَعِيرِي فَإِنَّ اللَّهَ هُوَ الَّذِي يَحْمِلُ.

And from him, from Muhammad Bin Sinan, from Abdul A'ala,

'From one of the two (5th or 6th Imam^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There isn't any from a camel except and upon it's peak (hump) is a Satan^{-la}. Utilise them and not one of you should be saying, 'I am resting my camel', for Allah^{-azwj}, He^{-azwj} is the One^{-azwj} Who Carries'.²³¹

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى ذُرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَاْمْتَهُنُوهَا لِأَنْفُسِكُمْ وَ دَلُّوْهَا وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا فَإِنَّمَا يَحْمِلُ اللَّهُ.

And from him, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said 'Rasool-Allah^{-saww} said: 'Upon the peak (hump) of every camel there is a Satan^{-la}. Utilise them for yourselves and humble them and mention the Name of Allah^{-azwj} upon it, for rather Allah^{-azwj} Carries'.²³²

وَمِنْهُ عَنْ أَبِي طَالِبٍ عَنْ أَنَسِ بْنِ عِيَاضِ اللَّيْثِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى ذُرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَاْمْتَهُنُوهَا لِأَنْفُسِكُمْ وَ دَلُّوْهَا وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا كَمَا أَمَرَكُمُ اللَّهُ.

And from him, from Abu Talib, from Anas Bin Iyaz Al Laysi,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon the peak (hump) of every camel there is a Satan^{-la}. Utilise it for yourself and humble it and mention the Name of Allah^{-azwj} upon it, like what Allah^{-azwj} has Commanded you'.²³³

²³⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 10 a

²³¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 10 b

²³² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 10 c

²³³ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 10 d

بيان كما أمركم الله أي في قوله تعالى وَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ مِنَ الْفُلْكِ وَ الْأَنْعَامِ مَا تَرْكَبُونَ لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ تَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Explanation: ‘Like what Allah^{-azwj} has Commanded you – i.e., Words of the Exalted: **And the One Who Created the pairs, all of them, and Made for you of the ships and the cattle what you are riding [43:12] For you to sit evenly upon their backs. Then remember the Favour of your lord when you are sitting evenly upon it, and you should be saying, ‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]**’.

11- الْمَحَاسِينُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ وَ عَنْ أَبِيهِ مَيْمُونٍ قَالَ: خَرَجْنَا مَعَ أَبِي جَعْفَرٍ ع إِلَى أَرْضِهِ بِطَيْبَةَ وَ مَعَهُ عَمْرُو بْنُ دِينَارٍ وَ أَنَسٌ مِنْ أَصْحَابِهِ فَأَقَمْنَا بِطَيْبَةَ مَا شَاءَ اللَّهُ وَ رَكِبَ أَبُو جَعْفَرٍ ع عَلَى جَمَلٍ صَعْبٍ فَقَالَ لَهُ عَمْرُو بْنُ دِينَارٍ مَا أَصْعَبَ بَعِيرُكُمْ

(The book) ‘Al Mahasin’ – From Ja’far Bin Muhammad, from Ibn Al Qaddah, from Abu Abdullah, and from his father Maymoun who said,

‘We went out with Abu Ja’far^{-asws} to his^{-asws} land at Tayba and with him^{-asws} was Amro Bin Dinar and some people from his^{-asws} companions. We stayed at Tayba for as long as Allah^{-azwj}, and Abu Ja’far^{-asws} rode upon a weak camel. Amro Bin Dinar said to him^{-asws}, ‘How difficult is your^{-asws} camel!’

فَقَالَ لَهُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَأَمْتِهْنَاهَا وَ ذَلَّلُوهَا وَ ذَكَّرُوا اسْمَ اللَّهِ عَلَيْهَا فَإِنَّمَا يَحْمِلُ اللَّهُ

He^{-asws} said to him: ‘Don’t you know that Rasool-Allah^{-sawww} said: ‘Upon a peak (hump) of every camel there is a Satan^{-la}, so utilise it and humble it, and mentioned the Name of Allah^{-azwj} upon it, for rather Allah^{-azwj} Carries?’

ثُمَّ دَخَلَ مَكَّةَ وَ دَخَلْنَا مَعَهُ بِعَيْرٍ إِحْرَامٍ.

Then he^{-asws} entered Makah and we entered along with him^{-asws} without (wearing) Ihraam”^{.234}

12- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ يَعْلَمُ الْحَاجُّ مَا لَهُ مِنَ الْحُمَلَانِ مَا عَلَى أَحَدٍ لِلْبَعِيرِ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah^{-asws} having said: ‘Had the pilgrim known what is for him from the carriers, no one would overload the camel’”^{.235}

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُجَّالِ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ يَعْلَمُ النَّاسُ كُنْهَ حُمَلَانِ اللَّهِ عَلَى الضَّعِيفِ مَا عَلَاؤُا بِبَهِيمَةٍ.

And from him, from Muhammad Bin Ali, from Al Hajjal, from Safwan Al Jammal who said,

²³⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 11

²³⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 12 a

‘Abu Abdullah^{-asws} said: ‘Had the people known it being a carrier of Allah^{-azwj} upon the weak, they would not overload an animal’.²³⁶

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ الرَّحَالِيِّ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ: مَرَّ بِي أَبُو عَبْدِ اللَّهِ عَ وَأَنَا أَمْسِي عَنْ نَاقَتِي فَقَالَ مَا لَكَ لَا تَرْكَبُ فُقُلْتُ ضَعْفَتْ نَاقَتِي وَارْدَتْ أَنْ أُخْفِفَ عَنْهَا فَقَالَ رَجَمَكَ اللَّهُ إِنْ لَمْ يَكُنْ اللَّهُ يَحْمِلُ عَلَى الضَّعِيفِ وَالْقَوِي.

And from him, from his father, from Muhammad Bin Amro, from Suleyman Al Rahhal, from Ibn Abu Yafour who said,

‘Abu Abdullah^{-asws} passed by me and I was walking with my she-camel. He^{-asws} said: ‘What is the matter with you not riding?’ I said, ‘My she-camel is weak, and I wanted to lighten from it’. He^{-asws} said: ‘May Allah^{-azwj} have Mercy on you! Ride, for Allah^{-azwj} carries upon the weak and the strong’.²³⁷

13- الْمَحَاسِنُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: إِذَا عَثَرَتِ الدَّابَّةُ تَحْتَ الرَّجُلِ فَقَالَ لَهَا تَعَسْتِ تَقُولُ تَعَسَ وَانْتَكَسَ أَغْضَانًا لِرَبِّهِ.

(The book) ‘Al Mahasin’ – From Bakr Bin Salih, from Suleyman Al Ja’fary,

‘From Abu Al-Hassan^{-asws} having said: ‘When the animal stumbles beneath the man so he says to it, ‘May you be destroyed!’ It says, ‘May he be destroyed and fall upon his face, the one disobedient to his Lord^{-azwj!}’²³⁸

14- الْمَكَارِمُ، عَنِ الرَّضَا ع قَالَ: عَلَى كُلِّ مَنْخَرٍ مِنَ الدَّوَابِّ شَيْطَانًا فَإِذَا أَرَادَ أَحَدُكُمْ أَنْ يُلْجِمَهَا فَلْيَسْمِ اللَّهَ عَزَّ وَجَلَّ.

(The book) ‘Al Mukarim’ –

‘From Al-Reza^{-asws} having said: ‘There is a Satan^{-la} upon every nostril of the animal, so whenever one of you wants rein it, let him name Allah^{-azwj} Mighty and Majestic’.²³⁹

15- الْمَكَارِمُ، عَنْ أَبِي عُبَيْدَةَ عَنْ أَحَدِهِمَا ع قَالَ: أَيُّمَا دَابَّةٍ اسْتَضَعَبْتَ عَلَى صَاحِبِهَا مِنْ لِحَامٍ وَ نَفَارٍ فَلْيَقْرَأْ فِي أُذُنِهَا أَوْ عَلَيْهَا أَوْ فَعْيَرِ دِينَ اللَّهِ يَبْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ وَ لِيُقَلِّ اللَّهُمَّ سَخِرْهَا وَ بَارِكْ لِي فِيهَا بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْرَأْ إِنَّا أَنْزَلْنَاهُ.

(The book) ‘Al Mukarim – from Abu Ubeyda,

‘From one of the two (5th or 5th Imam^{-asws}) having said: ‘But rather, an animal becomes difficult upon its owner from a rein and flees, so let him recite in it’s ear or upon it: ***Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]***, and let him say, ‘O Allah^{-azwj!} Saddle it and Bless for me in it by the right of Muhammad^{-saww} and his^{-saww} Progeny’

²³⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 12 b

²³⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 13

²³⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 14

²³⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 12 e

asws of Muhammad-saww, and recite: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr)".²⁴⁰

16- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع لِلدَّابَّةِ عَلَى صَاحِبِهَا سِتُّ خِصَالٍ يَبْدَأُ بِعَلْفِهَا إِذَا نَزَلَ وَ يَغْرِضُ عَلَيْهَا الْمَاءَ إِذَا مَرَّ بِهِ وَ لَا يَضْرِبُهَا إِلَّا عَلَى حَقٍّ وَ لَا يَحْتَمِلُهَا إِلَّا مَا تُطِيقُ وَ لَا يُكَلِّفُهَا مِنَ السَّيْرِ إِلَّا طَاقَتَهَا وَ لَا يَقِفُ عَلَيْهَا فُوقًا.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'For the animal, upon its owner, there are six characteristics (rights) – he should begin by feeding it when he descends, and present the water to it when he passes by it, and not strike it upon a right (face), nor load it except what it can endure, nor encumber is from the travel except as per its strength, nor stand upon it between its milking(s)".²⁴¹

وَ يَحْتَدِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَتَّخِذُوا ظُهُورَ الدَّوَابِّ كَرَاسِيٍّ قُرْبَ دَائِمَةٍ مَكْتُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا وَ أَطْوَعُ لِلَّهِ تَعَالَى وَ أَكْثَرُ ذِكْرًا.

And by this chain, said,

'Rasool-Allah-saww said: 'Do not take the backs of the animals as chairs! Sometimes a ridden animal is better than the one riding it, and more obedient to Allah-azwj the Exalted and of more Zikr".²⁴²

وَ يَحْتَدِ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع هَيَّ رَسُولُ اللَّهِ ص أَنْ تُوسَمَ الدَّوَابُّ عَلَى وُجُوهِهَا فَإِنَّهَا تُسَبِّحُ بِحَمْدِ رَبِّهَا.

And by this chain, said,

'Ali-asws said: 'Rasool-Allah-saww forbade to brand the animals upon their faces, for these glorify with praise of its Lord-azwj".²⁴³

وَ يَحْتَدِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَلِّدُوا التِّسَاءَ وَ لَوْ بِسَيْرٍ وَ قَلِّدُوا الْحَيْلَ وَ لَا تُقَلِّدُوها الْأَوْتَارَ.

And by this chain, said,

'Rasool-Allah-saww said: 'Collar the women (give necklace to them) and even if it is only a chain and collar the horses (with garlands) and do not collar them with the trinkets.²⁴⁴

17- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ع قَلِّدُوا الْحَيْلَ وَ لَا تُقَلِّدُوها الْأَوْتَارَ.

(The book) 'Al Majazaat Al Nabawiya' –

²⁴⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 15

²⁴¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 16 a

²⁴² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 16 b

²⁴³ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 16 c

²⁴⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 16 d

'He^{-saww} said: 'Collar (garland) the horses and do not collar them with the trinkets''²⁴⁵

18- الْمَجَازَاتُ، قَالَ النَّبِيُّ ص إِذَا سَافَرْتُمْ فِي الْحِصْبِ فَأَعْطُوا الرُّكْبَ أَسِنَّةَهَا وَ فِي رِوَايَةٍ أُخْرَى فَأَعْطُوا الرِّكَابَ أَسِنَّةَهَا.

(The book) 'Al Majazaat' –

'The Prophet^{-saww} said: 'When you travel in the fertility, then give the stirrups their teeth'. And in another report: 'Give the stirrup its teeth''²⁴⁶

19- الْفَقِيه، بِإِسْنَادِهِ عَنْ أَبِي أَيُّوبَ بْنِ أَعْيَنَ قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ صَبِيحٍ يَقُولُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا حَنِيفَةَ رَأَى هِلَالَ ذِي الْحِجَّةِ بِالْقَادِسِيَّةِ وَ شَهِدَ مَعَنَا عَرَفَةَ فَقَالَ مَا لِهَذَا صَلَاةٌ مَا لِهَذَا حَجٌّ.

(The book) 'Al Faqeeh' – By his chain from Ayoub Bin Ayn who said,

'I heard Al-Waleed Bin Sabeeh saying to Abu Abdullah^{-asws}, 'Abu Haneefa saw the crescent of Zil Hijjah at Al-Qadisiyya and attended Arafat with us'. He^{-asws} said: 'There is neither Salat for this nor Hajj for this!''²⁴⁷

وَ حَجَّ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى نَاقَةٍ لَهُ أَرْبَعِينَ حِجَّةً فَمَا فَرَعَهَا بِسَوْطٍ.

And Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj upon a she-camel of his^{-asws}, forty Hajj. He^{-asws} did not pain it with a whip''²⁴⁸

وَ مِنْهُ بِإِسْنَادِهِ الصَّحِيحِ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص وَ مَرْتَدٌ بَيْنَ أَبِي مَرْثَدٍ الْعَنَوِيِّ يُعْقَبُونَ بَعِيرًا بَيْنَهُمْ وَ هُمْ مُنْطَلِقُونَ إِلَى بَدْرٍ.

And from him, by his correct chain, from Ali Bin Raib, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} and Marsad Bin Abu Marsad Al-Ghanawy were taking turns with a camel between them while they were going to (battle of) Badr''²⁴⁹

20- الْفَقِيه، قَالَ عَلِيُّ ع فِي الدَّوَابِّ لَا تَضْرِبُوهَا الْوُجُوهَ وَ لَا تَلْعَنُوهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَعَنَ لَاعِنَهَا.

(The book) 'Al Faqeeh' –

Ali^{-asws} said regarding the animal: 'Do not strike it in the face nor curse it, for Allah^{-azwj} Mighty and Majestic Curses it's curser''²⁵⁰

وَ فِي خَيْرٍ آخَرَ لَا تُفْجَحُوا الْوُجُوهَ.

²⁴⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 17

²⁴⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 18

²⁴⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 19 a

²⁴⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 19 b

²⁴⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 19 c

²⁵⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 20 a

And in another Hadeeth: ‘Do not uglify the faces’^{.251}

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَعِنْتَ الدَّوَابَّ إِذَا لَعِنْتَ لَرَمْتَهَا اللَّعْنَةُ.

And the Prophet^{-saww} said: ‘The animal, when it is cursed, it necessitates the curse (upon the one cursing it)’^{.252}

21- الْفَقِيه، بِإِسْنَادِهِ عَنِ السُّكُونِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَعِنْتَ الدَّوَابَّ الْعِجَافَ فَأَنْزَلُوهَا مَنَازِلَهَا فَإِنْ كَانَتْ الْأَرْضُ مُجْدِبَةً فَأَنْزَلُوهَا عَلَيْهَا وَإِنْ كَانَتْ مُخْضِبَةً فَأَنْزَلُوهَا مَنَازِلَهَا.

(The book) ‘Al Faqeeh’ – By his chain, from Al Sakuny with his chain, said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Loves the kindness and Assists upon it. So, whenever you ride the lean animal, then descend it at its stages. If the ground is barren, it will survive on it, and if the ground was fertile, then keep descending it in stages’^{.253}

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَافَرَ مِنْكُمْ بِدَابَّةٍ فَلْيَبْدَأْ حِينَ يَنْزِلُ بِعَلْفِهَا وَ سَقِيهَا.

And he^{-saww} said: ‘One from you who travels in a wilderness, when he descends, let him begin by feed it and watering it’^{.254}

وَقَالَ أَبُو جَعْفَرٍ ع إِذَا سَرْتِ فِي أَرْضٍ خِصْبَةٍ فَارْزُقْ بِالسَّيْرِ وَإِذَا سَرْتِ فِي أَرْضٍ مُجْدِبَةٍ فَعَجِّلْ بِالسَّيْرِ.

And Abu Ja’far^{-asws} said: ‘Whenever you travel in a fertile land, then be gentle with the travelling, and when you travel in a barren land, then hasten with the travel’^{.255}

22- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ رَفَعَهُ قَالَ: سُئِلَ الصَّادِقُ ع مَتَى أَضْرِبُ دَابَّتِي تَحْتِي فَقَالَ إِذَا لَمْ تَمْسِ تَحْتَكَ كَمَشِيَّتِهَا إِلَى مَذْوَدِهَا.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja’fari, raising it, said,

‘Al-Sadiq^{-asws} was asked, ‘When can I strike an animal under me?’ He^{-asws} said: ‘When it does not walk under you like it’s walking to its feeding trough’^{.256}

الْفَقِيه، سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ ذَكَرَ مِثْلَهُ.

(The book) ‘Al Faqeeh’ –

‘A man asked Abu Abdullah^{-asws} – and he mentioned similar to it’^{.257}

²⁵¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 20 b

²⁵² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 20 c

²⁵³ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 21 a

²⁵⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 21 b

²⁵⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 21 c

²⁵⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 22 a

²⁵⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 22 b

23- الكافي، عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ مُجَمِّعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ لَا تَتَوَكَّأُوا عَلَى الدَّوَابِّ وَلَا تَتَّخِذُوا ظُهُورَهَا مَجَالِسَ.

(The book) 'Al Kafi' – From Humeyd Bin Ziyad, from Al Khashab, from Ibn Baqqah, from Muaz Al Jowhari, from Amro Bin Jumie,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not sit one-sided upon the animal, and do not take it's back as a seat (as a chair for discussion)'.²⁵⁸

24- الكافي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اضْرِبُوهَا عَلَى الرَّقَارِ وَلَا تَضْرِبُوهَا عَلَى الْعِتَارِ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Al Asamma, from Misma'a Bin Abdul Malik,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Strike it upon the running and do not strike it upon the stumbling'.²⁵⁹

الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلِيمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنَ الْحَقِّ أَنْ يَقُولَ الرَّكَّابُ لِلْمَاشِي الطَّرِيقَ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hishm Bin Salim who said,

'Abu Abdullah^{-asws} said: 'It is from the right that the rider should be saying to the walker, 'Give way!''²⁶⁰

وَ فِي نُسخةٍ أُخْرَى إِنَّ مِنَ الْجُورِ أَنْ يَقُولَ الرَّكَّابُ لِلْمَاشِي الطَّرِيقَ.

And in another copy: 'It is from the tyranny that the rider would say to the walker, 'Give way!''²⁶¹

بيان كأن قوله و في نسخة أخرى من كلام رواة الكافي و يحتمل كونه من الكليني بأن يكون اختلاف النسخ في أصوله و على التقديرين فالنسخة الأخرى محمولة على ما إذا كان هناك طريق آخر يمكنه أن يثني عنانه إليه و على النسخة الأولى معناه أنه ينبغي للراكب أن يحذر الماشي ليعدل عن طريقه لئلا يصيبه ضرر و يؤيد النسخة الثانية ما سيأتي و لم تكن النسخة الأولى في بعض نسخ الكافي و إن كانت أظهر.

Explanation: 'It is as if it is his^{-asws} words, and in another copy, it is from the speech of the reporters of Al Kafir, and it is possible it being from Al-Kulayni, as it happens to oppose the copy in it's original. And based upon the two assessments, the other copy, based upon what, when there was another road, it is possible he is recommending him to it; and based upon the first, it's meaning is the it is befitting for the rider that he cautions the walker to step aside from his way lest harm afflicts him; and the second copy is supported by what I (Majlisi) shall

²⁵⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 23

²⁵⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 24 a

²⁶⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 24 b

²⁶¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 24 c

be coming with, and the first copy does not happen to be in some of the copies of Al Kafi, and even though it is more apparent’.

25- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ الْجُزْرِ قَوْلَ الرَّكِيْبِ لِلْمَاشِي الطَّرِيْقَ.

(The book) ‘Al Khisaal’ – From his father, from Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail Bin Bazie, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘From the tyranny are words of the rider to the walker, ‘Give way!’²⁶²

26- الْفَقِيْهَ، قَالَ النَّبِيُّ ص اُخْرُوا الْاَحْمَالَ فَاِنَّ الْيَدَيْنِ مُعَلَّقَةٌ وَ الرَّجْلَيْنِ مُوثَّقَةٌ.

(The book) ‘Al Faqeeh’ –

‘The Prophet^{-saww} said: ‘Delay the loading (an animal) for the forelegs are attached and the hindlegs are bound’²⁶³.

27- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ قَالَ قَالَ أَبُو الْحُسَيْنِ ع مِنْ مَرْوَةِ الرَّجُلِ أَنْ يَكُونَ دَوَائِبُهُ يَمَانًا.

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Husayn Al Alawy who said,

‘From magnanimity of the man is that his animal should be fat’²⁶⁴.

قَالَ وَ سَمِعْتُهُ يَقُولُ ثَلَاثٌ مِنَ الْمَرْوَةِ فَرَاهَةُ الدَّابَّةِ وَ حُسْنُ وَجْهِ الْمَمْلُوكِ وَ الْقَرَسُ السَّرِيءِ.

He said, ‘And I heard him^{-asws} saying: ‘Three are from the magnanimity – Nimbleness of the animal, and handsome face of the slaves, and the fast horse’²⁶⁵.

28- مَجَالِسُ الصَّدُوقِ، وَ الْفَقِيْهَ، فِي حَدِيثِ الْمَنَاهِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنْ ضَرْبِ وُجُوهِ الْبَهَائِمِ وَ نَهَى عَنْ قَتْلِ النَّحْلِ وَ نَهَى عَنِ الْوَسْمِ فِي وُجُوهِ الْبَهَائِمِ.

(The books) ‘Majaalis’ of Al Sadouq, and ‘Al Faqeeh’ – In a hadeeth ‘Al Manahy’,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers having said: ‘Rasool-Allah^{-saww} forbade from striking the faces of the beasts, and forbade from killing the bees, and forbade from branding the faces of the animals’²⁶⁶.

²⁶² Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 25

²⁶³ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 26

²⁶⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 27 a

²⁶⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 27 b

²⁶⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 28

29- إِرْشَادُ الْمُفِيدِ، عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّافِقِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: حَجَجْتُ مَعَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ ع فَاتَّانَتْ عَلَيْهِ النَّاقَةُ فِي سَبْرِهَا فَأَشَارَ إِلَيْهَا بِالْقَضِيبِ ثُمَّ قَالَ آو لَوْ لَا الْقِصَاصُ وَرَدَّ يَدَهُ عَنْهَا.

(The book) 'Irshad' of Al Mufeed – from Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Ahmad Bin Muhammad Al Rafiqy,

'From Ibrahim son of Ali (Bin Al-Husayn^{-asws}), from his father^{-asws} having said: 'The she-camel slackened upon him^{-asws} during his^{-asws} travel, so he^{-asws} gestured to it with the stick, then said: 'Aah! If only there was no retaliation!' – and he^{-asws} returned his^{-asws} hand away from it'.²⁶⁷

30- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ لَهْوِ الْمُؤْمِنِ بَاطِلٌ إِلَّا فِي ثَلَاثٍ فِي تَأْدِيبِهِ الْفَرَسِ وَ رُمِيهِ عَنْ قَوْسِهِ وَ مَلَاعَبِيهِ امْرَأَتَهُ فَأَيُّهُنَّ حَقُّ الْحَبْرِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Ismail, raising it, said,

'Rasool-Allah^{-sawww} said: 'All playing of the Momin is false (invalid) except during three – in his disciplining the horse, and his shooting (arrow) from his bow, and his playing with his wife, for these are right' – the Hadeeth".²⁶⁸

31 - الْفَقِيه، بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ الْفَضْلُ بْنُ الْعَبَّاسِ أَهْدَيْتَنِي إِلَى رَسُولِ اللَّهِ ص بَعْلَةً أَهْدَاهَا لَهُ كِسْرَى أَوْ قَبْصُرَ فَرَكَبَهَا النَّبِيُّ ص بِجُلٍّ مِنْ شَعْرِ وَ أُرْدَفِي خَلْفَهُ الْحَبْر.

(The book) 'Al Faqeeh' – By his chain, from Ahmad Bin Is'haq Bin Sa'ad, from Abdullah Bin Maymoun,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Al-Fazl Bin Al-Abbas said, 'A mule was gifted to Rasool-Allah^{-sawww}, either Caesar had gifted it or Chosroe. The Prophet^{-sawww} rode it with a saddle of hair (fur) and made me ride behind him^{-sawww}' – the Hadeeth".²⁶⁹

32- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَحَبِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ أَمْ يَصْلُحُ أَنْ يَرْكَبَ الدَّابَّةَ عَلَيْهَا الْجُلُجُلُ قَالَ إِنْ كَانَ لَهُ صَوْتٌ فَلَا وَ إِنْ كَانَ أَصَمًّا فَلَا بَأْسَ.

'Kitab Al Masail' – By the chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} the man, 'Is it correct for him to ride the animal and the small bells are upon it?' He^{-asws} said: 'If there was a sound for it, then no, and if these were silent, there is no problem".²⁷⁰

33- الْفَقِيه، قَالَ الصَّادِقُ ع إِنْ عَلَى دُرُوزَةٍ كَلِّ بِعَيْرٍ شَيْطَانًا فَأَشْبِعْهُ وَ امْتَنَّهُ.

(The book) 'Al Faqeeh' –

²⁶⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 29

²⁶⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 30

²⁶⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 31

²⁷⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 32

'Al-Sadiq^{-asws} said: 'Upon the peak (hump) of every camel, there is a Satan^{-la}, so satiate it and humble it'.²⁷¹

[تذنيب](#)

End note –

ذكر العلامة قدس سره في المنتهى كثيرا من أخبار حقوق الدابة من غير تصريح بالوجوب أو الاستحباب و قال و يستحب اتخاذ الخيل و ارتباطها استحبابا مؤكدا و قال و ينبغي اجتناب ضرب الدابة إلا مع الحاجة و لا بأس بالعقبة.

The Allamah, holy be his soul, mentioned in 'Al Muntaha' a lot of Ahadeeth on the rights of the animals, from without being explicit with these being with the obligation or the recommendation, and he said, 'And it is recommended to take the horse and tying it, an emphasised recommendation'. And he said, 'It is befitting to keep away from hitting the animal except with the need, and there is no problem with the punishment'.

و أقول سائر الآداب المذكورة في هذه الأخبار لم ينص الأصحاب فيها بشيء فالحكم بالوجوب أو الحرمة في أكثرها مشكل بل الظاهر أن أكثرها من السنن و الآداب المستحبة المرغوبة لكن الاحتياط يقتضي العمل بجميعها ما تيسر.

And I (Majlisi) am saying: 'Rest of the mentioned etiquettes in these Ahadeeth do not text the owners with anything regarding it. So the ruling being with the obligation or the prohibition in most of these is difficult, but the apparent is that most of these are from the Sunnahs and the recommended etiquette, the desired, but the precaution requires the all the works to be what is easy'.

و قال الدميري في حياة الحيوان في شرح الكافية لا يجوز بيع الخيل لأهل الحرب كالسلاح و يكره أن يقلد الأوتار لنهي النبي ص عن ذلك و أمره بقطع قلائد الخيل

And Al Dineyri said in 'Hayat Al Haywaan' in an adequate commentary, 'It is not allowed to sell the horses to the people of war like the weapons, and it is disliked that one would collar the trinket due to the prohibition of the Prophet^{-saww} about that, and he^{-saww} had ordered with cutting off the ropes of the horses'.

قال مالك أراه من أجل العين و قال غيره إنما أمر بقطعها لأنهم كانوا يعلقون فيها الأجراس و قال آخرون لأنها تحتقن بما عند شدة الركض

Malik said, 'I see it from the reason of (hurting) the eyes'. And others said, 'But rather, he^{-saww} ordered with cutting these off because they were hanging the bells in these'. And others said, 'Because they were suffocating by it during the intense running'.

و يحتمل أن يكون أراد عين الوتر خاصة دون غيره من السيور و الخيوط على ما كان من عادتهم في الجاهلية و قيل معناه لا تطلبوا عليها الأوتار و الذحول و لا تركضوها في طلب الثأر.

And it is possible that the intent would be eyes, the ropes in particular besides anything else from the travelling and the belts, based upon what had been from their habits during the pre-

²⁷¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 8 H 33

Islamic period. And it is said, 'It's meaning is, 'Do not be seeking the stringing upon it and the tails, nor sprint in seeking the retaliations'.

و فِي شِفَاءِ الصُّدُورِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَضْرِبُوا وُجُوهَ الدَّوَابِّ فَإِنَّ كُلَّ شَيْءٍ يُسَبِّحُ بِحَمْدِهِ.

And in (the book) 'Shifa Al Sudour' – from Abu Saeed Al Khudry, 'The Prophet^{-sawww} said: 'Do not strike the faces of the animals, for all things glorify with His^{-azwj} Praise''.

و رُوِيَ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا انْقَلَبَتْ دَابَّةٌ أَحَدِكُمْ بِأَرْضٍ فَلَا تَقْلُبْهَا يَا عِبَادَ اللَّهِ احْبِسُوا فَإِنَّ لِلَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ حَاجِرًا سَبَّحِيحًا.

And it is reported from Ibn Masoud that the Prophet^{-sawww} said: 'When an animal of one of you flees in a wilderness, so let him call out, 'O servants of Allah^{-azwj}, withhold!'. For Allah^{-azwj} Mighty and Majestic there is a guard in the earth to withhold it'. (From a non-Shia source)

و رَوَى الطَّبْرَانِيُّ فِي مُعْجَمِهِ الْأَوْسَطِ مِنْ حَدِيثِ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَاءَ خُلُقُهُ مِنَ الرِّبَاقِ وَ الدَّوَابِّ وَ الصَّيْبَانِ فَاقْرَأْ فِي أُذُنِهِ أَوْ فَعَيْرَ دِينَ اللَّهِ يُبْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

And it is reported by Al Tabrani in his 'Mo'jam Al Awsat' – from a Hadeeth by Anas (well-known fabricator),

'The Prophet^{-sawww} said: 'One who is of evil manners with the friends, and the animals, and the children, recite in his ears: **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.

ثُمَّ قَالَ يَجِبُ عَلَى مَالِكِ الدَّوَابِّ عِلْمُهَا وَ سَمِّيَهَا حُرْمَةَ الرُّوحِ.

Then he^{-sawww} said: 'It is obligatory upon the owner of the animal to feed it and water it due to the sanctity of the soul'. (From a non-Shia source)

مَا رَوَاهُ الْحَاكِمُ وَ الرَّزْمِيُّ وَ صَحَّحَاهُ عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَدْ أَتَى بِدَابَّةٍ لِيُرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ ضَحِكَ

What is reported by Al Hakim, and Al Tirmizi, and in 'Saheeh', from Ali Bin Rabie having said,

'I witnessed Ali Bin Abu Talib^{-asws} and he^{-asws} was coming with an animal to ride it. When he^{-asws} placed his^{-asws} leg in the stirrup, he^{-asws} said: 'Glory be to You^{-azwj}! **My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. [28:16]. Surely no one forgives the sins except You^{-azwj}!** Then he^{-asws} chuckled.

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ

It was said, 'O Amir Al-Momineen^{-asws}! Which thing are you^{-asws} laughing from?'

فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا فَعَلْتُ ثُمَّ ضَحِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ فَقَالَ إِنَّ رَبَّنَا تَعَالَى لَيَعْلَمُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي دُنُوبِي يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي.

He^{-asws} said: 'I^{-asws} saw the Prophet^{-saww} do like what I^{-asws} have done. Then he^{-saww} had chuckled, so I^{-asws} said: 'O Rasool-Allah^{-saww}! Which thing are you^{-saww} laughing from?' He^{-saww} said: 'Your^{-azwj} Lord^{-azwj} is Exalted tends to be surprised from His^{-azwj} servant when he says, 'Lord^{-azwj}! Forgive my sins for me'. (He^{-azwj} Says: "He knows that no one Forgives the sins apart from Me^{-azwj}". (From a non-Shia source)

وَرَوَى أَبُو الْقَاسِمِ الطَّبْرَانِيُّ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكِبَ الْعَبْدُ الدَّابَّةَ وَ لَمْ يَذْكُرِ اسْمَ اللَّهِ رَدَفَهُ الشَّيْطَانُ فَقَالَ تَعَنَّ فَإِنْ كَانَ لَا يُحْسِنُ الْعِنَاءَ قَالَ لَهُ تَمَنَّ فَلَا يَزَالُ فِي أُمْنِيَّتِهِ حَتَّى يُنْزَلَ.

And it is reported by Abu Al Qasim Al Tabrani, from Ata'a, from Ibn Abbas,

'The Prophet^{-saww} said: 'When the servant rides the animal and does not mention the Name of Allah^{-azwj}, the Satan^{-la} rides behind him. He^{-la} says, 'Sing!' If he wasn't good with the singing, he^{-la} says to him, 'Wish (for a good voice)! He does not cease to be wishing it until he descends''. (From a non-Shia source)

وَعَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكِبَ دَابَّةً بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ سُبْحَانَهُ لَيْسَ لَهُ سَمِيٌّ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِمُ السَّلَامُ إِلَّا قَالَتِ الدَّابَّةُ بَارَكَ اللَّهُ عَلَيْكَ مِنْ مُؤْمِنٍ حَفَّفْتَ عَلَى ظَهْرِي وَ أَطَعْتَ رَبِّي وَ أَحْسَنْتَ إِلَيَّ نَفْسِكَ بَارَكَ اللَّهُ لَكَ وَ أَنْجَحَ حَاجَتَكَ.

And from Abu Al Darda'a,

'The Prophet^{-saww} said: 'One who says when riding an animal, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Nothing in the earth harms with His^{-azwj} Name, nor any listener for it in the sky. **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].** And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may the Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the greetings be upon them^{-asws}, except the animal says, 'May Allah^{-azwj} Bless you from a Momin who has been light upon my back, and I obey your Lord^{-azwj}, and am good to yourself. May Allah^{-azwj} Bless you and Fulfill your needs''. (From a non-Shia source)

وَرَوَى ابْنُ أَبِي الدُّنْيَا بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ قَيْسٍ أَنَّهُ قَالَ: إِذَا رَكِبَ الرَّجُلُ الدَّابَّةَ قَالَتِ اللَّهْمَّ اجْعَلْهُ لِي رَفِيقًا رَحِيمًا فَإِذَا لَعَنَهَا قَالَتْ لَعْنَةُ اللَّهِ عَلَى أَعْصَانَا بِاللَّهِ.

And it is reported by Ibn Abu Dunya, by his chain from Umar Bin Qeys having said,

'When the man rides the animal, it says, 'O Allah^{-azwj}! Make him to be a merciful friend with me!' When he curses it, it says, 'May Allah^{-azwj} Curse upon the one of us disobedient to Allah^{-azwj}'. (From a non-Shia source)

وَ فِي كَامِلِ ابْنِ عَبْدِ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكِبَ الدَّابَّةَ عَلَى النَّفَارِ وَ لَا تَضْرِبُوهَا عَلَى الْعِتَارِ.

And in 'Kamil' – Ibn Aday, from Ibn Umar,

'The Prophet^{-saww} said: 'Strike the animals upon the running, and do not strike them upon the stumbling''. (From a non-Shia source)

فَفِي الصَّحِيحَيْنِ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَفَعَ مِنْ عَرَقاتٍ إِلَى الْمُزْدَلِفَةِ ثُمَّ أَرْدَفَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ مُزْدَلِفَةَ إِلَى مِئَى وَ أَنَّهْ صَ أَرْدَفَ مُعَادَاً عَلَى الرَّحْلِ وَ عَلَى جِمَارٍ يُقَالُ لَهُ عُفَيْرٌ.

In the two 'Al Saheeh' (Bukhari and Muslim) – from Usama Bin Zayd,

'The Prophet^{-saww} had ridden behind him when he^{-saww} went from Arafaat to Al Muzdalifa. Then he^{-saww} rode behind Al Fazl Bin Al Abbas from Muzdalifa to Mina, and he^{-saww} rode behind Muaz upon the riding upon the camel and upon a donkey called Ufeyr'. (From a non-Shia source)

وَ رَوَى الطَّبْرَانِيُّ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَفَعَ مِنْ عَرَقاتٍ إِلَى الْمُزْدَلِفَةِ ثُمَّ أَرْدَفَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ مُزْدَلِفَةَ إِلَى مِئَى وَ أَنَّهْ صَ أَرْدَفَ مُعَادَاً عَلَى الرَّحْلِ وَ عَلَى جِمَارٍ يُقَالُ لَهُ عُفَيْرٌ.

And it is reported by Al Tabrani,

'From Jabir^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 'The Prophet^{-saww} had forbidden that three should ride upon one animal'. (From a non-Shia source)

لِمَا فِي سُنَنِ أَبِي دَاوُدَ وَ الْبَيْهَقِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كُنْتُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ فَإِنَّ اللَّهَ تَعَالَى إِذَا سَخَّرَهَا لَكُمْ لِيُنْبِغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْبَيْتِ إِلَّا بِشِقِّ الْأَنْفُسِ وَ جَعَلَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرًّا فَأَقْضُوا عَلَيْهَا حَاجَاتِكُمْ.

Due to what is in the 'Sunan' of Abu Dawood, and Al Bayhaqi, from Abu Hureyra (well-known fabricator),

'The Prophet^{-saww} said: 'Bewar of taking the backs of your animals as pulpits (to stand upon), for Allah^{-azwj} the Exalted has rather Subdued it for you all in order to you to be reaching to cities you could not reach except with difficulties of the self. [16:7] and Made a settlement for you all to be in the earth, so fulfill your needs upon them!' (non-Shia source)

باب 9 إحصاء الدواب وكيها و تعريقها و الإضرار بها و بسائر الحيوانات و التحريش بينها و آداب إنتاجها و بعض النوادر

CHAPTER 9 – CASTRATING THE ANIMALS, AND CAUTERISING THEM, AND HAMSTRINGING THEM, AND THE HARMS WITH IT, AND WITH REST OF THE ANIMALS, AND THE PROVOCATION BETWEEN THEM, AND ETTIQUETTES OF THEIR PRODUCTION, AND SOME MISCELLANEOUS

الآيات

The Verses –

النساء وَ إِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا لَعَنَهُ اللَّهُ وَ قَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

(Surah) *and that they are not calling to anyone except a rebellious Satan [4:117] Allah Cursed him and he said: 'I shall be taking from Your servants an Imposed share' [4:118].*

وَ لأَضِلَّنَّهُمْ وَ لأَمْنِيَنَّهُمْ وَ لأَمْرَهُمْ فَلْيُبَيِّنَنَّ آذَانَ الْأَنْعَامِ وَ لأَمْرَهُمْ فَلْيُعَيِّرَنَّ خَلْقَ اللَّهِ وَ مَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

'And I will stray them, and arouse their desires, and instruct them, so they will slit the ears of the cattle, and I will instruct them, and they would change the nature (Created by) Allah'; and the one who takes the Satan as a guardian from besides Allah, so he has lost with a clear loss [4:119].

تفسير

(Forbidden) Tafseer (opinionated)

فَلْيُبَيِّنَنَّ آذَانَ الْأَنْعَامِ قِيلَ أَيِ يَشْقُوها لتحريم ما أحل الله و هي عبارة عما كانت العرب تفعل بالبحائر و السوائب و إشارة إلى تحريم كل ما أحل و نقص كل ما خلق كاملا بالفعل أو بالقوة

so they will slit the ears of the cattle [4:119] – It is said, 'I.e., they were slitting these for prohibiting what Allah^{-azwj} had Permitted'. And it is an expression about what the Arabs used to do with 'Al-Baheira', and 'Al-Saib', and an indication to the prohibition of all what Allah^{-azwj} had Permitted and reduce all what had been complete with the deed, or with the strength.

وَ لأَمْرَهُمْ فَلْيُعَيِّرَنَّ خَلْقَ اللَّهِ عن وجهه صورة أو صفة و يندرج فيه ما قيل من فقوه عين الحامي و خصاء العبيد و البهائم و الوشم و الوشر و اللواط و السحق و نحو ذلك و عبادة الشمس و القمر

And I will instruct them, and they would change the nature (Created by) Allah' [4:119] – from an aspect of image, or attribute, and be gradual in it, what is said from poking out the eyes of 'Al Hamy', and castrating the slaves, and the beasts, and the cauterising, and the

tattooing, and thinning the teeth, and the sodomy, and the lesbianism, and approximate to that, and worshipping the sun and the moon.

و تغيير فطرة الله التي هي الإسلام و استعمال الجوارح و القوى فيما لا يعود على النفس كمالا و لا يوجب لها من الله زلفى

And changing the nature of Allah^{-azwj} which is Al Islam and using the limbs and the strength in what does not support the perfection upon the soul, nor does it obligate nearness from Allah^{-azwj}.

و بالجملة يمكن أن يستدل به على تحريم الكي و إخصاء الإنسان و الحيوانات مطلقا بل التحريش بينها لأنها لم تخلق لذلك إلا ما أخرجه الدليل.

And in one word, it is possible that one can evidence with it upon the prohibition of the cauterising, and castrating the human beings and the animals absolutely, but the provocation between them is because they have not been created for that except what the evidence brings out.

قال الطبرسي قدس الله روحه **وَ لَأَمْرَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ أَي لَأَمْرَهُمْ بَتَغْيِيرِ خَلْقِ اللَّهِ فليغيرنه و اختلف في معناه فقيل يريد دين الله و أمره عن ابن عباس و إبراهيم و مجاهد و الحسن و قتادة و هو المروي عن أبي عبد الله ع.**

Al-Tabarsee, holy be his soul, said, **'and I will instruct them, and they would change the nature (Created by) Allah' [4:119]** – i.e., I^{la} shall instruct them with changing the nature of Allah^{-azwj}, so they will change it, and there is a differing regarding its meaning. It is said, 'Intent is religion of Allah^{-azwj} and His^{-azwj} Commands' – from Ibn Abbas, and Ibrahim, and Mujahid, and Al-Hassan, and Al Qatada, and it is reported from Abu Abdullah^{-asws}.

و يؤيده قوله سبحانه **فُطِرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تُبَدِّلُ خَلْقَ اللَّهِ** و أراد بذلك تحريم الحلال و تحليل الحرام

And it is supported by Words of the Glorious: **Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation. [30:30]** – and He^{-azwj} Intended by that, prohibiting the Permissible, and permitting the Prohibition.

و قيل أراد معنى الخصاء عن عكرمة و شهر بن حوشب و أبي صالح عن ابن عباس و كرهوا الإخصاء في البهائم و قيل إنه الوشم عن ابن مسعود و قيل إنه أراد الشمس و القمر و الحجارة عدلوا عن الانتفاع بها إلى عبادتها عن الزجاج.

And it is said, 'The intended meaning is the castration' – from Ikrimah, and Shahr Bin Ashoub, and Abu Salih. From Ibn Abbas, 'And they dislike the castration regarding the beasts'. And it is said, 'It is the tattooing' – from Ibn Masoud. And it is said, 'He^{-azwj} Intended the sun and the moon, and the stones, they had turned to benefitting with these to worshipping these' – from Al-Zajaj.

1- **الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْخِصَاءِ فَلَمْ يُجِبْنِي ثُمَّ سَأَلْتُ أَبَا الْحَسَنِ عَ بَعْدَهُ فَقَالَ لَا بَأْسَ.**

(The book) 'Al Mahasin' - From Muhammad Bin Ali, from Yunus Bin Yaquob who said,

'I asked Abu Abdullah^{-asws} about the castration (in animals), but he^{-asws} did not answer me. Then I asked Abu Al-Hassan^{-asws} after him^{-asws}. He^{-asws} said: 'There is no problem'''.²⁷²

الْفَقِيه، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ مِثْلَهُ وَ فِيهِ عَنِ الْإِحْصَاءِ.

(The book) 'Al Faqeeh' – By his chain, from Al-Hassan Bin Ali Bin Fazzal, from Yunus Bin Yaquoub –

'Similar to it, and in it, 'About the castrating'''.²⁷³

2- قُرْبُ الْإِسْنَادِ، عَنِ الْبَيْهَقِيِّ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنْ إِحْصَاءِ الْعَنَمِ قَالَ لَا بَأْسَ.

(The book) 'Qurb Al Asnad' – From Al Sindy Bin Muhammad, from Yunus Bin Yaquoub,

'From Abu Al-Hassan^{-asws}, He (the narrator) said, 'I asked him^{-asws} about castrating the sheep. He^{-asws} said: 'There is no problem'''.²⁷⁴

3- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا حَزَنْتَ عَلَى أَحَدِكُمْ ذَابَّةً فِي أَرْضِ الْعَدُوِّ فَلْيَذْبَحْهَا وَلَا يُعْرِضْهَا.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When an animal is obstinate upon one of you in a land of the enemy, so let him slaughter it and not hamstring it'''.²⁷⁵

4- وَ مِنْهُ، بِإِسْنَادِ الْمُتَقَدِّمِ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ لَمَّا كَانَ يَوْمَ مُؤْتَةِ كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عَلَى فَرَسٍ لَهُ فَلَمَّا التَّقُوا نَزَلَ عَنْ فَرَسِهِ فَعَرَقَهَا بِالسَّيْفِ فَكَانَ أَوَّلَ مَنْ عَرَقَ فِي الْإِسْلَامِ.

And from him, by the preceding chain, said,

'Abu Abdullah^{-asws} said: 'When it was the day of (battle of) Muta, Ja'far^{-as} Bin Abu Talib^{-as} was upon a horse of his^{-as}. When they met, he^{-as} descended from his horse, and hamstrung it with the sword. He^{-as} was the first one to hamstring (an animal) in Al Islam (not to let it fall into enemy hands)'''.²⁷⁶

5- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِشَةَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع عَنْ صَفْوَانَ وَ جَعْفَرَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِيهِ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَجُلًا شَيْخًا نَاسِكًا يَعْبُدُ اللَّهَ فِي بَنِي إِسْرَائِيلَ فَمِينَا هُوَ يُصَلِّي وَ هُوَ فِي عِبَادَتِهِ إِذْ بَصُرَ بِغَلَامَيْنِ صَبِيَّيْنِ قَدْ أَخَذَا دِيكًا وَ هُمَا يَنْتَفِانِ رِيثَهُ

(The book) 'Majalis' of the Sheykh – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan and Ja'far Bin Isa, from Al-Husayn Bin Abu Gundar, from his father,

²⁷² Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 1 a

²⁷³ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 1 b

²⁷⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 2

²⁷⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 3

²⁷⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 4

‘From Abu Abdullah^{-asws} having said: ‘There was an old man, a ritualist, worshipping Allah^{-azwj} among children of Israel. While he was praying Salat, and he was in his worship, when he sighted two young boys having seized a rooster, and they were plucking out it’s feathers.

فَأَقْبَلَ عَلَى مَا فِيهِ مِنَ الْعِبَادَةِ وَ لَمْ يَنْهَهُمَا عَنْ ذَلِكَ فَأَوْحَى اللَّهُ إِلَى الْأَرْضِ أَنْ سَبِّخِي بَعْدِي فَسَاحَتْ بِهِ الْأَرْضُ فَهُوَ يَهْوِي فِي الدَّرْدُونَ أَبَدَ الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ.

He turned back to what he had been from the worship and did not prevent them from that. Allah^{-azwj} Revealed to the ground: “Submerge with My^{-azwj} servant!” The ground submerged with him. So he will be collapsing in the abyss for ever and ever, and ages and ages”^{.277}

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغَيْرَةِ وَ مُحَمَّدِ بْنِ سَنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ كَرِهَ إِخْصَاءَ الدَّوَابِّ وَ التَّحْرِيشَ بَيْنَهُمَا.

(The book) ‘Al Mahasin’ – from his father, from Ibn Al Mugheira, and Muhammad Bin Isnan, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having disliked castrating the animals and the provocation between them”^{.278}

7- نَوَادِرُ الرَّوَّانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: كَانَ رَجُلًا مِنْ نَجْرَانَ مَعَ رَسُولِ اللَّهِ ص فِي غَزَاةٍ وَ مَعَهُ فَرَسٌ وَ كَانَ رَسُولُ اللَّهِ ص يَسْتَأْنِسُ إِلَى صَهْبِيلِهِ

(The book) ‘Nawadir’ of Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’ab,

‘From Musa Bin Ismail, son of Musa^{-asws}, from his father, from his grandfather Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said; ‘There was a man from Najran with Rasool-Allah^{-saww} in a military expedition, and with him was a horse, and Rasool-Allah^{-saww} used to be comforted to its neighing.

فَفَقَدَهُ فَبَعَثَ إِلَيْهِ فَقَالَ مَا فَعَلَ فَرَسُكَ فَقَالَ اشْتَدَّ عَلَيَّ شَعْبُهُ فَخَصَيْتُهُ

He^{-saww} missed it, so he^{-saww} sent for him. He^{-asws} said: ‘What happen to your horse?’ He said, ‘It’s disturbance was severe upon me, so I castrated it’.

فَقَالَ النَّبِيُّ ص مَثَلَتْ بِهِ مَثَلَتْ بِهِ الْخَيْلُ مَعْمُودٌ فِي نَوَاصِبِهَا الْخَيْرُ إِلَى أَنْ تَقُومَ الْقِيَامَةُ وَ أَهْلُهَا مُعَانُونَ عَلَيْهَا أَعْرَافُهَا وَقَارُهَا وَ نَوَاصِبِهَا جَمَالُهَا وَ أَدْنَابُهَا مَذَابِحُهَا.

The Prophet^{-saww} said: ‘You have trampled it! You have trampled it! The horse tied up in its forelocks is the good up to the establishment of the Qiyamah, and it’s owner is supported upon it, and it’s mane is its dignity, and it’s forelocks are its beauty, and its tails are their whisks”^{.279}

²⁷⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 5

²⁷⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 6

²⁷⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 7

8- الكافي، عن العدة عن سهل عن البرزطي عن الكاهلي قال: سأل رجل أبا عبد الله ع و أنا عنده عن قطع أليات العنم فقال لا بأس بقطعها إذا كنت تُصلح بها مالك

(The book) 'Al Kafi' – from the number, from Sahl, from Al Bazanty, from Al Kahily who said,

'A man asked Abu Abdullah^{-asws} and I was in his^{-asws} presence, about cutting (shearing) the upper part of the sheep. He^{-asws} said: 'There is no problem with cutting it when you were correcting your wealth by it'.

ثم قال إن في كتاب علي ع أن ما قطع منها ميت لا يُنتفع به.

Then he^{-asws} said: 'In the book of Ali^{-asws} is what a dead is sheared from not benefitting with it'.²⁸⁰

بيان يفهم منه أن كل إضرار بالحيوان يصير سبباً لإصلاحه جائز وإن لم ينتفع به الحيوان.

Explanation: An understanding from it is that all harm with the animal becoming a cause for its correctness (health) is allowed, and even if the animal does not benefit by it.

9- الكافي، عن علي بن إبراهيم عن أبيه عن التوفلي عن السكوبي عن أبي عبد الله ع قال: نهى رسول الله ص عن الكشوف وهو أن تضرب الناقة و ولدها طفلاً إلا أن يتصدق بولدها أو يذبح و نهى من أن يُنزى جماراً على عتيقة.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} forbade from 'Al-Kashouf', and it is if you were to strike the she-camel and her (unborn) child, except if you were to give in charity with her child, or slaughter, and he^{-saww} forbade from donkey a donkey upon old (age)'.²⁸¹

10- التهذيب، بإسناده عن محمد بن أحمد بن يحيى عن عباد بن سليمان عن سعد بن سعد عن هشام بن إبراهيم قال: سألتُه عن الحمير تُنزىها على الرماح يُشج البغال أ بجل ذلك قال نعم أنزها.

(The book) 'Al Tahzeeb' – By his chain, from Muhammad Bin Ahmad Bin Yahya, from Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Hisham Bin Ibrahim who said,

'I asked him^{-asws} about the donkey mated upon the horse in order to produce the mules, 'Is that Permissible?' He^{-asws} said: 'Yes, place them!'²⁸²

11- صحيفه الرضا، بإسناده الطبرسي عن الرضا عن أبيه ع قال قال رسول الله ص إننا أهل بيت لا نحل لنا صدقة و أمرنا بإسباغ الوضوء و أن لا ننزي جماراً على عتيقة و لا نمسح على حنفي.

(The book) 'Saheefa Al-Reza^{-asws}' – By a chain of Al Tabarsee, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We^{-asws}, People^{-asws} of the Household, charity is not Permissible for us^{-asws}, and we^{-asws} have been Commanded with perfecting the

²⁸⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 8

²⁸¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 9

²⁸² Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 10

wud'u, and that we should not mate a donkey upon old age, nor wipe upon socks (Masaah)".²⁸³

12- الْمُحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع أَنَّ عَلِيًّا ع مَرَّ بِبَهِيمَةٍ وَفَحْلٍ يَسْتَفِدُّهَا عَلَى ظَهْرِ الطَّرِيقِ فَأَعْرَضَ عَلَيٌّ ع بِوَجْهِهِ فَقِيلَ لَهُ لِمَ فَعَلْتَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Al Mahasin' – From Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-asws} passed by a beast and a stallion copulating in the middle of the road. Ali^{-asws} turned his^{-asws} face away. It was said to him^{-asws}, 'Why did you^{-asws} do that, O Amir Al-Momineen^{-asws}?'

فَقَالَ إِنَّهُ لَا يَنْبَغِي أَنْ تَصْنَعُوا مَا يَصْنَعُونَ وَهُوَ مِنَ الْمُنْكَرِ إِلَّا أَنْ تُؤَاوَهُ حَيْثُ لَا يَرَاهُ رَجُلٌ وَلَا امْرَأَةٌ.

He^{-asws} said: 'Surely it is not befitting that it be done what they are doing, and it is from the evil, except if they were to conceal it where neither a man nor a woman can see it'.²⁸⁴

14- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي نَصْرِ قَالَ: سَأَلَ رَجُلٌ الرِّضَا ع عَنِ الرَّوْحِ مِنَ الْحَمَامِ يُفْرِحُ عِنْدَهُ يَتَرَوَّجُ الطَّيْرُ أُمَّهُ وَ ابْنَتَهُ قَالَ لَا بَأْسَ بِمَا كَانَ بَيْنَ الْبَهَائِمِ.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Abu Nasr who said,

'A man asked Al-Reza^{-asws} about the pair of doves spawning with him, the bird marries it's mother and it's daughter'. He^{-asws} said: 'There is no problem with whatever happens between the beasts'.²⁸⁵

15- السَّرَائِرُ، مِنْ كِتَابِ أَبَانَ بْنِ تَغْلِبٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنِ عَيْسَى بْنِ هِشَامٍ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ مِسْمَعٍ كِرْدِيِّنٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ التَّخْرِيشِ بَيْنَ الْبَهَائِمِ قَالَ أَكْرَهُ ذَلِكَ كُلَّهُ إِلَّا الْكَلْبَ.

(The book) 'Al Saraair', from the book of Aban Bin Taglib, from Al Qasim Bin Ismail, from Isa Bin Hisham, from Aban Bin Usman, from Misma'a Kirdeyn, said,

'I asked Abu Abdullah^{-asws} about the provocation between the beasts'. He^{-asws} said: 'I^{-asws} dislike that, all of it, except (for) the dog'.²⁸⁶

الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ أَبَانَ بْنِ مِثْلَهُ وَ فِيهِ أَكْرَهُ ذَلِكَ إِلَّا الْكِلَابَ.

(The book) – from the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban,

'Similar to it, and in it is: 'I^{-asws} dislike that, except (for) the dogs'.²⁸⁷

²⁸³ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 11

²⁸⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 12

²⁸⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 13

²⁸⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 14

²⁸⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 15 a

(The book) 'Al Mahasin' – From Ali Bin Al Hakam, from Aban Bin Usman, from Abu Al Abbas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the provocation between the beasts. He^{-asws} said: 'All of it is disliked, except the dogs''.²⁸⁸

16- الْمَحَاسِينُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ فَقَالَ كُلُّهُ مَكْرُوهٌ إِلَّا الْكِلَابَ.

(The book) 'Al Mahasin' – From Ali Bin Al Hakam, from Aban Bin usman, from Abu Al Abbas,

'From Abu Abdullah^{-asws}, he asked him^{-asws} about the provocation between the beasts. He^{-asws} said: 'All of it is disliked, except the dogs''.²⁸⁹

الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ مِثْلَهُ وَفِيهِ كُلُّهُ يُكْرَهُ إِلَّا الْكِلَابَ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam –

'Similar to it, and in it: 'All of it is disliked except the dogs''.²⁹⁰

17- الْفَقِيه، هَمَّى رَسُولُ اللَّهِ ص عَنْ تَحْرِيشِ الْبَهَائِمِ إِلَّا الْكِلَابَ.

(The book) 'Al Faqeeh' –

'Rasool-Allah^{-saww} forbade from provoking the animals except the dogs''.²⁹¹

بيان قوله ع إلا الكلاب كأن المراد به تحريش الكلب على الصيد لا تحريش الكلاب بعضها على بعض و الأخبار و إن وردت بلفظ الكراهة لكن قد عرفت أن الكراهة في عرف الأخبار أعم من الحرمة و هو لغو و إضرار بالحيوانات بغير مصلحة فلا يبعد القول بالتحريم و الله يعلم.

Explanation: His^{-asws} words: 'Except the dogs', it is as if the intent with it is provoking the dog upon the hunting, not provoking the dogs upon each other, and the Ahadeeth, and even though they are referring with the word 'dislike', but it is known that the dislike in the known Ahadeeth is general from the prohibition, and it is play and sport, and harming the animals without betterment, So the word being with the prohibition is not far-fetched, and Allah^{-azwj} Knows.

18- مَجَالِسُ الصَّنَدُوقِ، وَ الْفَقِيه، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ هَمَّى عَنِ الْوَسْمِ فِي وُجُوهِ الْبَهَائِمِ.

(The books) 'Majalis' of Al Sadouq, and 'Al Faqeeh' –

'Among the forbiddances by the Prophet^{-saww}, he^{-saww} had forbidden from the branding in the faces of the animals''.²⁹²

²⁸⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 15 b

²⁸⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 16 a

²⁹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 16 b

²⁹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 17

²⁹² Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 18

19- فُرِبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الدَّابَّةِ أَنْ يَصْلُحَ أَنْ يَضْرِبَ وَجْهَهَا أَوْ يَسِمَهُ بِالنَّارِ قَالَ لَا بَأْسَ.

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al-Hassan,

'From his grandfather Ali son of Ja'far^{-asws}, from his brother Musa^{-asws}, he said, 'I asked him^{-asws} about animal, 'Is it correct to hit it's face or brand it with the fire?' He said, 'There is no problem''²⁹³.

20- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ سِمَةِ الْعَنَمِ فِي وَجْهِهَا فَقَالَ سِمَهَا فِي آذَانِهَا.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Yunus Bin Yaqoub,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about branding the sheep in their faces. He^{-asws} said: 'Brand them in their ears''²⁹⁴.

21- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ سِمَةِ الْمَوَاشِي فَقَالَ لَا بَأْسَ بِهَا إِلَّا فِي الْوَجْهِ.

And from him, from Ibn Mahboun, from Ibn Sinan who said,

'I asked Abu Abdullah^{-asws} about branding the livestock. He^{-asws} said: 'There is no problem with it except in the face''²⁹⁵.

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْخَلَّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِهَا إِلَّا مَا كَانَ فِي الْوَجْهِ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'There is no problem with it except what happens in the face''²⁹⁶.

23- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ فَضَالَةَ عَنْ أَبَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ وَسْمِ الْمَوَاشِي فَقَالَ تُوسَمُ فِي غَيْرِ وَجْهِهَا.

And from him, from his father, from Fazalat, from Aban, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about branding the livestock. He^{-asws} said: '(You can) brand in other than their faces''²⁹⁷.

24- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ ع عَنِ الدَّابَّةِ يَصْلُحُ أَنْ يَضْرِبَ وَجْهَهَا وَ يَسِمَهَا بِالنَّارِ فَقَالَ لَا بَأْسَ.

And from him, from Muhammad Bin Ali, from Ibn Asbat,

²⁹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 19

²⁹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 20

²⁹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 21

²⁹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 22

²⁹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 23

‘From Ali son of Ja’far^{-asws} who said, ‘I asked Abu Ibrahim^{-asws} about the animal, ‘Is it correct to hit it’s face and brand it with the fire?’ He^{-asws} said: ‘There is no problem’’.²⁹⁸

25- العياشي، عن الحسن عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال: هَي رَسُولُ اللَّهِ ص عَنْ أَنْ تُوسَمَ الْبَهَائِمُ فِي وَجْهِهَا وَ أَنْ يُضْرَبَ وَجْهَهَا فَإِنَّهَا تُسَبِّحُ بِحَمْدِ رَبِّهَا.

Al Ayyashi, from Al-Hassan, from Al Nowfali, from Al Sakuni,

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} forbade from branding the animals in their faces, and from hitting their faces for they glorify with praise of their Lord^{-azwj}’.²⁹⁹

26- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسِمُ الْعَتَمَ فِي وَجْهِهَا قَالَ سَمَّهَا فِي آدَانِهَا.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Fazzal, from Yunus Bin Yaquob who said,

‘I said to Abu Abdullah^{-asws}, ‘Can I brand the sheep in their faces?’ He^{-asws} said: ‘(You can) brand them in their ears’’.³⁰⁰

27- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَا نَأْسَ بِسِمَةِ الْمَوَاشِي إِذَا تَنَكَّبْتُمْ وَجْوهَهَا.

(The book) ‘Qurb Al Asnad’ – From Haroun Bin Muslim, from Mas’ada Bin Ziyad,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘There is no problem with branding the livestock when you keep clean from their faces’’.³⁰¹

28- حَيَاةُ الْحَيَوَانَ، رَوَى الْبُخَارِيُّ أَنَّ النَّبِيَّ ص مَرَّ بِجِمَارٍ وَسِمَ فِي وَجْهِهِ فَقَالَ لَعَنَ اللَّهُ مَنْ فَعَلَ بِهَا.

(The book) ‘Hayaat Al Haywaan’ – It is reported by Al Bukhari,

‘The Prophet^{-saww} by a donkey having been branded in it’s face. He^{-saww} said: ‘May Allah^{-azwj} Curse the one who has done this!’³⁰²

29- وَ فِي رِوَايَةٍ لَعَنَ اللَّهُ الَّذِي وَسَمَهُ.

And in a report – ‘May Allah^{-azwj} Curse the one who branded it!’³⁰³

²⁹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 24

²⁹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 25

³⁰⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 26

³⁰¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 27

³⁰² Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 28

³⁰³ Bihar Al-Anwaar – V 61 The book of animals - Ch 9 H 29

[باب 10 النحل و النمل و سائر ما نهي عن قتله من الحيوانات و ما يحل قتله منها من الحيات و العقارب و الغربان و غيرها و النهي عن حرق الحيوانات و تعذيبها](#)

CHAPTER 10 – THE BEE, AND THE ANT AND REST OF WHAT IS FORBIDDEN FROM ANIMALS TO KILL, AND WHAT IS PERMISSIBLE TO KILL FROM THE SNAKES, AND THE SCORPIONS, AND THE CROWS AND OTHERS, AND THE PROHIBITION FROM BURNING THE ANIMAL AND TORTURING THEM

الآيات

The Verses -

المائدة فَبَعَثَ اللَّهُ غُرَابًا آيَةً

(Surah) Al Maidah: **So Allah Sent a crow [5:31]** – the Verse.

النحل و أوحى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

(Surah) ‘Al Nahl’: **And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68].**

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّعُلَمٍ يَعْقِلُونَ

Then eat from all the fruits and travel the Way of your Lord submissively’. There comes out from their bellies a drink of different colours wherein is healing for the people. Surely in that there is a Sign for a thinking people” [16:69].

النمل حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ مَلَكَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

(Surah) Al Naml: **Until when they came to the valley of the ants, and ant said, ‘O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!’ [27:18].**

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا إِلَى قَوْلِهَا تَعَالَىٰ وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ الْآيَات.

So he smiled, laughing from its words, [27:19] - up to Words of the Exalted - And he surveyed the birds, so he said, ‘What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20] – the Verses.

(Forbidden) Tafseer (opinionated)

قد مرت قصة الغراب الذي علم قابيل كيف يوارى جسد هابيل ع حين قتله

It has already passed, story of the crow which taught Qabeel^{la} how to cover the body of Habeel^{as} when he^{la} had killed him^{as}.

قوله تعالى **وَ أَوْحَى رَبُّكَ** قال الرازي يقال وحى و أوحى و هو الإلهام و المراد من الإلهام أنه تعالى قرر في نفسها هذه الأعمال العجيبة التي يعجز عنها العقلاء من البشر و بيانه من وجوه

Words of the Exalted: **And your Lord Revealed [16:68]**. Al Razi said, 'He^{azwj} Revealed', and 'It was Revealed', and it is the inspiration, and the intent from the inspiration is that the Exalted Repeated withing her soul this strange deed which the intellectuals from the humans are unable from, and it's explanation is from (various) aspects.

الأول أنها تبني البيوت المسدسة من أضلاع متساوية لا يزيد بعضها على بعض بمجرد طباعها و العقلاء من البشر لا يمكنهم بناء مثل تلك البيوت إلا بآلات و أدوات مثل المسطر و الفرجار

The first is that it (bee) builds the hexagonal houses of equally sized sides, not increasing upon each other as soon as they are layered, and the intellectuals from the humans, it is not possible for them to build the likes of these houses except the with the tools and instruments like the rules and the callipers.

و الثاني أنه ثبت في الهندسة أن تلك البيوت لو كانت مشكلة بأشكال سوى المسدسات فإنه يبقى بالضرورة ما بين تلك البيوت فرج خالية ضائعة فاهتداء تلك الحيوان الضعيف إلى هذه الحكمة الخفية و الدقيقة اللطيفة من الأعاجيب.

And the second, it has been proven in engineering that these house, if these were problematic with the likeness of the equal side, there would remain, by the necessity, what is between these houses, a vacant wasteful hole. These weak creatures are Guided to this hidden wisdom and the subtle intricacies, is from the wonders.

و الثالث أن النحل يحصل بينها واحد كالرئيس للبقية و ذلك الواحد يكون أعظم جثة من الباقي و يكون نافذ الحكم على تلك البقية و هم يخدمونه و يحملونه عند تعبه و ذلك أيضا من الأعاجيب.

And the third is that the bees obtain one among them being like the chief (Queen bee) for the remaining, and that is the one who happens to be the mightiest body from the rest, and implementation of the rulings are upon the rest, and they are serving it, and carry it during its tiredness, and that as well is from the wonders.

و الرابع أنها إذا ذهبت عن وكرها ذهبت مع الجمعية إلى موضع آخر فإذا أرادوا عودها إلى وكرها ضربوا الطبول و آلات الموسيقى و بواسطة تلك الألمان يقدرون على ردها إلى وكرها و هذه أيضا حالة عجيبة

And the fourth is, whenever they go away from their nest, they all go together to another place. When they intend to return to its nest, they strike the drums and musical instruments, and by a means of those situations they are able upon return to their nest, and this as well from a state of wonder.

فلما امتاز هذا الحيوان بمذه الخواص العجيبة الدالة على مزيد الذكاء و الكياسة ليس إلا على سبيل الإلهام و هو حالة شبيهة بالوحي لا جرم قال تعالى
 فِي حَقِّهَا وَ أُوحِيَ رَبُّكَ إِلَى النَّحْلِ

When this creature is distinguished with these wonderous qualities evidence's upon increased cleverness and civility isn't except upon the way of inspiration, and it is a state resembling with the Revelation, and there is no doubt. The Exalted Said in its right: (Surah) 'Al Nahl': **And your Lord Revealed unto the bee [16:68].**

و اعلم أن الوحي قد ورد في حق الأنبياء كقوله تعالى وَ مَا كَانَ لِنَبِيٍّ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا

And know that the Revelation has been referred to in the right of the Prophets^{as} like Words of the Exalted: **And it was not for a person that Allah Speaks to him except as a Revelation, [42:51].**

و في الأولياء أيضا قال تعالى وَ إِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ وَ بمعنى الإلهام في حق البشر وَ أُوحِينَا إِلَى أُمِّ مُوسَى وَ في حق سائر الحيوان خاص

And regarding the Guardians^{asws} as well, the Exalted Said: '**And when I Revealed to the disciples, [5:111];** And the meaning of the inspiration in the right of the humans: **And We Revealed unto Musa's mother, [28:7].** And in the right of rest of the living beings in particular.

و قال الزجاج يجوز أن يقال سمي هذا الحيوان نحلا لأن الله تعالى نحل الناس العسل الذي يخرج من بطونها

And Al-Zajaj said, 'It is allowed to be said that this animal has been named as 'Nahl', because Allah^{azwj} the Exalted Bestowed (Nahl) the honey to the people which emerges from its belly'.

و قال غيره النحل يذكر و يؤنث و هي مؤنثة في لغة الحجاز و لذلك أثنها الله و كذلك كل جمع ليس بينه و بين الواحدة إلا الهاء

And other said, 'The bees are masculine and feminine, and it is feminine in the language of Al Hijaz, and for that (reason) Allah^{azwj} Feminised it, and like that is every plural, there isn't between it and the singular except (the letter) 'Al-Ha'.

أَنَّ النَّحْلَ أَنْ مَفْسَرَةٌ لِأَنَّ فِي الْإِجْمَاعِ مَعْنَى الْقَوْلِ وَ مِمَّا يُعْرَشُونَ أَي يَبْنُونَ وَ يَسْقِفُونَ وَ قَرَأَ بِضَمِّ الرَّاءِ وَ كَسْرِهَا.

"Take houses – Interpretation, because in the Revelation is meaning of the word - and from what they are constructing [16:68] – i.e., building and roofing, and it is ready with emphasising the (letter) 'Al-Ra', and It's 'Kisra'.

و اعلم أن النحل نوعان أحدهما ما يسكن في الجبال و الغياض و لا يتعهدها أحد من الناس و النوع الثاني التي يسكن بيوت الناس و يكون في تعهدات الناس

And know that the bees are of two types. One of these is what dwells in the mountains, and the farmlands, and they do not interact with anyone from the people. And the second type is which dwells in the houses and happens to be interacting with the people.

فالأول هو المراد بقوله أَنْ أَلْحِذِي مِنَ الْجِبَالِ بُيُوتاً وَمِنَ الشَّجَرِ

The first, it is the intent with His^{-azwj} Words: **“Take houses from the mountains and from the trees [16:68].**

و الثاني هو المراد بقوله وَ يَمَّا يَعْرِشُونَ و إنما قال مِنَ الْجِبَالِ و مِنَ الشَّجَرِ لئلا تبني بيوتها في كل جبل و شجر بل في مساكن يوافق مصالحها و يليق بها

And the second, it is the intent with His^{-azwj} Words: **and from what they are constructing [16:68].** And rather He^{-azwj} Said: **from the mountains and from the trees [16:68],** lest they build houses in every mountain and tree, but in dwellings compatible to its betterment, and suitable for it.

و اختلفوا في هذا الأمر. فمن الناس من يقول لا يبعد أن يكون لهذه الحيوانات عقول و أن يتوجه عليها من الله أمر و نهي

And they have differed regarding this matter. From the people there is one say, ‘It is not far-fetched that there would be intellects for these creatures, and the Commands and Prohibitions from Allah^{-azwj} and Directed upon these’.

و قال آخرون ليس الأمر كذلك بل المراد منه أنه تعالى خلق فيها غرائز و طبائع توجب هذه الأحوال

And others said, ‘The matter isn’t like that. But the intent from it is that the Exalted Created the instincts and natures among these obligating these states’.

ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ من للتبعيض أو لابتداء الغاية رأيت في كتب الطب أنه تعالى دبر هذا العالم على وجه يحدث في الهواء ظل لطيف في الليالي و يقع ذلك الظل على أوراق الأشجار فقد تكون تلك الأجزاء الطلية لطيفة الصور متفرقة على الأوراق و الأزهار و قد تكون كثيرة بحيث يجتمع منها أجزاء محسوسة

Then eat from all the fruits [16:69] – The (word) is for the ‘part’, or for the beginning of the pea. I saw in the books of medicine, ‘He^{-azwj} the Exalted Manages this world upon an aspect. The gentle dew occurs during the night and that dew falls upon leaves of the trees. So these parts because the gentle, subtle images, separate from the leaves and the flowers, and they become a lot whereby tangible parts from these can be collected.

أما القسم الثاني فإنه مثل الترنجبين فإنه ظل ينزل من الهواء و يجتمع على أطراف الشجر في بعض البلدان و ذلك محسوس

As for the second type, it is like the tangerine. The dew descends from the air and collects upon the edges of the tree in some of the cities, and that is tangible.

و أما القسم الأول فهو الذي ألهم الله تعالى هذا النحل تلتقط تلك الذرات من الأزهار و أوراق الأشجار بأفواهها و تأكلها و تغتذي بها فإذا شبعت التقتت بأفواهها مرة أخرى شيئا من تلك الأجزاء ثم تذهب بها إلى بيوتها و تضعها هناك كأنها تحاول أن تدخر لنفسها غذاءها فإذا اجتمع في بيوتها من تلك الأجزاء الطلية شيء كثير فذاك هو العسل.

And as for the first type, it is which Allah^{-azwj} the Exalted Inspires this bee. It picks these particles from the flowers and leaves of the trees by its mouth and eats it and provides with it. When it is satiated, it picks upon once against something from these parts. Then it goes with it to its house (hive) and places it over there, as if she is transporting to hoard for its provision for itself. When it collects in her hive, from these parts, something a lot, so that, it is the honey.

و من الناس من يقول إن النحل تأكل من الأزهار الطيبة و الأوراق العطرية أشياء ثم إنه تعالى يقلب تلك الأجسام في داخل بطنه عسلا ثم إنما تقيء مرة أخرى فذاك هو العسل

And from the people there is one saying that the bee eats from the good flower and aromatic things, then the Exalted Turns these bodies in the interior of its belly, into honey. Then it regurgitates once against, so that, it is the honey.

و القول الأول أقرب إلى العقل و أشد مناسبة للاستقراء فإن طبيعة الترتجيبين قريبة إلى العسل في الطعم و الشكل و لا شك أنه ظل يحدث في الهواء و يقع على أطراف الأشجار و الأزهار فكذا هاهنا

And the first word is closer to the reason and of more suitable for the induction, for the tangerine is close to the honey in the taste and the form, and there is no doubt that the dew occurs in the air and falls upon the edges of the trees and the flowers. So, like that is over here.

و أيضا فنحن نشاهد أن هذا النحل إنما تغتذي بالعسل و لذلك فإننا إذا أخرجنا العسل من بيوت النحل تركنا لها بقية من ذلك العسل لأجل أن تغتذي بما فعلنا إنما تغتذي بالعسل و إنما تقع على الأشجار و الأزهار لأنها تغتذي بتلك الأجزاء الطلية العسلية الواقعة من الهواء عليها

And as well, we witness that this bee, rather provides with the honey, and for that (reason) where we extract the honey from the hive of the bees, we leave a remainder of that honey for it for the reasons that she can be provided with it. So, we know that it provides with the honey, and it rather falls upon the trees and the flowers because it provides with these parts of the honey dew having fallen from the air upon it.

إذا عرفت هذا فنقول قوله **كُلِّي مِنْ كُلِّ الثَّمَرَاتِ** كلمة من هاهنا تكون لا ابتداء الغاية و لا تكون للتبويض على هذا القول **فَاسْأَلْكَ سُبُلَ رَبِّكَ** أي الطرق التي أهلك و أفهمك في عمل العسل أو يكون المراد فاسلكي في طلب تلك الثمرات سبل ربك

When this is known, we say His^{-azwj} Words: **eat from all the fruits [16:69]**, is a phrase from over here being for the beginning of the peak and does not happen to be for the portioning, based upon this Word: **and travel the Way of your Lord submissively' [16:69]** – i.e., the path which I^{-azwj} have Inspired you and Made you understand regarding making the honey; or the intent could be, 'Travel in seeking these fruits in the ways of your Lord^{-azwj}'.

و في قوله **ذُلُّوا** قولان الأول أنه حال من السبل لأن الله تعالى ذللها لها و وطئها و سهلها كقوله **هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُّوا**

And regarding the Word: **submissively' [16:69]**, there are two words. The first is that it is a state of the way, because Allah^{-azwj} the Exalted has Humbled it for them, and Trampled it, and Eased it (for it), like His^{-azwj} Words: **He is the One Who Made the earth smooth for you, [67:15]**.

الثاني أنه حال من الضمير في قوله **فَاسْأَلْكَ** أي و أتى يا أيتها النحل ذلك منقادا لما أمرت به غير ممتنعة

The second is that it is a state from the pronoun in His^{-azwj} Word: **and travel [16:69]** – i.e., and give that obedience, O bee, when I^{-azwj} have Commanded it, without a refusal'.

يَخْرُجُ مِنْ بُطُونِهَا هذا رجوع من الخطاب إلى الغيبة و السبب فيه أن المقصود من ذكر هذه الأحوال أن يحتج الإنسان المكلف به على قدرة الله تعالى و حكمته و حسن تدييره لأحوال العالم العلوي و السفلي

There comes out from their bellies [16:69] – This is a return from the Address to the hidden and the cause in it is that the purpose for mentioning these situations is that the human being, the one encumbered with it, can argue with it upon the Power of Allah^{-azwj} the Exalted, and His^{-azwj} Wisdom, and the excellence of His^{-azwj} Management of the situations of the upper and the lower world.

فكانه تعالى لما خاطب النحل بما سبق ذكره خاطب الإنسان و قال إنما ألهمنا هذا النحل لهذه العجائب لأجل أن يخرج من بطنها شراباً مختلفاً ألوانه

It is as if the Exalted, when He^{-azwj} Addressed the bee with what it's mention has preceded, Addressed the human being and Said: "But rather, We^{-azwj} have Inspired this bee for these wonders for the reason that ***There comes out from their bellies a drink of different colours [16:69]***".

ثم إنا ذكرنا أن من الناس من يقول العسل عبارة عن أجزاء طلية تحدث في الهواء و تقع على أطراف الأشجار و على الأوراق و الأزهار فيلقطها الزنبور
بفمه

Then we mentioned that, from the people there is one saying, 'The honey is an expression about the parts of the dew occurring in the air and falling upon edges of the trees, and upon the leaves and the flowers, so the wasp cuts it with its mouth'.

فإذا ذهبنا إلى هذا الوجه كان المراد من قوله **يَخْرُجُ مِنْ بَطْنِهَا** أي من أفواهاها و كل تجويف في داخل البدن فإنه يسمى بطناً لا ترى أنهم يقولون بطون الدماغ و عنوا بما تجاوبف الدماغ فكذا هاهنا **يَخْرُجُ مِنْ بَطْنِهَا** أي أفواهاها

So, when we go to this aspect, the intend from His^{-azwj} Words: ***There comes out from their bellies [16:69]***, would be from their mouths, and everything in the inside of the body, it is named as 'belly'. Are you not seeing that they are saying, 'Belly of the brain'? And they are meaning by it the inside of the brain. So, over here, ***there comes out from their bellies [16:69]***, would be their mouths.

و أما على قول أهل الظاهر و هو أن النحل تأكل الأوراق و الثمرات ثم تقيء فذلك هو العسل فالكلام ظاهر ثم وصف العسل بكونه شراباً لأنه تارة يشرب وحده و تارة يتخذ منه الأشربة

And as for upon the people of the apparent, and it is, 'The bee eats the leaves and the fruits, then it regurgitates, so that, it is the honey. The Speech is apparent. Then He^{-azwj} Describes the honey of it being a drink, because at times it is drunk along, and at times a drink is taken from it.

و بأنه مختلف ألوانه و المقصود منه إبطال القول بالطبع لهذا الجسم مع كونه متشابه الطبيعة لما حدث على ألوان مختلفة دل ذلك على حدوث تلك الألوان بتدبير الفاعل المختار لا لأجل إيجاب الطبيعة

And by it being of ***different colours [16:69]***, and the purpose of it is invalidating the word by the nature of this body along with it being resembling the nature, due to what has occurred upon the different colours. That evidence's upon the occurrence of those colours as a management of the Doer, the Chooser, not for the reason of answering the nature.

و بأن فيه شفاء للناس و فيه قولان الأول و هو الصحيح أنه صفة للعسل.

And with ***wherein is healing for the people. [16:69]*** – and regarding it there are two words. The first, and it is the correct, it is an attribute of the honey.

فإن قالوا كيف يكون شفاء للناس و هو يضر بالصفراء و يهيج المرار قلنا إنه تعالى لم يقل إنه شفاء لكل الناس و لكل داء و في كل حال بل لما كان شفاء في الجملة إنه قل معجون من المعاجين إلا و تمامه و كماله يحصل بالعجن بالعسل و أيضا فالأشربة المتخذة منه في الأمراض البلغمية عظيمة النفع.

If there were to say, 'How can it be a healing for the people and it is harmful with the jaundice and stirs the bitterness (bile)?' We say, 'He^{-azwj} the Exalted did not Say it is a healing for all the people and for all illnesses and in all situations, but when the healing occurs in general, it is less of a paste than the pastes, except and it's completeness and it's perfection is obtained with kneading with the honey. And also, the drink taken from it during the illnesses of the phlegm is of mighty benefit'.

و القول الثاني و هو قول مجاهد إن المراد أن القرآن فِيهِ شِفَاءٌ لِلنَّاسِ و على هذا التقدير فقصة تولد العسل من النحل تمت عند قوله مُخْتَلِفٌ أَلْوَانُهُ ثم ابتدأ و قال فِيهِ شِفَاءٌ لِلنَّاسِ أي في هذا القرآن حصل ما هو شفاء للناس من الكفر و البدعة مثل هذا الذي مر في قصة النحل

And the second word, and it is the word of Mujahid, regarding the intent of the Quran **wherein is healing for the people. [16:69]**, 'And based upon this assessment, the story of the production of the honey from the bee completes at His^{-azwj} Words: **different colours [16:69]**. Then He^{-azwj} Began and Said: **wherein is healing for the people. [16:69]**, i.e., in this Quran, resulting what is a healing for the people from the Kufir and the innovations like these which have passed in the story of the bee'.

و عن ابن مسعود أن العسل شفاء من كل داء و القرآن فيه شِفَاءٌ لِمَا فِي الصُّدُورِ

And from Ibn Masoud, 'The honey is a healing from every illness, and the Quran, **a Healing for what is in the chests [10:57]**'.

و اعلم أن هذا القول ضعيف من وجهين الأول أن الضمير يجب عوده إلى أقرب المذكورات و ما ذاك إلا قوله شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ و أما الحكم بعوده إلى القرآن مع أنه غير مذكور فيما سبق فهو غير مناسب

And know that this word is weak from two aspects. The first is that the pronoun obliges returning to the closest of the mentioned, and that is not except His^{-azwj} Words: **a drink of different colours [16:69]**. And as for the ruling with referring to the Quran along with that it is not mentioned in what has preceded, it is not appropriate.

الثاني مَا رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص وَ قَالَ إِنَّ أَخِي يَشْتَكِي بَطْنَهُ فَقَالَ اسْقِهِ عَسَلًا فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ قَدْ سَقَيْتُهُ فَلَمْ تُغْنِ عَنْهُ فَقَالَ عِ اذْهَبْ فَاسْقِهِ عَسَلًا وَ قَالَ صَدَقَ اللَّهُ وَ كَذَبَ بَطْنُ أَخِيكَ فَسَقَاهُ فَبَرَأَ كَأَنَّمَا نَشِطَ مِنْ عَقَالٍ.

The second is what is reported by Abu Saeed Al Khudry, 'A man came to the Prophet^{-saww} and said: 'My brother has a complaint of his belly'. He^{-saww} said: 'Quench him honey!' He went, then returned. He said, 'I did quench him, but he did not avail from it'. He^{-saww} said: 'Go and quench him honey!' And he^{-saww} said: 'Allah^{-azwj} Speaks the truth and the belly of your brother is lying!' He quenched him, and he was cured as if he had been activated from the inactivity'.

و حملوا قوله صدق الله على قوله تعالى فِيهِ شِفَاءٌ لِلنَّاسِ و ذلك أما يصح لو كان هذا صفة للعسل

And they carried his^{-saww} words: 'Allah^{-azwj} Speaks the truth' based upon the Words of the Exalted: **wherein is healing for the people. [16:69]**, and that is rather correct, it this was an attribute for the honey.

فإن قال قائل فما المراد من قوله ع صدق الله و كذب بطن أخيك قلنا العلة أنه ع علم بنور الوحي أن ذلك العسل سيظهر نفعه بعد ذلك فلما لم يظهر في الحال مع أنه ع كان عالما بأنه سيظهر نفعه بعد ذلك كان هذا جاريا مجرى الكذب فلهذا السبب أطلق عليه هذا اللفظ انتهى.

If a speaker were to say, 'So what is the intent from his^{-saww} words: 'Allah^{-azwj} Speaks the truth and the belly of you brother is lying?' We say, 'The reason is that he^{-saww} knew by the light of the Revelation, that the honey would be manifesting its effects after that. when it was not manifested currently, along with the he^{-saww} was a knower that it will be manifesting its benefit after that. This had flown the flow of the lie. Therefore, for this reason, this word was linked upon him' – end.

و آيات النمل قد مر تفسيرها و تدل على شرافة في الجملة للنملة و على بعض ما سيأتي ذكره و كذا آيات الهدهد تدل على كرامته و بعض ما سيأتي من أحواله و قد مضت قصته و سيأتي بعضها.

And the Verses of the ant, its interpretations has already passed, and its evidence's upon the nobility in general for the ant and based upon some of what I (Majlisi) shall be coming with its mention; and like are Verses of the Hoopoe, evidencing upon its honour and some of what I (Majlisi) shall be coming with from its situations, and its story has passed, and I (Majlisi) shall be coming with part of it.

و قال الدميري في حياة الحيوان النحل ذباب العسل **و قد تقدم أن النبي ص قال: الدُّبَابُ كُلُّهُ فِي النَّارِ إِلَّا النَّحْلَ.**

And Al-Dimeyri in 'Hayat Al-Haywan' – 'The bees are flies of the honey'. And it has preceded that the Prophet^{-saww} said: 'The flies, all of them would be in the Fire except the bees'.

و واحدة النحل نحلة و قرأ يحيى بن وثاب **وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ** بفتح الحاء و الجمهور بالإسكان

And the singular of the bees (Al-Nahl) is bee (Nahla), and Yahya Bin Wasab, **And your Lord Revealed unto the bee [16:68]** with a 'Fatah' of (The letter) 'Al Ha', and the generality (read it) with the 'Iskan'.

قال الزجاج في تفسير سورة النساء سميت نحلا لأن الله تعالى نحل الناس العسل الذي يخرج منها إذ النحلة العطية و كفاها شرفا قول الله عز و جل **وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ**

Al-Zajaj said in interpretation of Surah Al-Nisa, 'The bee has been named as such because Allah^{-azwj} the Exalted Bestowed (Nahala) the honey which comes out from it when the bees is giving, and it suffices as a nobility by Words of Allah^{-azwj} Mighty and Majestic: **And your Lord Revealed unto the bee [16:68].**

فأوحى الله سبحانه و تعالى إليها فأثني عليها فعلمت مساقط الأنوار من وراء البيداء فتقع هناك على كل نورة عبقة و زهرة أنقة ثم تصدر عنها بما تحفظه رضابا و تلفظه شرابا.

Allah^{-azwj} the Glorious and Exalted Revealed to it, so He^{-azwj} Praised upon it, so it knew the falling off the lights from behind Al-Bayda'a. So, it fell upon every fragrant light and elegant flower. Then it emanates from it due to what it preserves as saliva, and it is expressed as a drink.

قال في عجائب المخلوقات يقال ليوم عيد الفطر يوم الرحمة إذ أوحى الله تعالى فيه إلى النحل صنعة العسل فيبين سبحانه أن في النحل أعظم اعتبار و هو حيوان فهم ذو كيس و شجاعة و نظر في العواقب و معرفة بفضول السنة و أوقات المطر و تدبير المراتع و المطاعم و الطاعة لكبيره و الاستكانة لأمره و قائده و بديع الصنعة و عجيب الفطرة.

He said regarding the wonders of the Created beings, 'It is said for the day of Eid Al-Fitr, a day of mercy, what Allah^{-azwj} the Exalted Revealed to the bee during it to make the honey. The Glorious Explained that in the bee there is a mighty lesson, and it is an animal, understanding, with cleverness, and brave, and considers the consequences, and recognises the seasons of the year, and timings of the rain, and management of the parks and the restaurants, and the obedience to its elder, and the submissiveness to his orders, and it's leader, and begin the making, and wonderous nature.

قال أرسطو النحل تسعة أصناف منها ستة يأوي بعضها إلى بعض و غذاؤها من الفضول الحلوة و الرطوبات التي ترشح بها الزهر و الورق و يجمع ذلك كله و يدخره و هو العسل و أوعيته و يجمع مع ذلك رطوبات دسمة يتخذ منها بيوت العسل و هي الشمع و هو يلقطها بخرطومها و يحملها على فخذيه و ينقلها من فخذيه إلى صلبه هكذا.

Aristotle said, 'The bees are of nine types. From these, six shelter to each other, and their nourishment is from the remnants of the sweets, and the wetness which the flowers and the leaves are sprinkled with, and all of that is collected and hoarded, and it is the honey, and contained (in containers), and along with that it collects that creamy wetness, taking from it houses of the honey, and it is the wax, and it picks it with its snout and carries it upon it's things and transfers it from its thighs to its loins like that'.

قال و القرآن يدل على أنها ترعى الزهر فيستحيل في جوفها عسلا و تلقيه من أفواهها فيجمع منه القناطير المقنطرة قال تعالى **ثُمَّ كُلِّي مِنْ كُلِّ النَّمْرَاتِ فَاسْأَلْكِ سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ**

He said, 'And the Quran indicates upon that it pastures the flowers, so the honey is released in its interior, and it picks it from its mouth and collects from it the containers. The Exalted Said: **Then eat from all the fruits and travel the Way of your Lord submissively'. There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69].**

و قوله **مِنْ كُلِّ النَّمْرَاتِ** المراد به بعضها نظيره قوله **و أُوتِيَتْ مِنْ كُلِّ شَيْءٍ** يريد به البعض

And His^{-azwj} Words: **from all the fruits**, the intent with it some of these. It's match are His^{-azwj} Words: **and she has been given from everything, [27:23].** Intending by it the part.

و اختلاف الألوان في العسل بحسب اختلاف النحل و قد يختلف طعمه لاختلاف المرعى و من هذا المعنى قول زينب للنبي ص جرست نحلة العرظ حين شبهت رائحته برائحة المغافير و الحديث مشهور في الصحيحين و غيرها.

And the different colours in the honey is in accordance with different bees, and its taste is different die to the different pastures. And from this meaning are words of Zainab to the Prophet^{-saww}, 'The bees buzzed, I recognised when I like their aroma with the aroma of Al Maghafir (a honey drink)', and the Hadeeth is well-known in the two 'Saheeh' (books) and others.

و من شأنه في تدبير معاشه أنه إذا أصاب موضعا نقياً بنى فيه بيتاً من الشمع ثم يبني البيوت التي يأوي فيها الملوك ثم بيوت الذكور التي لا تعمل فيها شيئا و الذكور أصغر جرماً من الإناث و هي تكثر المادة داخل الخلية و هي إذا طارت تخرج بأجمعها و ترتفع في الهواء ثم تعود إلى الخلية و النحل تعمل الشمع أولاً ثم تلقي البذر لأنه له بمنزلة العش للطائر

And from its glory in the management of its life is that when it attains a clean place, it builds a house of wax (hive) in it. Then it builds in the houses in which the kings (Queen bees) shelter in, then houses of the males where nothing is worked in, and the male is of a smaller body than the females, and it is of most substance inside the cell, and they, when they fly, they go out altogether and rise in the air.

Then they return to the cell and the bees works the wax first, then casts the seeds, because for it is a status of the life of the bird.

فإذا ألقته قعدت و تحضنه كما تحضن الطير فيتكون من ذلك البذر دود ثم تنهض الدود فتغذى أنفسها ثم تطير و النحل لا يقعد على أزهار مختلفة بل على زهر واحد و تملأ بعض البيوت عسلا و بعضها فراخا

So, when it casts, it sits and protects it like the bird protects. An insect comes into being from that seed. Then the worm gets up. It provides for itself, then flies off. And the bee does not sit upon the different flowers, but upon one flower, and fills past of the hives with honey, and part of it with young ones.

و من عادتها أنها إذا رأت فسادا من ملك إما أن تعزله أو تقتله و أكثر ما تقتل خارج الخلية و الملوك لا تخرج إلا مع جميع النحل و الملك إذا عجز عن الطيران حملته

And from her habit is that, when it sees mischief from a king (Queen bee), it either abandons it, or kills it, and most of what are killed are outside of the cell, and the kings do not go out except with entirety of the bees, and the king, when it is unable from the flying, it is carried’.

و سيأتي بيان هذا في أواخر الكتاب في لفظ العسوب

And I (Majlisi) will be coming with an explanation of this at the end of the book regarding the word, ‘Al-Yasoub’.

و من خصائص الملك أنه ليس له حمة يلسع بها و أفضل ملوكها الشقر و أسوأها الرقط بسواد و النحل تجتمع فتقسم الأعمال فبعضها يعمل الشمع و بعضها يعمل العسل و بعضها يسقي الماء و بعضها يبني البيوت

And from the specialities of the king is that there isn’t any sting for it to sting with, and the superior of their kings is the blonde, and their worst is the spotted black; and the bees gather and divide the words. Some of them make the wax, and some of them make the honey, and some of them quench the water, and some of them build the hives.

و بيوتها من أعجب الأشياء لأنها مبنية على الشكل المسدس الذي لا ينخرق كأنه استنبط بقياس هندسي ثم هو في دائرة مسدسة لا يوجد فيها اختلاف فبذلك اتصلت حتى صارت كالقطعة الواحدة و ذلك لأن الأشكال من الثلاث إلى العشر

And their houses (hives) are from the most wonderous things, because these are built upon the hexagonal shape which has not holes. It is as if it has been crafted with a geometrical measurement. Then it is hexagonal in its circumference such that there is no differing can be found in it. So, with that it is connected until it becomes like the one piece, and that is because the shapes are from the three to the ten.

إذا جمع كل واحد منها إلى أمثاله لم يتصل و جاءت بينها خروج إلا الشكل المسدس فإنه إذا اجتمع إلى أمثاله اتصل كأنه قطعة واحدة و كل هذا بغير مقياس و لا آلة و لا فكرة بل ذلك من أثر صنع اللطيف الخبير و إلهامه إياها كما قال تعالى **وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ الْأَيَّةَ.**

When each one of these is gathered to it’s like, does not connect, and there has come between it an exit to the hexagonal shape, for when it is gathered to it’s like, it connects, as if it is one piece. And all this is without any measurement (having been done), not any tool, nor thought, but that is an effect

of a Maker, the Subtle, the Informed, and His^{-azwj} having Inspired them, like what the Exalted Said: **And your Lord Revealed unto the bee saying: "Take houses from the mountains and from the trees and from what they are constructing [16:68] – the Verse.**

فإنامل كمال طاعتها و حسن امتثالها لأمر ربحا كيف اتخذت بيوتا في هذه الأمكنة الثلاثة الجبال و الشجر و بيوت الناس حيث يعرشون أي حيث بينون العروش فلا ترى للنحل بيتا في غير هذه الثلاثة البتة

So, ponder the perfection of their obedience, and excellence of their compliance to the Command of their Lord^{-azwj}, how it takes hives in these three places – the mountains, and the trees, and houses of the people, where they are constructing, i.e., where they are constructing (the hives). You will not find any hive for the bees in other than these three places, anyway.

و تأمل كيف كانت أكثر بيوتها في الجبال و هي المتقدمة في الآية ثم الأشجار و هي دون ذلك ثم فيما يعرش الناس و هي أقل بيوتها

And ponder how most of their hives happen to be in the mountains, and it is the first (to be mentioned) in the Verse, then the trees, and it is besides that, then in what the people are building, and it is of the least of their hives.

فانظر كيف أداها حسن الامتثال إلى أن اتخذت البيوت قبل المرعى و هي تتخذها أولا فإذا استقر لها بيت خرجت عنه فرعت و أكلت من كل الثمرات ثم آوت إلى بيوتها لأن ربحا سبحانه و تعالى أمرها باتخاذ البيوت أولا ثم بالأكل بعد ذلك.

Look how it gives the excellent compliance to taking the hives before the pasturing, and it should be taken first. So, when a hive is settled for it, it goes out from it and pastures, and eats from all fruits, then it shelters to its hives, because it's Lord^{-azwj}, the Glorious and Exalted has Commanded it to take the hives first, then eat after that.

قال في الإحياء انظر إلى النحلة كيف أوحى الله إليها حتى اتخذت من الجبال بيوتا و كيف استخراج من لعابها الشمع و العسل و جعل أحدهما ضياء و الآخر شفاء

He said regarding the revival, 'Look at the bee, how Allah^{-azwj} Reveals to it until it takes a hive from the mountains, and how it brings out the wax and the honey from its saliva and makes one of these to be (for) illumination, and the other a healing.

ثم لو تأملت عجائب أمرها في تناولها الأزهار و الأنوار و احترازها من النجاسات و الأقدار و طاعتها لواحد من جملتها و هو أكثرها شخصا و هو أميرها

The, if you were to ponder on the wonders of their affairs in their taking the flowers, and the lights, and their keeping away from the uncleanness, and the fights, and their obedience to one from their whole, and he is the most personable of them, and he is their commander.

ثم ما سخر الله سبحانه و تعالى أميرها من العدل و الإنصاف بينها حتى أنه ليقتل على باب المنفذ كل ما وقع منها على نجاسة لفضيت من ذلك العجب إن كنت بصيرا على نفسك و فارغا من هم بطنك و فرجك و شهوات نفسك في معادة أقرانك و موالاة إخوانك

Then Allah^{-azwj} the Glorious has not Subdued their commander, from the justice and the fairness between them to the extent that each one who has fallen upon fight is killed at the door of the outlet, you would judge from that being the wonder, if you were insightful upon yourself, and free from the

worries of your belly and your private parts and lustful desires of yourself in enmity of your peers, and friendship of your brethren.

ثم دع عنك جميع ذلك فانظر إلى بنائها بيتها من الشمع و اختيارها من جميع الأشكال المسدس فلا تبني بيتها مستديرا و لا مربعا و لا خمسا بل مسدسا لخاصية في الشكل المسدس يقصر فيه فهم المهندس

Then leave all that from you. Look at its building it's hive from the wax and it's choosing from entirety of the shapes, the hexagon. It does not build its hive circular, nor square, nor pentagonal, but hexagonal for a quality in the hexagonal shape, the understanding of the engineer is deficient in it.

و هو أن أوسع الأشكال و أحواها المسدس و ما يقرب منه فإن المربع يخرج منه زوايا ضائعة و شكل النحل مستدير مستطيل فترك المربع حتى لا يبقى الزوايا فارغة

And it is that the most capacious of the shapes their most containing is the hexagon, and what is close from it. The square, when a corner comes out from it, is wasted, and the shape of the bee is circular, long. It neglects the square until there does not remain any free corner.

ثم لو بناها مستديرة لبقيت خارج البيوت فرج ضائعة فإن الأشكال المستديرة إذا اجتمعت لم تجتمع متراسة و لا شكل في الأشكال ذوات الزوايا يقرب في الاحتواء من المستدير ثم تتراص الجملة بحيث لا يبقى بعد اجتماعها فرجة إلا المسدس و هذه خاصية هذا الشكل

Then it had built it circular, a hole would remain outside the hive, wasted, for the circular shapes, when they are gathered, are not gathered as a monolith, nor is there any shape among the shapes with the corners closer in the containment from the circular. Then the Phrase is compacted whereby there does not remain after their gathering, any hole except the hexagon, and this is a speciality of this shape.

فانظر كيف ألهم الله تعالى النحل على صغر جرمه ذلك لطفًا به و عناية بوجوده فيما هو المحتاج إليه ليتهيأ عيشه فسبحانه ما أعظم شأنه و أوسع لطفه و امتنانه.

Look how Allah^{-azwj} the Exalted Inspires the bee of upon the smallness of its body. That is is a Kindness with it and the Favour with its existence in what it is needy to, in order for it to prepare for it's like. Glory be to Him^{-azwj}! How Mighty is His^{-azwj} Glory, and Capacious is His^{-azwj} Gentleness and His^{-azwj} Conferment!

و في طبعه أنه يهرب بعضه عن بعض و يقاتل بعضه بعضا في الخلايا و يلسع من دنا من الخلية و ربما هلك المسوع و إذا هلك منها شيء داخل الخلايا أخرجته الأحياء إلى الخارج

And among its nature is that some of them flee from the others, and they fight with each other in the cell, and it stings the one who approaches the cell, and sometimes the stung one perishes, and when something from these perishes inside the cell, it expels the living to the outside.

و في طبعه أيضا النظافة فلذلك يخرج رجليه من الخلية لأنه متن الريح و هو يعمل زماني الربيع و الخريف و الذي يعمل في الربيع أجود و الصغير يعمل من الكبير و هو يشرب من الماء ما كان عذبا صافيا يطلبه حيث كان

And among its nature as well is the cleanliness. For that (reason) it goes out returning from the hive because it is stinking of the smell, and it works in the times of spring and autumn, and the one which

works during the spring is better, and the small ones are more hard working than the larger ones, and it drinks from the water what was fresh, clean, seeking it wherever it may be.

و لا يأكل من العسل إلا قدر شبعه و إذا قل العسل في الخلية قذفه بالماء ليكثر خوفا على نفسه من نفاذه لأنه إذا نفذ أفسد النحل بيوت الملوك و بيوت الذكور و ربما قتلت ما كان منها هناك.

And it does not eat from the honey except a measurement of what satiates it. And when the honey is scarce in the hive, it throws water upon it in order to increase, fearing upon itself from its depletion, because depletion would spoil the bees, house of the kings, and houses of the males, and perhaps it might kill whatever was from these over there.

قال حكيم من اليونانيين لتلامذته كونوا كالنحل في الخلايا قالوا و كيف النحل قال إنما لا تترك عندها بطالا إلا أبعدته و أقصته عن الخلية لأنه يضيق المكان و يفني العسل و يعلم النشيط الكسل.

A wise one from the Greeks said to his student, 'Be like the bees in the hive!' They said, 'And how are the bees?' He said, 'They do not leave any idle one in their presence except they distance is and remove it from the hive, because he would be restricting the place and deplete the honey, and the active one knows the lazy one'.

و النحل يسليخ جلده كالحيات و توافقه الأصوات اللذيذة المطرية و يضره السوس و دواؤه أن يطرح في كل خلية كف ملح و أن يفتح في كل شهر مرة و يدخن بأخشاء البقر.

And the bee sheds it's skin like the snakes do, and they are harmonised by the pleasurable voices of the singers, and the beetles harm it, and it's cure it that one should drop (sprinkle) a handful of salt in every hive, and that it should be opened once during every month and smoked with the cow dung.

و في طبعه أنه متى طار عن الخلية يري ثم يعود فتعود كل نحلة إلى مكانها لا تخطئه و أهل مصر يحولون أبواب الخلايا في السفن و يسافرون بها إلى المواضع الزهر و الشجر فإذا اجتمع في المرعى فتحت أبواب الخلايا فتخرج النحل منها و يري يومه أجمع فإذا أمسى عاد إلى السفينة و أخذت كل نحلة مكانها من الخلية لا تتخطاه.

And among its nature is that when it flies away from the hive, it pastures, then it returns. Every bee returns to its (specific) place, not erring; and the people of Egypt transport doors of hives in the ships and they are sailing with these to the places of flowers and trees. When they gather in the pasture beneath the hive doors, the bees come out from these and pasture during their day altogether. When it is evening, they return to the ship and each bee takes its place from the hive, not erring.

و روى أحمد و ابن أبي شيبه و الطبراني أن النبي ص قال: المؤمن كالنحلة تأكل طيباً و تضع طيباً و قعت فلم تكسر و لم تفسد.

And it is reported by Ahmad and Ibn Abu Sheyba, and Al-Tabrani, that the Prophet^{-saww} said: 'The Momin is like the bee. He eats good, and places good, and falls but does not break and does not spoil'.

و في شعب البيهقي عن مجاهد قال صاحبت عمر من مكة إلى المدينة فما سمعته يحدث عن رسول الله ص إلا هذا الحديث إن مثل المؤمن كمثل النحلة إن صاحبت نفعك و إن شاورته نفعك و إن جالستته نفعك و كل شأنه منافع و كذلك النحلة كل شأنها منافع.

And in 'Sha'ab' of Al Bayhaqi, from Mujahid who said, 'I accompanied Umar from Makkah to Al-Medina. I did not hear him narrating from Rasool-Allah^{-saww} except this Hadeeth: - 'The Momin is like an example of the bee. If you accompany him, he will benefit you, and if you consult him, he will

benefit you, and if you sit with him, he will benefit you, and all of his occupations are beneficials, and like that is the bee, all of their occupations are beneficial”.

قال ابن الأثير وجه المشابهة بين المؤمن والنحلة حذق النحل و فطنته و قلة أذاه و حقايرته و منفعتة و قنوعه و سعيه في النهار و تنزهه عن الأقدار و طيب أكله و أنه لا يأكل من كسب غيره و نحوله و طاعته لأمره

Ibn Al Aseer said, ‘An aspect of resembling between the Momin and the bee is the proficiency of the bee, and its acumen, and scarcity of its harming, and it’s pride, and it’s benefits, and it’s contentment, and it’s striving during the day, and it’s staying away from the filth, and goodness of its eating, and it does not eat from the earnings of other, and it’s transferring, and it’s obedience to its commander.

و للنحل آفات تقطعه عن عمله منها الظلمة و الغيم و الريح و الدخان و الماء و النار و كذلك المؤمن له آفات تفتره عن عمله منها ظلمة الغفلة و غيم الشك و ريح الفتنة و دخان الحرام و ماء السعة و نار الهوى.

And for the bees there are afflictions cutting it off from its work. From these is the darkness, and the clouds, and the wind, and the smoke, and the water, and the fire; and like that is the Momin having afflictions, breaking him off from his work. From these is darkness of the heedlessness, and clouds of doubt, and wind of Fitna, and the Prohibited smoke, and the abundant water, and the fire of passion.

و فِي مُسْتَدْرَكِ الدَّارِمِيِّ عَنِ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: كُونُوا فِي النَّاسِ كَالنَّحْلَةِ فِي الطَّيْرِ إِنَّهُ لَيْسَ فِي الطَّيْرِ إِلَّا وَهُوَ يَسْتَضِعُّهَا وَ لَوْ تَعَلَّمَ الطَّيْرُ مَا فِي أَجْوَانِهَا مِنَ الْبَرَكَةِ لَمْ يَفْعَلُوا ذَلِكَ بِهَا وَ خَالَطُوا النَّاسَ بِأَلْسِنَتِكُمْ وَ اجْسَادِكُمْ وَ زَابِلُوهُمْ بِأَعْمَالِكُمْ وَ قُلُوبِكُمْ فَإِنَّ لِلْمَرْءِ مَا اكْتَسَبَ وَ هُوَ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَّ.

And in (the book) ‘Mustadrak’ of Al-Daramy, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘Be among the people like the bees are among the birds. There isn’t any bird except, and it considers it weak, and if the bird were to know what Blessings there are in their interiors, they would not be doing that with it. And mingle with the people with your tongues and your bodies and be separate from them in your works and your hearts! Surely for the person is what he earns, and on the Day of Qiyamah he would be with the one he loves”.

و فِيهِ أَيْضاً عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سَأَلَ كَعْبَ الْأَخْبَارِ كَيْفَ بَحَّدَ نَعْتِ رَسُولِ اللَّهِ ص فِي التَّوْرَةِ فَقَالَ كَعْبٌ بَحَّدَهُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ ص يُؤَلِّدُ بِمَكَّةَ وَ يُهَاجِرُ إِلَى طَيْبَةَ وَ يَكُونُ مُلْكُهُ بِالشَّامِ لَيْسَ بِمَحَاشٍ وَ لَا صَحَابٍ فِي الْأَسْوَاقِ وَ لَا يُكَافِرُ السَّيِّئَةَ بِالسَّيِّئَةِ وَ لَكِنْ يَغْفُو وَ يَصْفَحُ

And in it as well, from Ibn Abbas, ‘Ka’ab Al-Ahbar was asked, ‘How do you find the description of Rasool-Allah^{saww} in the Torah?’ Ka’b said, ‘We find him^{saww} as Muhammad^{saww}, son^{saww} of Abdullah^{as}, born in Makkah, and he^{saww} will be emigrating to Tayba, and his^{as} kingdom would be in Syria. He^{saww} is neither with immoralities nor loud in the markets, nor would he^{as} suffice the evil deed with the evil deed, but he^{saww} would pardon and excuse.

أُمَّتُهُ الْحَامِدُونَ يُحْمَدُونَ اللَّهَ تَعَالَى فِي كُلِّ سَرَاءٍ وَ ضَرَاءٍ يُوضُّونَ أَطْرَافَهُمْ وَ يَأْتُرُونَ فِي أَوْسَاطِهِمْ يَصْفُونَ فِي صَلَاتِهِمْ كَمَا يَصْفُونَ فِي قِتَالِهِمْ دَوِّيهِمْ فِي مَسَاجِدِهِمْ كَدَوِي النَّحْلِ يَسْمَعُ مُنَادِيَهُمْ فِي جَوِّ السَّمَاءِ.

His^{saww} community are the praising ones, praising Allah^{azwj} the Exalted in every good and bad (situations). They would be performing wud’u in their limbs, and they would be wearing trousers in their waists, forming rows in the Salats like what they would form rows in their battles. Their buzzing in their Masjids is like the buzzing of the bees. Their caller will be heard in the atmosphere of the sky”.

و ذكر ابن خلكان في ترجمة عبد المؤمن بن علي ملك المغرب أن أباه كان يعمل الطين فخارا و أنه كان في صغره نائما في دار أبيه و أبوه يعمل الطين فسمع أبوه دويا في السماء فرفع رأسه فرأى سحابة سوداء من النحل قد هوت مطبقة على الدار

And Ibn Khalkan mentioned in a translation of Abdul Momin Bin Ail, king of the Maghreb (Morocco), that his father was working the clay as a potter, and he in his young age was sleeping in the house of his father, and his father was working the clay. His father heard a buzz in the sky. He raised his head and saw a black cloud of the bees swooping as a layer upon the house.

فاجتمعت كلها على ولده و هو نائم فغطته و أقامت عليه مدة ثم ارتفعت عنه و ما تألم منها و كان بالقرب منه رجل يعرف الزجر فأخبره أبوه بذلك فقال يوشك أن يجتمع على ولدك أهل المغرب فكان كذلك و كان من أمر ولده ما اشتهر من ملك المغرب الأعلى و الأدنى.

All of these gathered upon his son while he was sleeping. They covered him and stayed upon him for a period, then rose away from him, and he was not pained from them; and nearby from him was a man who knew the omens. He informed his father with that. He said, 'No doubt the people of Al-Maghreb will be gathering to your son!' That did happen like that, and it was from the matter of his son what is famous from the kings of Al-Maghreb, the high ones, and the low ones.

و جمهور الناس على أن العسل يخرج من أفواه النحل

And the generality of the people is upon that the honey comes out from the mouth of the bee.

و روي عن علي بن أبي طالب ع أنه قال تحقيرا للدنيا أشرف لباس ابن آدم فيها لعاب دودة و أشرف شرابه فيها رجيع نحلة.

And it is reported from Ali^{asws} Bin Abu Talib^{asws} having said: 'In the contemptible of the world are the noblest of the apparels for the son of Adam^{as}. Among these is saliva of an insect (silkworm), and noblest of his drinks, among it is bee sap''.

و المعروف أنه قال: إنما الدنيا ستة أشياء مطعوم و مشروب و ملبوس و مركوب و منكوح و مشموم فأشرف المطعوم العسل و هو مذاقه ذباب و أشرف المشروب الماء و يستوي فيه البر و الفاجر

And the well-known is that he^{asws} said: 'But rather the world is of six things – the fed, and the drunk, and the worn, and the ridden, and the married, and the smelt. The noblest of the food is the honey, and it is a taste of the fly (bee), and nobles of the drinks is the water, and the righteous and the immoral are equal in it.

و أشرف الملبوس الحرير و هو نسج دودة و أشرف المركوب الفرس و عليه تفتل الرجال و أشرف المنكوح المرأة و هو مبال في مبال و أشرف المشموم المسك و هو دم حيوان.

And noblest of the worn is the silk, and it is a weaking of a worm, and nobles of the ridden is the horse, and upon it the men battle', and nobles of the married is the woman, and it is a urination into a urine (receptacle), and nobles of the smells is the musk, and it is a blood of an animal''.

و التحقيق أن العسل يخرج من بطونها لكن لا ندري أ من فمها أم من غيره و لا يتم صلاحه إلا بجمو أنفاسها و قد صنع أرسطاطاليس بيتا من زجاج لينظر إلى كيفية ما تصنع فأبت أن تعمل حتى لطخته من باطن الزجاج بالطين كذا قاله الغزنوي و غيره

And the research is that the honey comes out from their bellies, and we do not know is it from its mouth or from somewhere else; and it's correctness is not complete except by the heat of its breath;

and Aristotle make a house of glass in order to look at its method how it's done. He refused to work until he had smeared the inside of the glass with clay. Like that was said by Al-Gaznawy and others.

و روينا في تفسير الكواشي الأوسط أن العسل ينزل من السماء فينبت في أماكن من الأرض فيأتي النحل فيشربه ثم يأتي الخلية فيلقيه في الشمع المهيا للعسل في الخلية لا كما يتوهمه بعض الناس من أن العسل من فضلات الغذاء و أنه قد استحال في المعدة عسلا هذه عبارته و الله أعلم.

And we are reporting in Tafseer Al-Kawash Al-Awsat that the honey descends from the sky. It grows in places from the earth. The bee comes and drinks it, then goes to the hive and vomits it would in the wax. The life of the honey is in the hive not like what some of the people are imagining that the honey is from the remnants of the foods, and it converts into honey in the stomach. This is its expression, and Allah^{-azwj} is more Knowing.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ الصَّادِقُ ع إِنَّ لِلَّهِ وَاذِيًا يُنْبِثُ الذَّهَبَ وَ الْفِضَّةَ وَ قَدْ حَمَاهُ اللَّهُ بِأَضْعَفِ خَلْقِهِ وَ هُوَ التَّمَلُّ لَوْ رَامَتْهُ الْبَحَائِثُ مَا قَدَّرَتْ عَلَيْهِ.

Tafseer Ali Bin Ibrahim –

‘Al-Sadiq^{-asws} said: ‘For Allah^{-azwj} there is a valley growing the gold and the silver, and Allah^{-azwj} has Protected it with the weakest of His^{-azwj} creatures, and it is the ant. Even if the camels were to ram it, they would not be able upon it’³⁰⁴.

2 وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ ع تَحْتَ شَجَرَةٍ فَلَدَعَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَارِهِ فَأَخْرَجَ مِنْ تَحْتِهَا وَ أَمَرَ بِهَا فَأُخْرِقَتْ بِالنَّارِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ فَهَلَا نَمْلَةٌ وَاحِدَةً.

And it is reported by Al Bukhari, and Muslim, and Abu Dawood, and Al Nasaie, and Ibn Maja, from Abu Hureyra (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘A Prophet^{-as} from the Prophets^{-as} descended beneath a tree, and an ant stung him. He^{-as} ordered with attacking it and extract it from beneath it, and he^{-as} ordered with it, so it was burned by the fire. Allah^{-azwj} the Exalted Revealed to him^{-as}: “Was it not a single ant?”³⁰⁵ (From a non-Shia source)

فَإِنَّ النَّبِيَّ ص قَدْ مَهَى عَنْ تَغْدِيبِ الْحَيَوَانَ بِالنَّارِ وَ قَالَ لَا يُعَذَّبُ بِالنَّارِ إِلَّا اللَّهُ تَعَالَى.

The Prophet^{-as} had forbidden from punishing the animal with the fire and said: ‘No one punishes with the fire except Allah^{-azwj} the Exalted’³⁰⁶ (From a non-Shia source)

أَنَّ النَّبِيَّ ص مَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةِ وَ النَّحْلَةِ وَ الْهُدْهُدِ وَ الصُّرْدِ.

The Prophet^{-saww} forbade from killing four from the animals – the ant, and the bee, and the Hoopoe, and the shrike (a bird)’³⁰⁷ (From a non-Shia source)

³⁰⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 1

³⁰⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 a

³⁰⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 b

³⁰⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 c

وَرَوَى الطَّبْرَانِيُّ فِي مُعْجَمِهِ الْأَوْسَطِ وَ الدَّارِقُطْنِيُّ أَنَّهُ قَالَ: لَمَّا كَلَّمَ اللَّهُ مُوسَى ع كَانَ يُبْصِرُ دَيْبِ النَّمْلِ عَلَى الصَّخَا فِي اللَّيْلَةِ الظُّلْمَاءِ مِنْ مَسِيرَةِ عَشْرَةِ فَرَاسِخٍ.

And it is reported by Al Tabrani in his 'Mu'j'im Al Awsat' and Al Daraqutny having said,

'When Allah^{-azwj} Spoke to Musa^{-as}, he^{-as} used to sight the ant walking upon the rock during the dark night from a distance of ten Farkash's (about 30 miles)".³⁰⁸ (From a non-Shia source)

وَرَوَى التِّرْمِذِيُّ الْحَكِيمُ فِي نَوَادِرِهِ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو بَكْرٍ وَ شَهِدَ بِهِ عَلَى رَسُولِ اللَّهِ ص قَالَ: ذَكَرَ رَسُولُ اللَّهِ ص الشِّرْكَ فَقَالَ هُوَ أَحْفَى فِيكُمْ مِنْ دَيْبِ النَّمْلِ وَ سَأَدْتُكَ عَلَى شَيْءٍ إِذَا فَعَلْتَهُ أَذْهَبَ اللَّهُ عَنْكَ صِعَارَ الشِّرْكَ وَ كِبَارُهُ تُثَوِّلُ اللَّهُمَّ إِلَيَّ أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ شَيْئاً وَ أَنَا أَعْلَمُ وَ اسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ تُثَوِّلُهَا ثَلَاثَ مَرَّاتٍ.

And it is reported by Al Tirmizi Al Hakeem in his 'Nawadir', from Ma'qil Bin Yasar who said,

'Abu Bakr said, and he testified with it upon Rasool-Allah^{-saww} having said: 'Rasool-Allah^{-saww} mentioned the Shirk. He^{-saww} said: 'It is more hidden among you than the walking of the ant, and I^{-saww} shall point you upon something, if you were to do it, Allah^{-azwj} would Removed from you the small Shirk and it's major one. You should say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from associating anything with You^{-azwj}, and I know, and I seek Your^{-azwj} Forgiveness of what I don't know' – saying it three times".

وَرَوَى أَيْضاً عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ص رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَ الْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ص فَضَّلَ الْعَالِمُ عَلَى الْعَابِدِ كَفَضَلِي عَلَى أَدْنَاكُمْ

And it is reported as well from Abu Umama Al Bahily who said, 'Two men were mentioned to Rasool-Allah^{-saww}, one of them a worshipper and another a scholar. Rasool-Allah^{-saww} said: 'Merit of the scholar upon the worshipper is like my^{-saww} merit over your lowest ones'.

ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى وَ مَلَائِكَتَهُ وَ أَهْلَ الْأَرْضِ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَ حَتَّى الْخُوتِ فِي الْبَحْرِ لِيُصَلُّوا عَلَيَّ مُعَلِّمِي النَّاسِ الْحَيِّرِ.

Then he^{-saww} said: 'Allah^{-azwj} the Exalted and His^{-azwj} Angels, and people of the earth, even the ants in their holes, and even the fishes in the sea are sending Salawaat upon teachers of the people' – the Hadeeth'.³⁰⁹ (From a non-Shia source)

وَ رُوِيَ أَنَّ النَّمْلَةَ الَّتِي خَاطَبَتْ سُلَيْمَانَ ع أَهْدَتْ إِلَيْهِ نَبْعَةً فَوَضَعَهَا عَلَيْهِ الصَّلَاةَ وَ السَّلَامُ فِي كَفِّهِ فَقَالَتْ

The ant which addressed Suleyman, gifted a thorn to him^{-saww}, so he^{-as}, upon him^{-as} be the Salawaat and the greetings, placed it upon his^{-as} palm. It said (a poem),

وَأِنْ كَانَ عَنْهُ دَا عَنِّي فَهُوَ قَابِلُهُ	أَمْ تَرَنَا نُهْدِي إِلَى اللَّهِ مَالَهُ
لَقَصَّرَ عَنْهُ الْبَحْرُ حِينَ يُسَاحِلُهُ	وَ لَوْ كَانَ يُهْدَى لِلْجَلِيلِ بِقَدْرِهِ
فَرَضَى بِهِ عَنَّا وَ يَشْكُرُ فَاعِلَهُ	وَ لَكِنَّا نُهْدِي إِلَى مَنْ نُحِبُّهُ
وَ إِلَّا فَمَا فِي مَلِكِنَا مَا يُشَاكِلُهُ	وَ مَا ذَاكَ إِلَّا مِنْ كَرِيمِ فَعَالِهِ

³⁰⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 d

³⁰⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 e

‘Do you^{-as} not see we are gifting to Allah^{-azwj} His^{-azwj} Own wealth? And even though He^{-azwj} is Needless from it, but He^{-azwj} Accepts it. And if it is gifted to the Majestic as per His^{-azwj} Worth, the sea would be deficient by its coast. But we guide to the one we love so He^{-azwj} would be Pleased with it on our behalf, and would Thanks its doer; and that is not except from a Benevolent of His^{-azwj} Deed, or else, so what is in our ownership what can resemble it?’

فَقَالَ سُلَيْمَانُ ع بَارَكَ اللَّهُ فِيكُمْ فَهُوَ يَتْلُوكَ الدَّعْوَةَ أَكْثَرَ خَلَقِ اللَّهِ تَعَالَى .

Suleyman^{-as} said: ‘May Allah^{-azwj} Bless you all!’ Thus it (ants), due to that supplication, are the most numerous creatures of Allah^{-azwj} the Exalted’³¹⁰ (From a non-Shia source)

وَرُوِيَ أَنَّ رَجُلًا اسْتَوْفَفَ الْمَأْمُونَ لِيَسْتَمَعَ مِنْهُ فَلَمْ يَقِفْ لَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى اسْتَوْفَفَ سُلَيْمَانَ بْنِ دَاوُدَ ع لِنَمْلَةٍ لِيَسْتَمَعَ مِنْهَا وَ مَا أَنَا عِنْدَ اللَّهِ تَعَالَى بِأَحَقَّرَ مِنْ نَمْلَةٍ وَ مَا أَنْتَ عِنْدَ اللَّهِ بِأَعْظَمَ مِنْ سُلَيْمَانَ ع فَقَالَ الْمَأْمُونُ صَدَقْتَ وَ وَقَفْتَ وَ سَمِعَ كَلَامَهُ وَ قَضَى حَاجَتَهُ .

And it is reported that a man stopped Al-Mamoun to him to hear from him, but he did not stop for him. He said, ‘O commander of the faithful! Allah^{-azwj} the Exalted Stopped Suleyman Bin Dawood^{-as} for an ant in order to listen from it, and I am neither lower than an ant in the Presence of Allah^{-azwj} the Exalted, nor are you mightier than Suleyman^{-as} in the Presence of Allah^{-azwj}!’ Al Mamoun said, ‘You speak the truth’. And he stopped and listened to his speech and fulfilled his need’³¹¹ (This is not a Hadith)

رُوِيَ أَنَّ سُلَيْمَانَ قَالَ لَهَا لِمَ قُلْتَ لِلنَّمْلِ ادْخُلُوا مَسَاكِنَكُمْ أَ خِيفَتْ عَلَيْهَا مِنِّي ظُلْمًا قَالَتْ لَا وَ لَكِنِّي خَشِيتُ أَنْ يُفْتَنُوا بِمَا يَرَوْنَ مِنْ جَمَالِكَ وَ زِينَتِكَ فَيَسْغَلَهُمْ ذَلِكَ عَنِ طَاعَةِ اللَّهِ تَعَالَى .

And it is reported that Suleyman^{-as} said to it: ‘Why did you say to the ants, ‘Enter your dwellings!’ Are fearing upon them an injustice from me^{-as}?’ It said, ‘No, but I feared they might be tempted with that they see from your^{-as} beauty and your^{-as} adornments, so that might pre-occupy them from obeying Allah^{-azwj} the Exalted’³¹² (From a non-Shia source)

وَ رَوَى الدَّارَقُطْنِيُّ وَ الْحَاكِمِيُّ عَنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: لَا تَقْتُلُوا النَّمْلَةَ فَإِنَّ سُلَيْمَانَ ع حَرَجَ ذَاتَ يَوْمٍ يَسْتَسْقِي فَإِذَا هُوَ بِنَمْلَةٍ مُسْتَلْقِيَةٍ عَلَى قَفَاهَا رَافِعَةً قَوَائِمَهَا تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَا غِنَى لَنَا عَنْ فَضْلِكَ اللَّهُمَّ لَا تُؤَاخِذْنَا بِذُنُوبِ عِبَادِكَ الْخَاطِئِينَ وَ اسْقِنَا مَطَرًا تُنْبِتُ لَنَا بِهِ شَجَرًا وَ تُطْعِمُنَا بِهِ تَمْرًا

And it is reported by Al Daraqutny and Al Hakim, from Abu Hureyra (a well-known fabricator),

‘The Prophet^{-saww} said: ‘Do not kill the ant for one day Suleyman^{-as} went out to pray for rain. There he^{-as} came across an ant lying upon it’s back raising its legs saying, ‘O Allah^{-azwj}! I am a creature from Your^{-azwj} creatures. There is no needlessness for us from Your^{-azwj} Grace. O Allah^{-azwj}! Do not Seize us for the sins of Your^{-azwj} sinful servants and Quench us the rain, growing the trees for us by it and feeding us the fruits by it!’

فَقَالَ سُلَيْمَانُ ع لِقَوْمِهِ ارْجِعُوا فَقَدْ كُفِينَا وَ سَقَيْتُمْ بِعَبْرِكُمْ .

³¹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 f

³¹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 g

³¹² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 h

Suleyman^{-as} said to his^{-as} people: 'Return, for we have been sufficed, and you will be quenched due to others!'³¹³ (From a non-Shia source)

3- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَمْرٍو أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَا خَافَ الْمُحْرِمُ عَلَى نَفْسِهِ مِنَ السِّبَاعِ وَالْحَيَاتِ وَغَيْرِهَا فَلْيُقْتَلْهُ فَإِنْ لَمْ يُرِدْكَ فَلَا تُرِدْهُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from the one who informed him,

'From Abu Abdullah^{-asws} having said: 'All what the one in Ihram fears upon himself, from the wild animals and the snakes and other such, let him kill it. If it does not intend you, then do not intend it'.³¹⁴

4- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْرَمْتَ فَأَتَقَ اللَّهُ قَتْلَ الدَّوَابِّ كُلِّهَا إِلَّا الْأَعْيَى وَ الْعُقْرَبَ وَ الْقَارَةَ فَإِنَّمَا تُوهِي السِّتَاءَ وَ تَخْرُقُ عَلَى أَهْلِ الْبَيْتِ

And from him, from Ali, from his father and Muhammad Bin Ismail from Al FAZl Bin Shazan, altogether from Ibn Abu Umeyr, and Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When you have worn the Ihraam, then fear Allah^{-azwj} of killing the animals, all of them, except the snake and the scorpion and the mouse, for these (mice) weaken the waterskin and puncture (it) upon the people of a household.

وَ أَنَا الْعُقْرَبُ فَالْتَّبِي ص مَدَّ يَدَهُ إِلَى الْحَجَرِ فَلَسَعَتْهُ عُقْرَبٌ فَقَالَ لَعْنَتِكَ اللَّهُ لَا بَرَأ تَدْعِينِ وَ لَا فَاجِرًا

And as for the scorpion, the Prophet^{-saww} had extended his^{-as} hand to a hole, and a scorpion stung him^{-saww}. He^{-saww} said: 'May Allah^{-azwj} Curse you! You are neither leaving a righteous one nor an immoral one!'

وَ الْحَيَّةُ إِذَا أَرَادَتْكَ فَاقْتُلْهَا فَإِنْ لَمْ تُرِدْكَ فَلَا تُرِدْهَا

And the snake, when it intends you, then kill it. If it does not intend you, then do not intend it.

وَ الْكَلْبُ الْعَقُورُ وَ السُّبُعُ إِذَا أَرَادَكَ فَإِنْ لَمْ يُرِيدَكَ فَلَا تُرِدْهُمَا

And the mordacious dog and the wild animals, when they intend you, (then kill them), but if they do not intend you, then do not intend them.

وَ الْأَسْوَدُ الْعَدِيرُ فَاقْتُلْهُ عَلَى كُلِّ حَالٍ وَ ازِمِ الْعُرَابَ رُمِيًا وَ الْحِدَاةَ عَلَى ظَهْرِ بَعِيرِكَ.

And the black snake, kill it upon every situation, and shoot (arrow) at the crow with a shooting, and the kite (bird) upon the back of your camel"³¹⁵.

³¹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 2 i

³¹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 3

³¹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 4

5- فُرِبَ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: يُقْتَلُ الْمُحْرِمُ مَا عَدَا عَلَيْهِ مِنْ سَبْعٍ أَوْ غَيْرِهِ وَ يُقْتَلُ الرَّبُورُ وَالْعُقْرَبُ وَالْحَيَّةُ وَالنَّسْرُ وَالذَّبَّابُ وَالْأَسَدُ وَ مَا خَافَ أَنْ يَعْدُوَ عَلَيْهِ مِنَ السَّبَاعِ وَالْكَلْبِ الْعَقُورِ.

(The book) 'Qurb Al Asnad' – From Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The one in Ihraam can kill whatever is inimical to it from the wild animals, or something else, and he can kill the wasp, and the scorpion, and the snake, and the eagle, and the wolf, and the lion, and whatever he fears from the wild animal that would attack upon him, and the mordacious dog'.³¹⁶

6- الْكَافِي، عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُقْتَلُ فِي الْحَرَمِ وَالْإِحْرَامِ الْأَفْعَى وَالْأَسْوَدُ الْعَدِيرُ وَ كُلُّ حَيَّةٍ سَوِيٍّ وَالْعُقْرَبُ وَالْفَأْرَةُ وَ هِيَ الْفُؤَيْسِقَةُ وَ تُرْجَمُ الْعُرَابُ وَ الْحِدَاةُ رَجْمًا فَإِنْ عَرَضَ لَكَ لُصُوصٌ امْتَنَعْتَ مِنْهُمْ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'They can be killed in the Sanctuary and the Ihraam – the snake, and the black snake, and every black evil snake, and the scorpion, and the mouse, and it is the rat, and you can pelt the crow and the kite with a pelting. If thieves were to present to you, abstain from them'.³¹⁷

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُقْتَلُ الْمُحْرِمُ الرَّبُورُ وَالنَّسْرُ وَالْأَسْوَدَ الْعَدِيرَ وَالذَّبَّابَ وَ مَا خَافَ أَنْ يَعْدُوَ عَلَيْهِ وَ قَالَ الْكَلْبُ الْعَقُورُ هُوَ الذَّبَّابُ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim, from his father,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'The one in Ihraam can kill the wasp, and the eagle, and the black 'Al-Ghadir', and whatever he fears that might attack upon him'. And he^{-asws} said: 'The mordacious dog, it is the wolf'.³¹⁸

وَ فِي الصَّحِيحَيْنِ أَنَّ النَّبِيَّ ص أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْعُقْرَبِ وَالْحَيَّةِ.

And in the two 'Saheehs' (Bukhari and Muslim): 'The Prophet^{-sawww} had ordered with killing the two blacks during the Salat – the scorpion, and the snake'.³¹⁹ (From a non-Shia source)

وَ رَوَى الْبَيْهَقِيُّ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ فَذَهَبَ يَوْمًا فَقَعَدَ تَحْتَ شَجَرَةٍ فَتَرَعَّ حُفْيَهُ

And it is reported by Al Bayhaqi, from Ibn Abbas who said,

'It was so that whenever Rasool-Allah^{-sawww} intended the need (for toilet), would go far. One day he^{-sawww} went and sat beneath a tree. He^{-sawww} removed his^{-as} shoes'.

³¹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 5

³¹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 6

³¹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 a

³¹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 b

قَالَ وَ لَيْسَ أَحَدُهُمَا فَجَاءَ طَائِرٌ فَأَخَذَ الْخُفَّ الْأَخَرَ فَحَلَقَ بِهِ فِي السَّمَاءِ فَاَنْسَلَتْ مِنْهُ أَسْوَدٌ سَالِحٌ فَقَالَ النَّبِيُّ ص هَذِهِ كَرَامَةٌ أَكْرَمَنِي اللَّهُ تَعَالَى بِهَا لِلَّهِمْ
إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى أَرْبَعٍ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى بَطْنِهِ.

He (Ibn Abbas) said, 'And he^{-saww} was wearing one of them. A bird came and grabbed the other shoe and rose with it into the sky. A black slithering one slithered out from it (snake). The Prophet^{-saww} said: 'This is an honour Allah^{-azwj} the Exalted has Honoured me^{-saww} with. O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} from the evil of the one walking upon the two legs, and from the evil of the one walking upon the four, and from the evil of one walking upon it's belly!''³²⁰ (From a non-Shia source)

وَ رُوِيَ عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ بُنُ أَبِي طَالِبٍ ع عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يُصَلِّي فَقَامَ إِلَى جَنْبِهِ يُصَلِّي بِصَلَاتِهِ فَجَاءَتْ عَقْرَبٌ حَتَّى انْتَهَتْ إِلَى
رَسُولِ اللَّهِ ص ثُمَّ تَرَكْتَهُ وَ ذَهَبَتْ نَحْوَ عَلَيٍّ ع فَضَرَّتْهَا بِنَعْلِهِ حَتَّى قَتَلَهَا فَلَمَّ يَرِ رَسُولُ اللَّهِ ص بِقَتْلِهَا بِأَسَاءً.

And it is reported from Ayesha. She said,

'Ali Bin Abu Talib^{-asws} entered to see Rasool-Allah^{-saww} while he^{-saww} was praying Salat. He^{-asws} stood by his^{-saww} side praying along with his^{-saww} Salat. A scorpion came until it ended to Rasool-Allah^{-saww}. Then it left him^{-saww} and went towards Ali^{-asws}. He^{-asws} struck it with his^{-asws} slipper until he^{-asws} killed it, and Rasool-Allah^{-saww} did not see any problem with killing it''.³²¹ (From a non-Shia source)

وَ رَوَى ابْنُ مَاجَةَ عَنْ ابْنِ رَافِعٍ أَنَّ النَّبِيَّ ص قَتَلَ عَقْرَباً وَ هُوَ يُصَلِّي.

And it is reported by Ibn Maja, from Ibn Rafie,

'The Prophet^{-saww} killed a scorpion while he^{-saww} was praying Salat''.³²² (From a non-Shia source)

وَ فِيهِ عَنْ عَائِشَةَ قَالَتْ لَدَعَتِ النَّبِيَّ ص عَقْرَبٌ وَ هُوَ فِي الصَّلَاةِ فَقَالَ لَعَنَ اللَّهُ الْعَقْرَبَ مَا تَدْعُ مُصَلِّياً وَ لَا عَيْرَ الْمُصَلِّيِ افْتُلُوها فِي الْحِلِّ وَ الْحَرَمِ.

And in it, from Ayesha, she said,

'A scorpion stung the Prophet^{-saww} while he^{-saww} was in the Salat. He^{-saww} said: 'May Allah^{-azwj} Curse the scorpion! It neither leaves a praying one nor a non-praying one! Kill it in the outside from and in the Sanctuary''.³²³ (From a non-Shia source)

وَ رَوَى أَبُو نُعَيْمٍ وَ الْمُسْتَعْفِرِيُّ وَ الْبَيْهَقِيُّ عَنْ عَلَيٍّ ع أَنَّهُ قَالَ: لَدَعَتِ النَّبِيَّ ص عَقْرَبٌ وَ هُوَ فِي الصَّلَاةِ فَلَمَّا فَرَغَ قَالَ لَعَنَ اللَّهُ الْعَقْرَبَ مَا تَدْعُ مُصَلِّياً وَ
لَا نَبِيّاً وَ لَا عَيْرَهُ إِلَّا لَدَعْتَهُ وَ تَنَاوَلَ نَعْلَهُ فَقَتَلَهَا بِهَا ثُمَّ دَعَا بِمَاءٍ وَ مِلْحٍ فَجَعَلَ يَمْسَحُ عَلَيْهَا وَ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَاتَيْنِ.

And it is reported by Abu Nueym, and Al Mustagfiry and Al Bayhaqi,

'From Ali^{-asws} having said: 'A scorpion stung the Prophet^{-saww} while he^{-saww} was in the Salat. When he^{-saww} was free, he^{-saww} said: 'May Allah^{-azwj} Curses the scorpion! It neither leaves a praying one, nor a Prophet^{-saww}, not anyone else except it stings him!' And he^{-saww} grabbed his^{-saww} slipper and killed it with it. Then he^{-saww} called for water and salt and went on to massage upon it and reciting: **Say: 'He,**

³²⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 c

³²¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 d

³²² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 e

³²³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 f

Allah, is One [112:1] (Surah Al-Tawheed), and Al-Mawazateyn (Surahs Al-Falaq and Al-Naas)".³²⁴
(From a non-Shia source)

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمَرْأَةِ الصَّالِحَةِ فِي النِّسَاءِ كَمَثَلِ الْغُرَابِ الْأَعْوَمِ فِي مِائَةِ غُرَابٍ.

And Rasool-Allah^{-sawww} said: 'An example of the righteous woman among the women is like an example of the white-footed crow among the crows'.³²⁵ (From a non-Shia source)

وَفِي رِوَايَةٍ قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْغُرَابُ الْأَعْوَمُ قَالَ الَّذِي إِخْدَى رِجْلَيْهِ بَيْضَاءً.

And in a report, it was said, 'O Rasool-Allah^{-sawww}! And what is the white-footed crow?' He^{-sawww} said: 'The one which one of its legs is white'.³²⁶ (From a non-Shia source)

وَفِي سُنَنِ أَبِي دَاوُدَ وَالنَّسَائِيِّ وَابْنِ مَاجَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى الْمُصَلِّيَّ عَنِ نَفْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبْعِ.

And in 'Sunan' of Abu Dawood and Al Nasaie and Ibn Maja –

'The Prophet^{-sawww} forbade the praying one from 'picking of the crow' (very short Sajdah), and the wild animal skin as a spread (to pray upon)'.³²⁷ (From a non-Shia source)

وَرَوَى الدَّارِقُطِيُّ عَنِ ابْنِ أُمَامَةَ قَالَ: دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَلْبَسَهُمَا فَلَبَسَ أَحَدَهُمَا ثُمَّ جَاءَ غُرَابٌ فَاحْتَمَلَ الْآخَرَ وَرَمَى بِهِ فَخَرَجَتْ مِنْهُ حَيَّةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسُ حَقِيْبَةً حَتَّى يُنْفِضَهَا.

And it is reported by Al Daraqtuny, from Ibn Umama who said,

'The Prophet^{-sawww} for his^{-sawww} shoes in order to wear them. He^{-sawww} wore one of them, then a crow came and carried the other one away and threw it. A snake came out from it. The Prophet^{-sawww} said; 'The one who was a believer in Allah^{-azwj} and the Last Day should not wear his shoes until he shakes them'.³²⁸ (From a non-Shia source)

وَفِي صَحِيحِ الْبُخَارِيِّ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى قَاتِلِهِنَّ جَنَاحُ الْغُرَابِ وَ الْحِدَاةُ وَ الْفَأْرَةُ وَ الْحَيَّةُ وَ الْكَلْبُ الْعَشُورُ.

And in 'Saheeh' of Al Bukhari – from Ibn Umar,

'The Prophet^{-sawww} said: 'Five from the animals, there is no felony upon their killer – the crow, and the kite, and the mouse, and the snake, and the mordacious dog'.³²⁹ (From a non-Shia source)

وَفِي سُنَنِ ابْنِ مَاجَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَّةُ فَاسِقَةٌ وَ الْفَأْرَةُ فَاسِقَةٌ وَ الْغُرَابُ فَاسِقٌ.

And in 'Sunan' of Ibn Maja –

³²⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 g

³²⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 h

³²⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 i

³²⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 j

³²⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 k

³²⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 l

‘Rasool-Allah^{-saww} said: ‘The snake is a mischief-maker, and the mouse is a mischief-maker, and the crow is a mischief-maker’’.³³⁰ (From a non-Shia source)

وَرَوَى الطَّحَاوِيُّ عَنْ زَيْدِ بْنِ أَبِي نُعَيْمٍ أَنَّهُ سَأَلَ أَبَا سَعِيدٍ الْخُدْرِيَّ لِمَ سُمِّيَتِ الْفَأْرَةُ فَوَيْسَقَةً قَالَ اسْتَبَقَطَ النَّبِيُّ ص دَاتَ لَيْلَةٍ وَ قَدْ أَخَذَتْ فَأْرَةٌ قَبِيلَةَ الْمَسْرَاجِ لِتُحْرِقَ عَلَى رَسُولِ اللَّهِ ص الْبَيْتَ فَقَامَ ص إِلَيْهَا وَ قَتَلَهَا وَ أَحَلَّ قَتْلَهَا لِلْحَالِلِ وَ الْمَحْرَمِ.

And it is reported by Al Tahawy, from Yazeed Bin Abu Nueym,

‘He asked Abu Saeed Al-Khudry, ‘Why has the mouse been named as ‘Fuweysaqa?’ He said, ‘One night the Prophet^{-saww} woke up suddenly and a mouse had taken a wick of the lamp in order to burn the house upon Rasool-Allah^{-saww}. He^{-saww} stood up and killed it and legalised killing it to the one not in Ihraam and the one in Ihraam’’.³³¹ (From a non-Shia source)

وَرَوَى الْحَاكِمُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ فَأْرَةٌ فَأَخَذَتْ بِيَضِّ الْقَبِيلَةِ فَذَهَبَتْ الْجَارِيَةُ فَزَجَرَتْهَا فَقَالَ النَّبِيُّ ص دَعِيهَا فَجَاءَتْ بِهَا فَأَلْقَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص عَلَى الْحُمْرَةِ الَّتِي كَانَ قَاعِدًا عَلَيْهَا فَأَخْرَقَتْ مِنْهَا مَوْضِعَ دِرْهَمٍ فَقَالَ ص إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُمْ فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هَذِهِ عَلَى هَذَا فَتُحْرِقُكُمْ.

And it is reported by Al Hakim, from Ikrimah, from Ibn Abbas who said,

‘A mouse came and dragged away the wick. The maid went to rebuke it. The Prophet^{-saww} said: ‘Call it!’ She came with it and threw it in front of Rasool-Allah^{-saww}, upon the man he^{-saww} had been sitting upon. A place (size of a) Dirham was burnt. He^{-saww} said: ‘Whenever you sleep, so extinguish your lamps, for the Satan^{-la} indicated the likes of this upon (doing) this, so you get burned’’.³³² (From a non-Shia source)

وَ فِي صَحِيحِ مُسْلِمٍ وَ غَيْرِهِ أَنَّ النَّبِيَّ ص أَمَرَ بِإِطْفَاءِ النَّارِ عِنْدَ النَّوْمِ وَ عَلَّلَ ذَلِكَ بِأَنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْنَهُمْ نَارًا.

And in ‘Saheeh’ of Muslim and others –

‘The Prophet^{-saww} instructed with extinguishing the fires (lamps) during the sleep, and the reason for that is that the mouse could ignite fire upon the people of a house, in their house’’.³³³ (From a non-Shia source)

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ النَّبِيَّ ص قَالَ: فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا يُدْرِي مَا فَعَلَتْ وَ لَا أَرَاهَا إِلَّا الْفَأْرَ أَوْ لَا تَرَاهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْهُوَ وَ إِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاةِ شَرِبَتْهُ.

And it is reported by Al Bukhari and Muslim, from Abu Hureyra (well-known fabricator) who said,

‘The Prophet^{-saww} said: ‘A community from the children of Israel was lost, not knowing what to do, and no one showed it except the mouse. Don’t you see it when the camel milk is placed to it, it does not drink, and when the sheep milk is placed for it, it drinks it?’ (From a non-Shia source)

³³⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 m

³³¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 n

³³² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 o

³³³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 7 p

قال النووي و غيره و معنى هذا أن لحوم الإبل و ألبانها حرمت على بني إسرائيل دون لحوم الغنم و ألبانها فدل على أن امتناع الفأرة من لبن الإبل دون لبن الغنم على أنها مسخ من بني إسرائيل.

Note: *Al Nawawy and others said, 'And the meaning of this is that the meat of the camel and it's milk was Prohibited unto the children of Israel, besides the meat of the sheep and it's milk. So it indicated upon that the mouse refused from the camel milk besides the sheep milk, based upon that it is a morphed one from the children of Israel'.*

8- الْعَبَّاسِيُّ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ قَالَ إِيَّاهُمْ.

Al Ayyashi, from Muhammad Bin Yusuf, from his father who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **And your Lord Revealed unto the bee [16:68].** He^{asws} said: 'Inspiration (not Revelation)'³³⁴

9- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانٍ عَنْ أَبِي الْخَطَّابِ عَنْ عَبْدِ صَالِحٍ ع قَالَ: إِنَّ النَّاسَ أَصَابَهُمْ فَحْطٌ شَدِيدٌ عَلَى عَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ ع فَشَكَرُوا ذَلِكَ إِلَيْهِ وَ طَلَبُوا إِلَيْهِ أَنْ يَسْتَسْقِيَ لَهُمْ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Hana, from Abu Al Khattab,

'From Abd Salih (7th Imam^{asws}) having said: 'The people were afflicted with severe drought in the era of Suleyman Bin Dawood^{as}. They complained of that to him^{as} and request him^{as} that he^{as} should pray for rain for them'.

قَالَ فَقَالَ لَهُمْ إِذَا صَلَّيْتُ الْعَدَاةَ مَضَيْتُ

He^{asws} said: 'He^{as} said to them: 'When I^{as} have prayed the morning Salat, I^{as} shall go'.

فَلَمَّا صَلَّى الْعَدَاةَ مَضَىٰ وَ مَضُوا فَلَمَّا أَنْ كَانَ فِي بَعْضِ الطَّرِيقِ إِذَا هُوَ بِنَمْلَةٍ رَافِعَةٍ يَدَهَا إِلَى السَّمَاءِ وَاضِعَةً قَدَمَيْهَا عَلَى الْأَرْضِ وَ هِيَ تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ وَ لَا غَيْبَ بِنَا عَنْ رِزْقِكَ فَلَا تُهْلِكْنَا بِذُنُوبِ بَنِي آدَمَ

When he^{as} had prayed the morning Salat, he^{as} went and they went (with him^{as}). When they were in one of the roads, he^{as} came across an ant raising its hands towards the sky, having placed its feet upon the ground, and it was saying, 'O Allah^{saww}! I am a creature from Your^{azwj} creatures, and there is no needlessness with us from Your^{azwj} sustenance. So do not Destroy us due to the sins of the children of Adam^{as}!'

قَالَ فَقَالَ سُلَيْمَانُ ع ارْجِعُوا فَقَدْ سَقَيْتُمْ بِعَبْرِكُمْ فَسَمُّوا فِي ذَلِكَ الْعَامِ وَ لَمْ يُسَمُّوا مِثْلَهُ قَطُّ.

He^{asws} said: 'Suleyman^{as} said: 'Return, for you shall be quenched due to others!' They were quenched (from rain) during that year, and they had not been quenched like it (before) at all!'³³⁵

10- الْخُرَائِجُ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا ع أَنَّ عَصْفُورًا وَقَعَ بَيْنَ يَدَيْهِ وَ جَعَلَ يَصِيحُ وَ يَضْطَرِبُ فَقَالَ أ تُنْذِرِي مَا يَقُولُ فَقُلْتُ لَا

³³⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 8

³³⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 9

(The book) 'Al Khraj' – from Suleyman Al Ja'fari,

'From Al-Reza^{-asws}: 'A sparrow fell in front of him^{-asws} and went on to shriek and was restless. He^{-asws} said: 'Do you know what it is saying?' I said, 'No'.

قَالَ قَالَ لِي إِنَّ حَيَّةً تُرِيدُ أَنْ تَأْكُلَ فِرَاحِي فِي الْبَيْتِ فُؤْمٌ وَ حُدُ تِلْكَ النَّسْعَةَ وَ ادْخُلِ الْبَيْتَ وَ اقْتُلِ الْحَيَّةَ

He (the narrator) said, 'He^{-asws} said to me: 'A snake is intending to eat my chick in the room!' So, arise and take that thick rope and enter the room and kill the snake!'

فُؤْمْتُ وَ أَخَذْتُ النَّسْعَةَ وَ دَخَلْتُ الْبَيْتَ وَ إِذَا حَيَّةٌ تَجُولُ فِي الْبَيْتِ فَفَتَلْتُهَا.

I stood up and grabbed the thick rope and entered the room, and there a snake was roaming in the room. So, I killed it".³³⁶

11- الْفَقِيه، بِإِسْنَادِهِ عَنِ الْحَلِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَتْلِ الْحَيَّاتِ قَالَ اقْتُلْ كُلَّ شَيْءٍ جَدُّهُ فِي الْبَرِّيَّةِ إِلَّا الْجَانَّ

(The book) 'Al Faqeeh' – By his chain, from Al Halby,

'He asked Abu Abdullah^{-asws} about killing the snakes. He^{-asws} said: 'Kill all things you find in the wilderness except the white snake'.

وَ نَهَى عَنْ قَتْلِ عَوَامِرِ الْبُيُوتِ قَالَ لَا تَدْعُهُنَّ مَخَافَةَ تَبْعَاتِهِنَّ فَإِنَّ الْيَهُودَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص قَالَتْ مَنْ قَتَلَ عَامِرَ بَيْتٍ أَصَابَهُ كَذَا وَ كَذَا فَقَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَهُنَّ مَخَافَةَ تَبْعَاتِهِنَّ فَلَيْسَ مِنِّي وَ إِنَّمَا تَرَكَهُنَّ لِأَنَّهَا لَا تُرِيدُكَ وَ قَالَ زَيْمًا قَتَلْتَهُنَّ فِي بُيُوتِهِنَّ.

And he^{-asws} forbade from killing (the snakes of) long lives in the houses. He^{-asws} said: 'Do not leave them fearing their consequences, for the Jews in the era of Rasool-Allah^{-saww}. They said: 'One who kills a long-life snake of a house would be afflicted with such and such'. So Rasool-Allah^{-saww} said: 'One who leaves them fearing their consequences, so he isn't from me^{-saww}, and rather you should leave them because they do not intend you'. And he^{-saww} said: 'Perhaps you would be killing them in their homes".³³⁷

12- التَّهْدِيْب، بِإِسْنَادِهِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ مُوسَى السَّمَّانِ عَنِ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادٍ عَنِ عُيَيْدِ اللَّهِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُؤْكَلَ مَا تَحْمِلُهُ النَّمْلَةُ بِفِيهَا وَ قَوَائِمِهَا.

(The book) 'Al Tahzeeb' – By his chain from Muhammad Bin Ahmad, from Muhammad Bin Musa Al Samman, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hammad, from Ubeydullah Al Halby,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} forbade from eating what the ants carry with their mouths and their legs".³³⁸

13- الْبَصَائِرُ، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلِيِّ عَنِ ابْنِ مُسْكَانَ عَنِ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ قَالَ: خَرَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ عَ مُتَوَجِّهِينَ إِلَى مَكَّةَ حَتَّى إِذَا كُنَّا بِسَرْفِ اسْتَقْبَلَهُ غُرَابٌ يَتَعَقُّ فِي وَجْهِهِ فَقَالَ مَثٌ جُوعاً مَا تَعْلَمُ شَيْئاً إِلَّا وَ نَحْنُ نَعْلَمُهُ إِلَّا أَنَّا نَعْلَمُ بِاللَّهِ مِنْكَ

³³⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 10

³³⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 11

³³⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 12

(The book) 'Al Basaair' – From Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Abdullah Bin Farqad who said,

'We went out with Abu Abdullah^{-asws} heading to Makkah until when we were at Sarif, a crow faced him^{-asws}, croaking in his^{-asws} face. He^{-asws} said: '(It) died of starvation! You don't know anything except and we^{-asws} know it, except that we^{-asws} are more knowing with Allah^{-azwj} than you are!'

فَقُلْنَا هَلْ كَانَ فِي وَجْهِهِ شَيْءٌ قَالَ نَعَمْ سَقَطَتْ نَاقَةٌ بِعَرَافَاتٍ.

We said, 'Was there anything in Its face?' He^{-asws} said: 'A she-camel had fallen at Arafat'³³⁹

14- الْمَكَارِمُ، قَالَ الصَّادِقُ ع تَعَلَّمُوا مِنَ الْغُرَابِ ثَلَاثَ خِصَالٍ اسْتَيْتَارَهُ بِالْبَيْتَادِ وَ بُكُورُهُ فِي طَلَبِ الرِّزْقِ وَ حَذَرُهُ.

(The book) 'Al Makarim' –

'Al-Sadiq^{-asws} said: 'Learn three qualities from the crow – It's concealment of the sexual intercourse, and it's going early morning in seeking the sustenance, and its precautions'³⁴⁰

15- الْحِصَالُ، بِإِسْنَادِهِ عَنْ سُفْيَانَ بْنِ أَبِي لَيْلَى أَنَّ مَلِكَ الرُّومِ سَأَلَ الْحُسَيْنَ بْنَ عَلِيٍّ ع عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لَمْ تَخْرُجْ مِنْ رَحِمٍ فَقَالَ آدَمُ وَ حَوَاءُ وَ كَبُشُ إِبْرَاهِيمَ وَ نَاقَةُ صَالِحٍ وَ حَيَّةُ الْجَنَّةِ وَ الْغُرَابُ الَّذِي بَعَثَهُ اللَّهُ بِنَحْتِ فِي الْأَرْضِ وَ إِبْلِيسُ لَعَنَهُ اللَّهُ.

(The book) 'Al Khisaal' – By his chain, from Sufyan Bin Abu Layli –

'A king of Rome asked Al-Hassan^{-asws} Bin Ali^{-asws} about seven things Allah^{-azwj} Mighty and Majestic had Created which had not emerged from a womb. He^{-asws} said: 'Adam^{-as}, and Hawwa^{-as}, and ram of Ibrahim^{-as}, and she-camel of Salih^{-as}, and the snake of Paradise, and the crow which Allah^{-azwj} had Sent to dig in the ground, and Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}'³⁴¹

16- الْفَقِيهُ، رُوِيَ مِنْ قَتْلِ وَرَعًا فَعَلِيهِ الْعُسْلُ وَ قَالَ بَعْضُ مَشَائِكِنَا إِنَّ الْعِلَّةَ فِي ذَلِكَ أَنَّهُ يُخْرَجُ مِنْ ذُنُوبِهِ فَيَعْتَسِلُ مِنْهَا.

(The book) 'Al Faqeeh' –

'It is reported, 'One who kills a lizard, upon him is the bathing'. And one of our elders have said, 'The reason regarding that is that he has come out from his sins, so he should bathe from it'³⁴²

17- حَيَاةُ الْحَيَوَانَ، فِي الْحَدِيثِ الصَّحِيحِ مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: مَنْ قَتَلَ وَرَعَةً مِنْ أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَ كَذَا مِنَ الْحَسَنَةِ وَ مَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَ كَذَا حَسَنَةً دُونَ الْأُولَى

(The book) 'Hayaat Al Haywaan' – In the correct Hadeeth from reporting of Abu Hureyra (well-known fabricator),

'The Prophet^{-saww} said: 'One who kills a lizard from the first strike, for him would be such and such from the good deeds; and the one who kills it during the second strike, for him would be such and such good deeds besides the first (strike)'.

³³⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 13

³⁴⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 14

³⁴¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 15

³⁴² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 16

و فِيهِ أَيْضاً أَنَّ مَنْ قَتَلَهَا فِي الْأُولَى فَلَهُ مِائَةٌ حَسَنَةٍ وَ فِي الثَّانِيَةِ دُونَ ذَلِكَ وَ فِي الثَّلَاثَةِ دُونَ ذَلِكَ.

And in it as well: 'One who kills it during the first (strike), for him would be one hundred good deeds, and during the second, besides that, and during the third, besides that'.³⁴³

وَ رَوَى الطَّبْرَانِيُّ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْتُلُوا الْوَزَّغَ وَ لَوْ فِي جُوفِ الْكَعْبَةِ.

And it is reported by Al Tabrani – from Ibn Abbas,

'From the Prophet^{-saww} having said: 'Kill the lizard, and even if it is inside the Kabah!''³⁴⁴

وَ فِي حَدِيثِ عَائِشَةَ أَنَّهَا كَانَتْ فِي بَيْتِهَا رُفِعَ مَوْضُوعٌ فَمِيزَ لَهَا مَا تَصْنَعِينَ بِهَا فَقَالَتْ نَقْتُلُ بِهِ الْوَزَّغَ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَبَنَا أَنَّ إِبْرَاهِيمَ عَ الْفِي فِي النَّارِ وَ لَمْ تَكُنْ فِي الْأَرْضِ دَابَّةً إِلَّا أَطْفَأَتْ عَنْهُ النَّارَ غَيْرَ الْوَزَّغِ فَإِنَّهُ كَانَ يَنْفُخُ عَلَيْهِ فَأَمَرَ عَ بِقَتْلِ الْوَزَّغِ.

And in a Hadeeth by Ayesha – There was a spear placed in her house. It was said to her, 'What will you do with it?' She said, 'We kill the lizard with it, for the Prophet^{-saww} informed us that Ibrahim^{-as} was thrown into the fire, and there did not happen to be any creature in the earth except it extinguished the fire from him^{-as}, apart from the lizard, for it used to blow it upon him^{-asws}, so he^{-as} had ordered with killing the lizard'.³⁴⁵

وَ فِي تَارِيخِ ابْنِ النَّجَّارِ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَتَلَ وَزَّغَةً مَحَا اللَّهُ عَنْهُ سَبْعَةَ خَطِيئَاتٍ.

And in 'Tareekh' of Ibn Al Najjar – from Ayesha who said,

'I heard Rasool-Allah^{-saww} saying: 'One who kills a lizard, Allah^{-azwj} would Delete seven sins away from him''.

وَ فِي الْكَامِلِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَتَلَ وَزَّغَةً فَكَأَنَّمَا قَتَلَ شَيْطَانًا.

And in Al Kamil – from Ibn Abbas,

'The Prophet^{-saww} said: 'One who kills a lizard, so he has rather killed a Satan^{-la}''.³⁴⁶

18- قُرْبُ الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحْيَيْهِ عَ قَالَ: سَأَلْتُهُ عَنْ قَتْلِ النَّمَلَةِ قَالَ لَا تَقْتُلْهَا إِلَّا أَنْ تُؤْذِيكَ

(The book) 'Qurb Al Asnaad' –

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he (Ali) said, 'I asked him^{-asws} about killing the ant. He^{-asws} said: 'Do not kill it except if it bothers you'.

وَ سَأَلْتُهُ عَنْ قَتْلِ الْهَذْدِ أَوْ يَصْلُحُ قَالَ لَا تُؤْذِيهِ وَ لَا تَقْتُلْهُ وَ لَا تَدْبَحْهُ فَبِعَمِ الطَّيْرِ هُوَ.

³⁴³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 17 a

³⁴⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 17 b

³⁴⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 17 c

³⁴⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 17 d

And I asked him about killing the Hoopoe, 'Is it correct?' He^{-asws} said: 'Neither bother it, nor kill it, nor slaughter it. Best of the birds it is!'³⁴⁷

19- الْعُيُونُ، وَ الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِئِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَبِيِّ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنِ الرَّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ قَتْلِ خَمْسَةِ الصُّرَدِ وَ الصُّوَامِ وَ الْهُدْهُدِ وَ النَّحْلَةِ وَ النَّمْلَةِ وَ الصِّفْدِيعِ وَ أَمَرَ بِقَتْلِ خَمْسَةِ الْعُرَابِ وَ الْحِدَاةِ وَ الْحَيَّةِ وَ الْعَقْرَبِ وَ الْكَلْبِ الْعَقُورِ.

(The books) 'Al Uyoum', and 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madeyni, from Suleyman Bin Ja'far Al Ja'fary,

'Rasool-Allah^{-saww} forbade from killing five – the shrike (a bird), and 'Al-Suwam', and the hoopoe, and the bee, and the ant, and the frog; and he^{-saww} instructed with killing five – the crow, and the kite (a bird), and the snake, and the scorpion, and the mordacious dog'³⁴⁸.

20- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِئِيِّ قَالَ: بَيْنَمَا نَحْنُ فُعُودٌ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ مَرَّ بِنَا رَجُلٌ بِيَدِهِ خُطَّافٌ مَذْبُوحٌ فَوَثَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع حَتَّى أَخَذَهُ مِنْ يَدِهِ ثُمَّ دَخَى بِهِ الْأَرْضَ ثُمَّ قَالَ أَعَالِمُكُمْ أَمْرُكُمْ بِحَدَا أُمَّ قَفِيهِكُمْ

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Al-Hassan Bin Ziyad, from Dawood Bin Kaseer Al Raqy who said,

'While we were seated in the presence of Abu Abdullah^{-asws} when a man passed by us. There was a slaughtered swallow. Abu Abdullah^{-asws} leapt up to him until he seized it from his hand. Then he^{-asws} swept the earth for it (to bury it), then said: 'Has your scholar instructed you all with this, or was it your jurists?

لَقَدْ أَحْبَبَنِي أَبِي عَنْ جَدِّي ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ قَتْلِ سِتَّةِ النَّحْلَةِ وَ النَّمْلَةِ وَ الصِّفْدِيعِ وَ الصُّرَدِ وَ الْهُدْهُدِ وَ الْخُطَّافِ

My^{-asws} father^{-asws} informed me^{-asws} from my^{-asws} grandfather^{-asws} that Rasool-Allah^{-saww} had forbidden from killing six – the bee, and the ant, and the frog, and the shrike, and the hoopoe, and the swallow.

فَأَمَّا النَّحْلَةُ فَأَمَّا تَأْكُلُ طَيِّبًا وَ تَضَعُ طَيِّبًا وَ هِيَ الَّتِي أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا لَيْسَتْ مِنَ الْجِنَّ وَ لَا مِنَ الْإِنْسِ

As for the bee, it eats good, and gives birth to good, and it is which Allah^{-azwj} Mighty and Majestic had Revealed to. It is neither from the Jinn nor from the humans.

وَ أَمَّا النَّمْلَةُ فَإِنَّهُمْ فُحِطُوا عَلَى عَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ ع فَخَرَجُوا يَسْتَسْقُونَ فَإِذَا هُمْ بِنَمْلَةٍ قَائِمَةٍ عَلَى رِجْلَيْهَا مَادَّةً يَدَّهَا إِلَى السَّمَاءِ وَ هِيَ تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَا غِنَى بِنَا عَنْ فَضْلِكَ فَارْزُقْنَا مِنْ عِنْدِكَ وَ لَا تُؤَاخِذْنَا بِذُنُوبِ سَفَهَاءِ وُلْدِ آدَمَ

And as for the ant, there was a drought in the era of Suleyman Bin Dawood^{-as}. So, they went out to pray for rain. There, they came across an ant standing upon its legs, extending its hands towards the sky, and it was saying, 'O Allah^{-azwj}! I am a creature from Your^{-azwj} creatures. There is no needlessness with us from Your^{-azwj} Grace, so Grace us from Your^{-azwj} Presence and do not Seize us for the sins of the foolish ones of the children of Adam^{-as}!'

³⁴⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 18

³⁴⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 19

فَقَالَ لَهُمْ سُلَيْمَانُ ارْجِعُوا إِلَىٰ مَنَازِلِكُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ قَدْ سَقَاكُمْ بِدُعَاءِ غَيْرِكُمْ

Suleyman^{-as} said to them: ‘Return to your homes, for Allah^{-azwj} Blessed and Exalted will be Quenching you due to the supplication of others!’

وَأَمَّا الضَّفْدِعُ فَإِنَّهُ لَمَّا أُضْرِمَتِ النَّارُ عَلَىٰ إِبْرَاهِيمَ عَ شَكَتْ هَوَامُّ الْأَرْضِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَأْذَنَتْهُ أَنْ تُصَبَّ عَلَيْهِ الْمَاءُ فَلَمْ يَأْذَنْ اللَّهُ عَزَّ وَ جَلَّ لِشَيْءٍ مِنْهَا إِلَّا لِلضَّفْدِعِ فَاخْتَرَقَ مِنْهُ الثَّلَثَانِ وَ بَقِيَ مِنْهُ الثَّلُثُ

And as for the frog, when the fire was ignited upon Ibrahim^{-as}, the vermin of the earth complained to Allah^{-azwj} Mighty and Majestic, and sought His^{-azwj} Permission to pour the water upon it. But Allah^{-azwj} Mighty and Majestic did not Permit them for anything from it, except for the frog. So, two-thirds of it was burned and the third remained from it.

وَ أَمَّا الْهُدُودُ فَإِنَّهُ كَانَ دَلِيلَ سُلَيْمَانَ عَ إِلَىٰ مَلِكِ بَلْقَيْسَ وَ أَمَّا الصُّرْدُ فَإِنَّهُ كَانَ دَلِيلَ آدَمَ عَ مِنْ بِلَادِ سَرَانْدِيبَ إِلَىٰ بِلَادِ جُدَّةَ شَهْرًا

And as for the hoopoe, it had pointed Suleyman^{-as} to the kingdom of Bilqees. And as for the shrike, it had pointed Adam^{-as} from the city of Sarandeeb to the city of Juddah for a month.

وَ أَمَّا الْخُطَّافُ فَإِنَّ دَوْرَانَهُ فِي السَّمَاءِ أَسْفَأَ لِمَا فَعَلَ بِأَهْلِ بَيْتِ مُحَمَّدٍ صَ وَ تَسْبِيحُهُ قِرَاءَةُ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ أَلَا تَرَوْنَهُ وَ هُوَ يَقُولُ وَ لَا الضَّالِّينَ.

And as for the swallow, it’s circling is in the sky in regret at what had been done with People^{-asws} of the Household of Muhammad^{-saww}, and it’s glorification is, ‘**All Praise is for Allah the Lord of the Worlds [1:2]**’. Are you not seeing it, and it is saying, ‘**nor of the straying ones [1:7]**’³⁴⁹

21- الْعِلَلُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْمُتَمِدَّانِ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْمُرَادِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ نُحْيِي عَنْ أَكْلِ الصُّرْدِ وَ الْخُطَّافِ.

(The books) ‘Al Ilal’, and ‘Al Uyoun’ – from Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Al Hamdany, from Al-Hassan bin Al Qasim, from Ali Bin Ibrahim Al Mualla, from Muhammad Bin Khalid, from Abdullah Bin Bakr Al Murady,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} had forbidden from eating the shrike and the swallow.’³⁵⁰

22- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعَابِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ عَنِ أَبِيهِ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيِّ عَ قَالَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ قَتَلَ حَيَّةً قَتَلَ كَافِرًا.

(The book) ‘Al Uyoun’ – from Muhammad Bin Umar Al Jiaby, from Al-Hassan Bin Abdullah Al Tameemi, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who kills a snake has killed a Kafir’³⁵¹

³⁴⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 20

³⁵⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 21

³⁵¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 22

23- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهْطِيِّ عَنْ أَبِيهِ عَنْ فَصَّالَةَ عَنْ أَنَانَ قَالَ: سَمِعْتُ أَبَا الْحُسَيْنِ عَ عَنْ رَجُلٍ يَقْتُلُ الْحَيَّةَ وَ قَالَ لَهُ السَّائِلُ إِنَّهُ قَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ تَرَكَهَا تَخَوُّفًا مِنْ تَبِعَتِهَا فَلَيْسَ مِنِّي

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Fazalat Bin Aban who said,

'Abu Al-Hassan^{-asws} was asked about a man who killed a snake, and the questioner said to him^{-asws}, 'It has reached us that Rasool-Allah^{-saww} said: 'One who leaves it fearing from it's consequences, he isn't from me^{-saww}'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ تَرَكَهَا تَخَوُّفًا مِنْ تَبِعَتِهَا فَلَيْسَ مِنِّي فَإِنَّمَا حَيَّةٌ لَا تَطْلُبُكَ فَلَا بَأْسَ بِتَرْكِهَا.

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who leaves it fearing from its consequence, he isn't from me^{-saww}. If it is a snake not seeking you, there is no problem with leaving it'.³⁵²

24- مَجَالِسُ الصَّدُوقِ، وَ الْفَقِيه، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ كَتَبَ أَنْ يُحْرَقَ شَيْءٌ مِنَ الْحَيَوَانَ بِالنَّارِ وَ نَهَى عَنْ قَتْلِ النَّحْلِ.

(The books) 'Majaalis' of Al Sadouq, and 'Al Faqeeh' –

'Among the forbiddances of the Prophet^{-saww}, he^{-saww} had forbidden from burning anything from the animals with the fire, and he^{-saww} forbade from killing the bee'.³⁵³

25- ثَوَابُ الْأَعْمَالِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ امْرَأَةً عَذَّبَتْ فِي هِرَّةٍ رَبَطَتْهَا حَتَّى مَاتَتْ عَطَشًا.

(The book) 'Sawaab Al Amaal' – from Ja'far Bin Muhammad Bin Masrou, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'A woman was being tormented (in the Fire) regarding a cat she had tied up until it died of thirst'.³⁵⁴

26- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَهَا وَ لَا قَبْرًا إِلَّا سَوَّيْتَهُ وَ لَا كَلْبًا إِلَّا قَتَلْتَهُ.

(The book) 'Al Mahasin' – From Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} sent me to Al Medina. He^{-saww} said: 'Do not leave any image (of worship) except erase it, nor any grave except even it, nor any dog except kill it!'³⁵⁵

27- السَّرَائِرُ، مِنْ كِتَابِ أَنَانَ بْنِ تَعْلِبٍ عَنِ الْقَاسِمِ بْنِ عَوْدٍ [عُرْوَةَ] الْبَعْدَادِيِّ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي قَتْلِ الدَّرِّ قَالَ أَقْتُلُهُمْ أَذْنًا أَوْ لَمْ تُؤْذِك.

³⁵² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 23

³⁵³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 24

³⁵⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 25

³⁵⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 26

(The book) 'Al Saraair' – From the book of Aban Bin Taglib, from Al Qasim Bin Urwah Al Baghdady, from Ubeyd Bin Zurara who said,

'I said to Abu Abdullah^{-asws}, 'What are you saying regarding killing the tiny insects?' He^{-asws} said: 'Kill them whether they bother you or not bother you"³⁵⁶.

28- وَ مِنْهُ، عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ مُحَمَّدِ بْنِ غَالِبٍ عَنْ مُحَمَّدِ الْمُطَّلِبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَأْسَ بِقَتْلِ النَّمْلِ أَذْنُكَ أَوْ لَمْ تُؤْذِكَ.

And from him, from Aban Bin Taglib, from Muhammad Bin Ghalib, from Muhammad Al Halby, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'There is no problem in killing the ants, whether they bother you or no bother you"³⁵⁷.

29- الْمَكَارِمُ، مِنْ كِتَابِ الْمُحَاسِنِ عَنِ الصَّادِقِ ع قَالَ: أَقْدَرُ الذُّنُوبِ ثَلَاثَةٌ قَتْلُ الْبَهِيمَةِ وَ حَبْسُ مَهْرِ الْمَرْأَةِ وَ مَنَعُ الْأَجِيرِ أَجْرَهُ.

(The book) 'Al Mukarim – from the book 'Al Mahasin',

'From Al-Sadiq^{-asws} having said: 'Filthiest of the sins are three – killing the animal, and withholding the dowry of the woman, and preventing employee of his wages"³⁵⁸.

30- نَوَادِرُ الرَّوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى قَوْمٍ نَصَبُوا دَجَاجَةً حَيَّةً وَ هُمْ يَرْمُونَهَا بِالْبَنَابِلِ فَقَالَ مَنْ هَؤُلَاءِ لَعَنَهُمُ اللَّهُ.

(The book) 'Nawadir' of Al rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} passed by a group who had set up a live chicken and they were shooting arrows at it. He^{-saww} said: 'Who are they? May Allah^{-azwj} Curse them!"³⁵⁹

31 وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي النَّارِ صَاحِبَ الْهَرَّةِ تَنْهَشُهَا مُقْبِلَةً وَ مُدْبِرَةً كَانَتْ أَوْتَقَتْهَا وَ لَمْ تَكُنْ تُطْعِمُهَا وَ لَا تُرْسِلُهَا تَأْكُلُ مِنْ خَشَاشَةِ الْأَرْضِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} saw in the Fire an owner of a cat, being snapped in front and back. (In the world) he had tied it and did not happen to feed it nor sent it to eat from the insects of the earth"³⁶⁰.

32- الدُّرُّ الْمَنْتُورُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنْ قَتْلِ الْحَيَّاتِ قَالَ خُلِقَتْ هِيَ وَ الْإِنْسَانُ كُلُّ وَاحِدٍ مِنْهُمَا عَدُوٌّ لِصَاحِبِهِ إِنْ رَأَاهَا أَفْرَعْتَهُ وَ إِنْ لَدَعْتَهُ أَوْجَعْتَهُ فَاقْتُلْهَا حَيْثُ وَجَدْتَهَا.

³⁵⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 27

³⁵⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 28

³⁵⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 29

³⁵⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 30

³⁶⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 31

(The non-Shia) book 'Al Durr Al Mansour' – from Ibn Abbas who said,

'Rasool-Allah^{-saww} was asked about killing the snake. He^{-saww} said: 'It and the human being, each one of them was Created as enemies to each other. If he sees it, it alarms him, and if it stings him, pains him. So, kill it wherever you find it'.³⁶¹

33- الشَّهَابُ، قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْبَصَرَ النَّافِذَ عِنْدَ نَجِيءِ الشَّهَوَاتِ وَالْعَقْلَ الْكَامِلَ عِنْدَ نُزُولِ الشُّبُهَاتِ وَيُحِبُّ السَّمَاخَةَ وَالْوَعْلَى تَمْرَاتٍ وَيُحِبُّ السَّجَاعَةَ وَالْوَعْلَى قَتْلَ حَيَّةٍ.

Al Shihaab –

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Loves the piercing insight when the lustful desires come, and the perfect intellect at the descent of the doubts, and Loves the generosity, and even if it were upon dates, and Loves the bravery, and even if it is upon killing a snake'.³⁶²

وَرُوي عَنْهُ ص افْتُلُوا الْأَبْتَرَ وَ ذُو [ذَا] الطُّفَيْتَيْنِ.

And it is reported from him^{-saww}: 'Kill the short-tailed on and the one with two lines on it's back'.³⁶³

وَقَالَ ع مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلِبِهِنَّ فَلَيْسَ مِنَّا.

And he^{-asws} said: 'One who leaves the snake fearing their pursuit, he isn't from us^{-asws}'.³⁶⁴

وَقَالَ ص افْتُلُوا الْحَيَّاتِ فَمَنْ خَافَ إِتَارِهِنَّ فَلَيْسَ مِنَّا.

And he^{-saww} said: 'Kill the snake. The one who fears their retaliation (consequences), he isn't from us^{-saww}'.

وَسُئِلَ عَنْ حَيَّاتِ الْبُيُوتِ فَقَالَ ص إِذَا رَأَيْتُمْ شَيْئاً فِي مَسَاكِينِكُمْ فَمَوْلُوا أَنْشِدُكُمْ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُمْ نُوحٌ ع أَنْشِدُكُمْ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُمْ سُلَيْمَانُ ع أَنْ نُؤَدُّونَا فَإِنْ عُدْنَا فَاقْتُلُوهُمْ.

And he^{-saww} was asked about snakes of the houses. He^{-saww} said: 'Whenever you see something in your dwellings, then say, 'I adjure you the pact which Noah^{-as} had taken upon you! I adjure you the pact which Suleyman^{-as} had taken upon you from harming us!' If they return, kill them!'³⁶⁵

قَالَ ص مَنْ تَرَكَ قَتْلَ الْحَيَّةِ خَشْيَةَ النَّارِ فَقَدْ كَفَرَ.

He^{-saww} said: 'One who leaves kill the snake fearing the Fire, so he has committed Kufr'.³⁶⁶

34- الشَّهَابُ، عَنِ النَّبِيِّ ص قَالَ: مَنْ قَتَلَ عُصْفُوراً عَبَثاً جَاءَ يَوْمَ الْقِيَامَةِ وَ لَهُ صِرَاحٌ حَوْلَ الْعَرْشِ يَقُولُ رَبِّ سَلْ هَذَا فِيمَ قَتَلْتَنِي مِنْ غَيْرِ مَنَفَعَةٍ.

³⁶¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 32

³⁶² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 33 a

³⁶³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 33 b

³⁶⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 33 c

³⁶⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 33 d

³⁶⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 33 e

Al Shihab –

‘From the Prophet^{-saww} having said: ‘One who kills a sparrow in vain would come on the Day of Qiyamah and there will be shouting for him around the Throne saying, ‘Lord^{-azwj}! Ask this one, regarding what did he kill me from without any benefit?’³⁶⁷

35- الدُّرُّ الْمَنْشُورُ، عَنْ خَالِدٍ قَالَ: لَمَّا حَمَلَ نُوحٌ فِي السَّفِينَةِ مَا حَمَلَتْ جَاءَتْ الْعُقْرُبُ فَقَالَتْ يَا نَبِيَّ اللَّهِ أَدْخِلْنِي مَعَكَ قَالَ لَا أَنْتِ تَلْدَعِينَ النَّاسَ وَ تُؤْذِينَهِمْ قَالَتْ لَا اِحْمِلْنِي مَعَكَ فَلَكَ اللَّهُ عَلَيَّ أَنْ لَا أَلْدَعُ مَنْ يُصَلِّي عَلَيْكَ تِلْكَ اللَّيْلَةَ.

(The non-Shia book) ‘Al Durr Al Mansour’ – from Khalid who said,

‘When Noah^{-as} carried in the ship what he^{-as} carried, the scorpion came. It said, ‘O Prophet^{-saww} of Allah^{-azwj}! Include me with you^{-as}’. He^{-as} said: ‘No! You sting the people and harm them’. It said, ‘No, carry me with you^{-as}! For you^{-as} is Allah^{-azwj} upon me that I will not sting the one who sends Salawaat upon you^{-as} on that night’.³⁶⁸ (From a non-Shia source)

36- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ وَ سُئِلَ عَنْ قَتْلِ الْحَيَّاتِ وَ النَّمْلِ فِي الدَّوْرِ إِذَا آذَيْنِ قَالَ لَا بَأْسَ بِقَتْلِهِمْ وَ إِحْرَاقِهِمْ إِذَا آذَيْنِ وَ لَكِنْ لَا تَقْتُلُوا مِنَ الْحَيَّاتِ عَوَامِرَ الْبُيُوتِ

(The book) ‘Qurb Al Asnaad’ – From Haroun Bin Muslim, from Mas’ada Bin Ziyad who said,

‘I heard Ja’far Bin Muhammad^{-asws} saying, and he^{-asws} had been asked about killing the snake, and the ant in the house, when they are bothering. He^{-asws} said: ‘There is no problem with killing them, and burning them when they are harming, but do not kill from the snakes, the long-life of the house (white)’.

ثُمَّ قَالَ إِنَّ شَابًا مِنَ الْأَنْصَارِ حَرَجَ مَعَ رَسُولِ اللَّهِ ص يَوْمَ أُحُدٍ وَ كَانَتْ لَهُ امْرَأَةٌ حَسَنَاءُ فَعَابَ فَرَجَعَ فَإِذَا هُوَ بِامْرَأَتِهِ تَطَّلِعُ مِنَ الْبَابِ فَلَمَّا رَأَاهَا أَشَارَ إِلَيْهَا بِالرَّمْحِ فَقَالَتْ لَهُ لَا تَفْعَلْ وَ لَكِنْ ادْخُلْ فَانظُرْ مَا فِي بَيْتِكَ

Then he^{-asws} said: ‘A youth from the Helpers went out with Rasool-Allah^{-saww} on the day of (battle of) Ohad, and there was a beautiful wife for him. He was absent (for a time), then returned, and there he was with his wife coming out from the door. When he saw her, he indicated to her with the spear. She said to him, ‘Do not do it, but enter and look at what is in your house!’

فَدَخَلَ فَإِذَا هُوَ بِحَيَّةٍ مُطَوَّقَةٍ عَلَى فِرَاشِهِ فَقَالَتْ الْمَرْأَةُ لِرَوْحِهَا هَذَا الَّذِي أَحْرَجَنِي فَطَعَنَ الْحَيَّةَ فِي رَأْسِهَا ثُمَّ عَلَّقَهَا فَجَعَلَ يُنْظَرُ إِلَيْهَا وَ هِيَ تَضْطَرِبُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ سَقَطَ فَانْدَقَتْ عُنُقُهُ فَأَحْبَرَ رَسُولُ اللَّهِ ص فَنَهَى يَوْمَئِذٍ عَنْ قَتْلِهَا

He entered, and there was a snake curled up on his bed. The wife said to her husband, ‘This is which made me come out’. He stabbed the snake in its head, then threw it away. He went to look at it and it was restless. While he was like that when he fell down and injured his neck. He informed Rasool-Allah^{-saww}, and on that day he^{-saww} forbade from killing it.

وَ أَمَّا مَنْ قَالَ مَنْ تَرَكَهُنَّ مَخَافَةَ تَبَعْتِهِنَّ فَلَيْسَ مِنَّا لِمَا سِوَى ذَلِكَ

³⁶⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 34

³⁶⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 35

And as for the one who said (that he^{-saww} said: ‘One who leaves them fearing their consequences, he isn’t from us^{-saww}’, is for what is besides that.

فَأَمَّا عُمَارُ الدَّارِ فَلَا تُهَاجِرْ لِئَنِّي رَسُولُ اللَّهِ ص عَنْ قَتْلِهِنَّ يَوْمَئِذٍ.

As for the long-life ones of the house (white), do not agitate due to the forbiddance by Rasool-Allah^{-saww} from killing them on that day”.³⁶⁹

37- النَّجَاشِيُّ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ يُوسُفَ الجُعْفِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ الْحَكَمِ الرَّافِعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ أَبِي رَافِعٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ نَائِمٌ أَوْ يُوحَى إِلَيْهِ وَإِذَا حَيَّةٌ فِي جَانِبِ الْبَيْتِ إِلَى أَنْ قَالَ فَاسْتَيْقَظَ فَأَخْبَرْتُهُ خَبَرَ الْحَيَّةِ فَقَالَ أَقْتُلْهَا فَاقْتُلْتَهَا الْخَبَرَ.

Al Najjashy – from Muhammad Bin Ja’far, from Ahmad Bin Muhammad Bin saeed, from Ahmad Bin Yusuf Al Ju’fy, from Ali Bin Al Husayn, from Ismail Bin Muhammad Bin Abdullah, from ismail Bin Al Hakam Al Raife, from Abdullah Bin Abdullah Bin Abu Rafie, from his father, from Abu Rafie who said,

‘I entered to see Rasool-Allah^{-saww} and he^{-saww} was asleep, or it was being Revealed to him^{-saww}, and there was a snake in a side of the house’ – up to he said, ‘He^{-saww} woke up and I informed him^{-saww} the news of the snake. He^{-saww} said: ‘Kill it!’ So I killed it’ – the Hadeeth”.³⁷⁰

38- نُحْفُ الْعُقُولِ، عَنِ النَّبِيِّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع قَالَ إِذَا رَأَيْتَ حَيَّةً فِي رَحْلِكَ فَلَا تَقْتُلْهَا حَتَّى تُخْرَجَ عَلَيْهَا ثَلَاثًا فَإِنْ رَأَيْتَهَا الرَّابِعَةَ فَاقْتُلْهَا فَإِنَّهَا كَافِرَةٌ يَا عَلِيُّ إِذَا رَأَيْتَ حَيَّةً فِي طَرِيقٍ فَاقْتُلْهَا فَإِنَّي اشْتَرَطْتُ عَلَى الْجِنِّ أَنْ لَا يَظْهَرُوا فِي صُورَةِ الْحَيَّاتِ.

(The book) ‘Tuhaf Al Uqool’ –

‘From the Prophet^{-saww} in his^{-saww} bequest to Ali^{-asws}, said: ‘Whenever you^{-asws} see a snake in your luggage, do not kill it until you refrain from it for three (days). If you see it on the fourth, then kill it, for it is a Kafir. O Ali^{-asws}! When you^{-asws} see a snake in the road, then kill it for I^{-saww} have stipulated upon the Jinn that they will not be appearing in the image of the snakes’”.³⁷¹

39- الدُّرُّ الْمَنْشُورُ، عَنْ جُوَيْرِيَةَ بِنِ اسْمَاءَ عَنْ عَمِّهِ قَالَ: حَجَجْتُ مَعَ قَوْمٍ فَنَزَلْنَا مَنْزِلًا وَمَعَنَا امْرَأَةٌ فَنَامَتْ وَانْتَبَهَتْ وَحَيَّةٌ مُتَطَوِّقَةٌ عَلَيْهَا جَمَعَتْ رَأْسَهَا مَعَ ذَنْبِهَا بَيْنَ ثَدْيَيْهَا فَهَلْنَا ذَلِكَ وَارْتَحَلْنَا فَلَمْ نَزَلْ مُتَطَوِّقَةً عَلَيْهَا لَا تَضُرُّهَا شَيْئًا حَتَّى دَخَلْنَا أَنْصَابَ الْحَرَمِ فَأَنْسَابَتْ

(The non-Shia book) ‘Al Durr Al Mansour’ – from Juweyriya Bin Asma, from his uncle who said,

‘I went to Hajj with a group. We descended at a stop and with us was a woman. She went to sleep and woke up suddenly and there was a snake slithering upon her. She gathered it’s head with its tail between her breasts. That terrified us and we departed. It did not cease to slither upon her, not harming her of anything, until we entered the permitter of the Sanctuary. She walked hastily.

فَدَخَلْنَا مَكَّةَ فَقَضَيْنَا نُسُكَنَا وَانصَرَفْنَا حَتَّى إِذَا كُنَّا بِالْمَكَانِ الَّذِي تَطَوَّقَتْ عَلَيْهَا فِيهِ الْحَيَّةُ وَهُوَ الْمَنْزِلُ الَّذِي نَزَلْنَا فِيهِ فَنَامَتْ فَاسْتَيْقَظَتْ وَ الْحَيَّةُ مُتَطَوِّقَةٌ عَلَيْهَا ثُمَّ صَفَرَتْ الْحَيَّةُ فَإِذَا بِالْوَادِي يَسِيلُ عَلَيْنَا حَيَّاتٌ فَتَهَشَّشَتْهَا حَتَّى بَقِيَتْ عِظَامًا

³⁶⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 36

³⁷⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 37

³⁷¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 38

We entered Makkah and fulfilled our rituals, and we left until when we were in the place in which the snake had (first) slithered upon her. She went to sleep and woke up suddenly, and the snake was slithering upon her. Then the snake whistled (hissed), and behold, the valley was flowing upon us with snakes. They gnawed at her until she remained as bones.

فَقُلْتُ لِلَّتِي كَانَتْ الْجَارِيَةَ لَهَا وَيُحَاكِبُ أَحْبَرِينَا عَنْ هَذِهِ الْمَرْأَةِ قَالَتْ بَعَثَ ثَلَاثَ مَرَّاتٍ كُلَّ مَرَّةٍ تَلِدُ وَلَدًا فَإِذَا وَضَعَتْهُ سَجَرَتِ النَّوْرِ فَأَلْقَتْهُ فِيهِ.

I said to the one who was a neighbour of hers, 'Woe be unto you! Inform us about this woman!' She said, 'She has been immoral three times, each time she begot a child. So whenever she gave birth, she ignited the oven and threw it into it'.³⁷²

40- الْخَرَائِجُ، عَنْ سُلَيْمَانَ الْمُعَفَّرِيِّ عَنِ الرِّضَا ع أَنَّ عُصْفُورًا وَقَعَ بَيْنَ يَدَيْهِ وَ جَعَلَ يَصِيحُ وَ يَضْطَرِبُ فَقَالَ أ تَدْرِي مَا يَقُولُ فَقُلْتُ لَا

(The book) 'Al Kharaij – from Suleyman Al Ja'fary,

'From Al-Reza^{-asws} – a sparrow fell (landed) in front of him^{-asws} and went on to shout and be restless. He^{-asws} said: 'Do you know what it is saying?' I said, 'No'.

فَقَالَ قَالَ لِي إِنَّ حَيَّةً تُرِيدُ أَنْ تَأْكُلَ فِرَاحِي فِي الْبَيْتِ فُقِمُّ وَ حُدَّ تِلْكَ النَّسْعَةَ وَ ادْخُلِ الْبَيْتَ وَ اقْتُلِ الْحَيَّةَ فُقِمْتُ وَ أَخَذْتُ النَّسْعَةَ وَ دَخَلْتُ الْبَيْتَ وَ إِذَا حَيَّةٌ تَجُولُ فِي الْبَيْتِ فَاقْتُلُهَا.

He^{-asws} said: 'It said to me^{-asws}, 'A snake is intending to each my chicks in the room', so stand and take that thick rope and enter the room and kill the snake!' So, I arose and grabbed the thick rope and entered the room, and there was a snake roaming in the room, so I killed it'.³⁷³

41- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَرَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: إِنَّ الْعَقْرَبَ لَدَعَتْ رَسُولَ اللَّهِ ص فَقَالَ لَعْنَتِكَ اللَّهُ فَمَا تُبَالِيَنَّ مُؤْمِنًا أَدَيْتَ أَمْ كَافِرًا ثُمَّ دَعَا بِالْمِلْحِ فَذَلَّكَ فَهَدَأَتْ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'The scorpion stung Rasool-Allah^{-saww}. He^{-saww} said: 'May Allah^{-azwj} Curse you! You don't care whether you are hurting a Momin or a Kafir!' Then he^{-saww} called for the salt and massaged it, and it (sore) calmed down'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا بَعَوْا مَعَهُ دِرْهَامًا.

Then Abu Ja'far^{-asws} said: 'Had the people known what is in the salt, they would not seek any (other antidote) with it'.³⁷⁴

42- الْكَافِي، عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ وَ عَمْرٍو بْنِ إِبْرَاهِيمَ جَمِيعًا عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَدَعَتْ رَسُولَ اللَّهِ ص عَقْرَبٌ فَتَفَضَّهَا وَ قَالَ لَعْنَتِكَ اللَّهُ فَمَا يَسْلَمُ مِنْكَ مُؤْمِنٌ وَ لَا كَافِرٌ

³⁷² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 39

³⁷³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 40

³⁷⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 41

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from his father, and Amro Bin Ibrahim, altogether from Khalaf Bin Hammad, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws} having said: 'A scorpion stung Rasool-Allah^{-saww}, so he^{-saww} shook it off and said: 'May Allah^{-azwj} Curse you! Neither a Momin nor a Kafir is safe from you'.

ثُمَّ دَعَا بِمِلْحٍ فَوَضَعَهُ عَلَى مَوْضِعِ اللَّدْعَةِ ثُمَّ عَصَرَهُ بِإِصْبَاحِهِ حَتَّى ذَابَ ثُمَّ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا اخْتَنَجُوا مَعَهُ إِلَى تَرْيَاقِي.

Then he^{-saww} called for salt and placed it upon the place of the sting. They he^{-saww} squeezed it with his^{-saww} thumb until it had melted, then said: 'Had the people known what is in the salt, they would not be needy with it to any (other) antidote'.³⁷⁵

43 – فِي الصَّحِيحَيْنِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْتُلُوهُمَا فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَ يَسْتَسْقِطَانِ الْحَبَالَ.

In the two 'Saheeh' (Bukhari and Muslim) –

'The Prophet^{-saww} said: 'Kill them both, for these (snake and scorpion) seek (harm) the sight and cause the miscarriages'.³⁷⁶ (From a non-Shia source)

و فِي مُسْنَدِ أَحْمَدَ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَتَلَ حَيَّةً فَكَأَنَّهَا قَتَلَتْ رَجُلًا مُشْرِكًا بِاللَّهِ وَ مَنْ تَرَكَ حَيَّةً خَافَهُ عَاقِبَتِهَا فَلَيْسَ مِنَّا.

And in (the book) 'Musnad' of Ahmad, from Ibn Masoud,

'The Prophet^{-saww} said: 'One who kills a snake, so he has rather killed a man associating with Allah^{-azwj}, and one who leaves a snake fearing it's consequences, he isn't from us^{-saww}'.³⁷⁷ (From a non-Shia source)

و أما الحيات التي في البيوت فلا تقتل حتى تنذر ثلاثة أيام لقوله صلى الله عليه وسلم إن بالمدينة جناً قد أسلموا فإذا رأيتم منها شيئاً فادّئوه ثلاثة أيام.

And as for the snake which are in the houses, so do not kill until you wait for three days due to his^{-saww} words: 'In Al Medina there are Jinn who have become Muslims. So when you see something from these, then allow (respice) it for three days'.³⁷⁸ (From a non-Shia source)

رَوَى مُسْلِمٌ وَ مَالِكٌ فِي آخِرِ الْمُوطَأِ وَ عَزَّيْمًا عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ قَالَ: دَخَلْتُ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فِي بَيْتِهِ فَوَجَدْتُهُ يُصَلِّي فَجَلَسْتُ أَنْتَظِرُ فَرَاغَهُ فَسَمِعْتُ حَرَكَةً تَحْتَ السَّرِيرِ فِي نَاحِيَةِ الْبَيْتِ فَالْتَمَعْتُ فَإِذَا حَيَّةٌ فَوَثَبْتُ لِأَقْتُلَهَا فَأَشَارَ إِلَيَّ أَنْ اجْلِسْ فَجَلَسْتُ

It is reported by Muslim, and Malik, in the end of 'Al Muwatta', and others from Abu Al Saib, slave of Hisham Bin Zuhra who said,

'I entered to see Abu Saeed Al Khudry in his house. I found him praying Salat, so I sat down awaiting his being free. I heard a movement under the bed in a corner of the room. I turned and there was a snake. So I leapt in order to kill it. He gestured to me to sit down. So, I sat down.

³⁷⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 42

³⁷⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 a

³⁷⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 b

³⁷⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 c

فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ فَقَالَ أ تَرَى هَذَا الْبَيْتَ فُلْتُ نَعَمْ قَالَ كَانَ فِيهِ فَتَى مِمَّا حَدِيثُ عَهْدٍ بِعُرسٍ فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَى الْخَنْدَقِ وَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ص عِنْدَ انْتِصَافِ النَّهَارِ وَ يَرْجِعُ إِلَى أَهْلِهِ

When he was free from his Salat, he indicated to a room in the house. He said, ‘Do you see this room?’ I said, ‘Yes’. He said, ‘There used to be a youth from us in it, newly married. We went out with Rasool-Allah^{-saww} to (battle of) Al-Khandaq, and that youth used to seek permission from Rasool-Allah^{-saww} in the middle of the day and return to his wife.

فَاسْتَأْذَنَهُ يَوْمًا فَقَالَ لَهُ ص حُدِّ عَلَيْنِكَ سِلَاحَكَ فَإِنِّي أَحْشَى عَلَيْكَ بَنِي قُرَيْظَةَ فَأَخَذَ الْفَتَى سِلَاحَهُ ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَوَجَدَ امْرَأَتَهُ بَيْنَ الْبَابَيْنِ قَائِمَةً فَأَهْوَى إِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهِ وَ قَدْ أَصَابَتْهُ غَيْرُهُ

One day he^{-saww} permitted him. He^{-saww} said to him: ‘Take your weapon to you, for I^{-saww} fear upon you the clan of Qureyza’. So the youth took his weapon, then returned to his wife. He found his wife standing between the two doors. He gestured to her with the spear in order to stab her with it (for having come out from the house), and the self-esteem (pride) had hit him.

فَقَالَتْ أَكْفُفْ عَلَيْنِكَ رُمْحَكَ وَ ادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي

She said, ‘Restrain your spear to you and enter the house until you look at what is that which brought me out!’

فَدَخَلَ فَإِذَا هُوَ بِحَيَّةٍ عَظِيمَةٍ مُطَوَّقَةٍ عَلَى الْفِرَاشِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَضَمَهَا بِهِ ثُمَّ خَرَجَ فَوَكَرَهُ فِي الدَّارِ فَاضْطَرَبَتْ عَلَيْهِ وَ حَرَ الْفَتَى مَيِّبًا فَمَا يُدْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الْحَيَّةُ أَمْ الْفَتَى

He entered, and there was a large snake folded upon the bed. He swooped to it with the spear and stabbed it with it, then he took it out and it bit him in the room. It was restless and the youth fell down dead. It is not known which of the two were quicker in dying, the snake or the youth’.

قَالَ فَجَعَلْنَا النَّبِيَّ ص فَأَخْبَرْنَاكَ بِذَلِكَ وَ قُلْنَا ادْعُوا [ادْعُ] اللَّهَ تَعَالَى أَنْ يُحْيِيَهُ فَقَالَ اسْتَغْفِرُوا لِصَاحِبِكُمْ

He said, ‘We came to the Prophet^{-saww} and informed him^{-saww} with that, and we said, ‘Supplicate to Allah^{-azwj} the Exalted to Revive him!’ He^{-saww} said: ‘Seek Forgiveness for your companion’.

ثُمَّ قَالَ إِنَّ بِالْمَدِينَةِ جِنَّ قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَادْنُوهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ.

Then he^{-saww} said: ‘In Al Medina there are Jinn who have become Muslims. So whenever you see something from these, then allow (respite) for three days. If there is a change of mid for you after that, then kill it, for rather it is a Satan^{-la}’.³⁷⁹ (From a non-Shia source)

وَ فِي أُسْدِ الْغَابَةِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَتِ الْحَيَّةُ فِي الْمَسْكَنِ فَقُولُوا لَهَا إِنَّا نَسْأَلُكَ بِعَهْدِ نُوحٍ وَ بِعَهْدِ سُلَيْمَانَ ع لَا تُؤْذِينَا فَإِنْ عَادَتْ فَاقْتُلُوهَا.

And in (the book) ‘Usad Al Ghaba’ – from Abdul Rahman Bin Abu Layli, he said,

³⁷⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 d

'Rasool-Allah^{-saww} said: 'When the snake appears in the dwelling (house), then say to it, 'We ask you with a pact of Noah^{-as} and with a pact of Suleyman^{-as}! Do not harm us'. If it returns, then kill it'.³⁸⁰ (From a non-Shia source)

وَرُوِيَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: أَخَذَ النَّبِيُّ ص بَعِمَاتِي مِنْ وَرَائِي وَ قَالَ يَا عِمْرَانُ إِنَّ اللَّهَ يُحِبُّ الْإِنْفَاقَ وَ يُبْغِضُ الْإِفْتَارَ فَأَنْفِقْ وَ أَطْعِمْ وَ لَا تُصْرِصِرْ
فَيَعْمُرَ عَلَيْكَ الطَّلَبُ

And it is reported from Imran Bin Al Husayn who said,

'The Prophet^{-saww} grabbed hold of my turban from behind me and said: 'O Imran! Allah^{-azwj} Loves the spending and Hates the stinginess, so spend ad feed, and do not amass, the seeking would be difficult upon you.

وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْبَصَرَ النَّافِذَ عِنْدَ هَجْمِ الشُّبُهَاتِ وَ الْعَقْلَ الْكَامِلَ عِنْدَ نُزُولِ الشَّهَوَاتِ وَ يُحِبُّ السَّمَاخَةَ وَ لَوْ عَلَى تَمْرَاتٍ وَ يُحِبُّ الشَّجَاعَةَ وَ لَوْ عَلَى قَتْلِ حَيَّةٍ.

Know that Allah^{-azwj} Mighty and Majestic Loves the penetrating insight during attack of suspicions, and the perfect intellect during descent of the lustful desires and Loves the generosity and even if it be upon dates, and Loves the bravery, and even if it is upon killing a snake".³⁸¹ (From a non-Shia source)

وَ قَالَ فِي مَوْضِعٍ آخَرَ فِي الصَّحِيحَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ص قَالَ: لَعَنَ اللَّهُ مَنْ مَثَلَ بِالْحَيَوَانَ.

And he said in another place in the two 'Saheeh' (Bukhari and Muslim), from Abdullah Bin Umar,

'The Prophet^{-saww} said: 'May Allah^{-azwj} Curse the one who tramples the animals".³⁸² (From a non-Shia source)

وَ فِي رِوَايَةٍ لَعَنَ اللَّهُ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحَ غَرَضًا.

And in a report: 'May Allah^{-azwj} Curse the one taking (life of) something having the soul in it, for a purpose (like for the skins/leather etc.)".³⁸³ (From a non-Shia source)

44- الْعُبُونُ، وَ الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرٍ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ:
سَأَلَ شَامِيٌّ أَمِيرَ الْمُؤْمِنِينَ ع كَمْ حَجَّ آدَمُ مِنْ حَجَّةٍ

(The books) 'Al Uyoun', and 'Al Ilal' – from Muhammad Bin Umar Al Basry, from Muhammad Bin Abdullah Bin Jabalah, from Abdullah Bin Ahmad Bin Aamir, from his father,

'From Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A Syrian asked Amir Al-Momineen^{-asws}, 'How many Hajj did Adam^{-as} perform?'

³⁸⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 e

³⁸¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 f

³⁸² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 g

³⁸³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 43 h

فَقَالَ لَهُ سَبْعِينَ حِجَّةً مَاشِياً عَلَى قَدَمَيْهِ وَ أَوَّلَ حِجَّةٍ حَجَّهَا كَانَ مَعَهُ الصُّرْدُ يُدُلُّهُ عَلَى مَوَاضِعِ الْمَاءِ وَ خَرَجَ مَعَهُ مِنَ الْجَنَّةِ وَ قَدْ نُحِيَ عَنْ أَكْلِ الصُّرْدِ وَ
الْحُطَّافِ

‘He^{-asws} said: ‘There are seventy Hajj for him^{-as} walking upon his^{-as} feet, and the first Hajj he^{-as} had performed, there was the shrike pointing him^{-as} upon the places of water, and it had come out with him^{-as} from the Paradise, and it is Prohibited from eating the shrike and the swallow’.

وَ سَأَلَهُ مَا بَالُهُ لَا يَمْشِي

And he asked him^{-as}, ‘What is the matter it does not walk?’

قَالَ لِأَنَّهُ نَاحَ عَلَى بَيْتِ الْمَقْدِسِ فَطَافَ حَوْلَهُ أَرْبَعِينَ عَاماً يَبْكِي عَلَيْهِ وَ لَمْ يَزَلْ يَبْكِي مَعَ آدَمَ عَ فِيمَنْ هُنَاكَ سَكَنَ الْبُيُوتَ وَ مَعَهُ تِسْعَ آيَاتٍ مِنْ كِتَابِ
اللَّهِ عَزَّ وَ جَلَّ بِمَا كَانَ آدَمُ يَقْرُؤُهَا فِي الْجَنَّةِ وَ هِيَ مَعَهُ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: ‘Because it had lamented upon Bayt Al-Maqdis, so it circled around it for forty days crying upon it and did not cease crying with Adam^{-as}. So, from then, it settled in the houses, and with it were nine Verses from the Book of Allah^{-azwj} Mighty and majestic, from what Adam^{-as} had been reciting in the Paradise, and these would be with it up to the Day of Qiyamah.

ثَلَاثُ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ وَ ثَلَاثُ آيَاتٍ مِنْ سُبْحَانَ وَ هِيَ إِذَا قَرَأْتَ الْقُرْآنَ وَ ثَلَاثُ آيَاتٍ مِنْ بِسْ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ
سَدًّا.

Three Verses from the beginning of (Surah) Al Kahf, and three Verses from (Surah) Subhan (Al Nahl), and it is: **So whenever you recite the Quran, [16:98]**, and three Verses from (Surah) Yaseen: **And We Made a barrier to be from their front and a barrier from their back, [36:9]**.³⁸⁴

45- الْعُيُونُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُنْدَرِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنِ الرِّضَا
عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: فِي جَنَاحِ كُلِّ هَذِهِ خَلْقَهُ اللَّهُ عَزَّ وَ جَلَّ مَكْتُوبٌ بِالسُّرِّيَانِيَّةِ أَلِ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ.

(The book) ‘Al Uyoun’ – From Abdullah Bin Muhammad Bin Abdul Wahab, from Mansour Bin Abdullah, from Al Munzir Bin Muhammad, from Al Husayn Bin Muhammad, from Sumeylan Bin Ja’far,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al Momineen^{-asws} having said: ‘In a wing of every hoopoe Allah^{-azwj} Mighty and Majestic has Created, it is written in Assyrian: ‘Progeny^{-asws} of Muhammad^{-saww} are the best of Created beings’’.³⁸⁵

46- الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْجَامُورِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ مُحَمَّدِ بْنِ سَيْفِ التَّمِيمِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ أَبِيهِ قَالَ قَالَ رَسُولُ
اللَّهِ ص اسْتَوْصُوا بِالصَّائِبَاتِ خَيْرًا يَغْنِي الْحُطَّافَ فَإِنَّهُ آتَسُّ طَيْرَ النَّاسِ بِالنَّاسِ

(The book) ‘Al Basaair’ – from Ahmad Bin Muhammad, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sayf Al Tameemy,

³⁸⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 44

³⁸⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 45

‘From Muhammad son of Ja’far^{-asws}, from his father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Treat ‘Al-Saniyaat’ well, meaning the swallow (bird), for it is the most comforting of the birds to the people, with the people’.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ مَا تَدْرُونَ مَا تَقُولُ الصَّائِيَةُ إِذَا تَرَمَّتْ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَتَّى تَقْرَأَ أُمَّ الْكِتَابِ فَإِذَا كَانَ فِي آخِرِ تَرَمُّهَا قَالَتْ وَلَا الصَّالِينَ.

Then Rasool-Allah^{saww} said: ‘Do you know what the swallow says when it chirps? It says, **‘In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2]**, to the extent that it recites the Mother of the Book. So, when it would be at the end of its chirping, it says, **‘nor of the straying ones [1:7]**’.³⁸⁶

الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعاً عَنِ الْجَامُورَانِيِّ مِثْلَهُ وَفِيهِ اسْتَوْصُوا بِالصَّيِّنَاتِ وَ مَا تَقُولُ الصَّيِّنَةُ إِذَا مَرَّتْ وَ تَرَمَّتْ وَ زَادَ فِي آخِرِهِ مَدَّ بِمَا رَسُولُ اللَّهِ صَ وَلَا الصَّالِينَ.

(The book) ‘Al Kafi’ – from the number, from Sahl Bin Ziyad and Ahmad Bin Abu Abdullah, altogether from Al Jamourany –

‘Similar to it, and in it: “Treat ‘Al-Saniyaat’ well, meaning the swallow (bird). And what does the swallow say when it passes by and sings?” – and there is an increase in it’s end: ‘Rasool-Allah^{-saww} had extended (articulation of) **‘nor of the straying ones [1:7]**’.³⁸⁷

47- الْمُخْتَلَفُ، نَقْلًا مِنْ كِتَابِ عَمَّارِ بْنِ مُوسَى عَنِ الصَّادِقِ ع قَالَ: حُرَّةُ الْخَطَّافِ لَا تَأْسَ بِهِ هُوَ مِمَّا يُؤْكَلُ لِحَمُّهُ وَ لَكِنْ كَرِهَ أَكْلَهُ لِأَنَّهُ اسْتَجَارَ بِكَ وَ آوَى فِي مَنْزِلِكَ وَ كُلُّ شَيْءٍ يَسْتَجِيرُ بِكَ فَأَجْرُهُ.

(The book) ‘Al Mukhtalif’ – copied from the book of Ammar Bin Musa,

‘From Al-Sadiq^{-asws} having said: ‘The dung of the swallow (house martin), there is no problem with it, it (swallow) is from what it’s meat can be eaten, but it is disliked to eat it, because it seeks refuge with you and shelters in your house, and all things which seek refuge with you, so give it refuge’.³⁸⁸

التَّهْدِيبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ مِثْلَهُ إِلَّا أَنَّهُ أَسْقَطَ لَفْظَةَ حُرَّةٍ.

(The book) ‘Al Tehzeeb’ – By his chain, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar –

‘Similar to it, except he dropped the word, ‘dung’’.³⁸⁹

48- وَ مِنْهُ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يُصِيبُ خَطَّافًا فِي الصَّخْرَةِ أَوْ يَصِيبُهُ أَيْ يَأْكُلُهُ قَالَ هُوَ مِمَّا يُؤْكَلُ وَ عَنِ الْوَبْرِ يُؤْكَلُ قَالَ لَا هُوَ حَرَامٌ.

And from him, by the preceding chain, from Ammar,

³⁸⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 46 a

³⁸⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 46 b

³⁸⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 47 a

³⁸⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 47 b

'From Abu Abdullah^{-asws} about the main having attained a swallow in the desert of hunted it, can he eat it?' He^{-asws} said: 'It is from what can be eaten'. And about the fur, can it be eaten? He^{-asws} said: 'No, that is Prohibited"³⁹⁰.

49- التَّهْدِيبُ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الشَّقْرَاقِ فَقَالَ كُرِهَ قَتْلُهُ لِجِلَالِ الْحَيَاتِ قَالَ وَكَانَ النَّبِيُّ ص يَوْمًا يَمْشِي فَإِذَا شَقْرَاقٌ قَدِ انْقَضَ فَاسْتَخْرَجَ مِنْ حُفِّهِ حَيَّةً.

(The book) 'Al Tehzeeb' – By the preceding chain from Ammar,

'From Abu Abdullah^{-asws} having been asked about the Coracias (a bird). He^{-asws} said: 'It is disliked to kill it due to the state of the snakes (it eats them), and the Prophet^{-sawww} was walking one day and a Coracias swooped down and extracted a snake from his^{-sawww} shoes"³⁹¹.

50- الْخَرَائِجُ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْخَطَّافِ فَقَالَ لَا تُؤْذُوهُ فَإِنَّهُ لَا يُؤْذِي شَيْئًا وَهُوَ طَيْرٌ يُجِنُّنَا أَهْلَ الْبَيْتِ.

(The book) 'Al Kharaij' – from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man asked him^{-asws} about the swallow. He^{-asws} said: 'Do not bother it for it does not bother you of anything, and it is a bird which loves us^{-asws}, People^{-asws} of the household"³⁹².

51- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مَرْوَانَ بْنِ عُبَيْدٍ عَنْ نَشِيطِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَا أَرَى بِأَكْلِ الْخَبْرَى نَاسًا وَ إِنَّهُ جَيِّدٌ لِلْبَنَوَاسِيرِ وَ وَجِعِ الظَّهْرِ وَ هُوَ مِمَّا يُعِينُ عَلَى كَثْرَةِ الْجَمَاعِ.

(The book) 'Al Kafi' – from Muhammad Bin yahya, from Muhammad Bin Isa, from Ali Bin Suleyman, from Marwak Bin Ubeyd, from Nasheet Bin Salih who said,

'I heard Abu Al-Hassan^{-asws} saying: 'I^{-asws} do not see any problem with eating the bustard, and it is good for the haemorrhoids, and back pain, and it is from what supports upon the frequent sexual intercourse"³⁹³.

52 وَ رَوَى أَحْمَدُ وَ أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص نَهَى عَنْ قَتْلِ النَّحْلَةِ وَ النَّعْلَةِ وَ الْهُدْهُدِ وَ الصُّرْدِ.

And it is reported by Ahmad and Abu Dawood and Ibn Maja – from Ibn Abbas,

'The Prophet^{-sawww} prohibited from killing the bee, and the ant, and the hoopoe, and the shrike"³⁹⁴.

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ أَنَّ النَّبِيَّ ص قَالَ: حُمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحَلِْلِ وَ الْحَرَمِ.

And it is reported by Al Bukhari and Muslim –

³⁹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 48 c

³⁹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 49

³⁹² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 50

³⁹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 51

³⁹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 a

‘The Prophet^{-saww} having said: ‘There are five mischief-makers to be killed in the outside and (inside) of the Sanctuary’^{.395}

و فِي رِوَايَةٍ لَيْسَ لِلْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحُ الْحِدَاةِ وَالْعُرَابُ الْأَبْتَعُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ.

And in a report – ‘There isn’t any crime for the one in Ihraam in killing them – the kite, and the spotted crow, and the scorpion, and the mouse, and the mordacious dog’^{.396}

رَوَى عَبْدُ الرَّحْمَنِ بْنُ مُعَاوِيَةَ عَنِ النَّبِيِّ ص أَنَّهُ هَمَى عَنْ قَتْلِ الْمُخْطَاطِيفِ.

It is reported by Abdul Rahman Bin Muawiya –

‘From the Prophet^{-saww} having forbidden from killing the swallows’^{.397}

وَعَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ عُبَادَةَ بْنِ إِسْحَاقَ عَنْ أَبِيهِ أَنَّهُ قَالَ: هَمَى رَسُولُ اللَّهِ ص عَنْ قَتْلِ الْمُخْطَاطِيفِ عَوَادِ الْبُيُوتِ.

And from Ibrahim Bin Tahman, from Ubadah Bin Is’haq, from his father having said:

‘Rasool-Allah^{-saww} forbade from killing the swallows sheltering in the houses (house martins)’^{.398}

و فِي الْكَامِلِ لِابْنِ عَدِيٍّ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ص قَالَ: مَنْ قَتَلَ ضِفْدَعًا فَعَلَيْهِ شَاةٌ مُحْرَمًا كَانَ أَوْ حَلَالًا.

And in ‘Al Kamil’ – of Ibn Aday, from Jabir,

‘The Prophet^{-saww} said: ‘One who kills a frog, upon him would be (penalty of) a sheep, whether he was in Ihraam or not’^{.399}

و قَالَ: هَمَى رَسُولُ اللَّهِ ص عَنْ قَتْلِ الضَّفْدَعِ وَالصُّرْدِ وَالنَّحْلَةِ.

And he said, ‘Rasool-Allah^{-saww} forbade from killing the frog, and the shrike, and the bee’^{.400}

و فِي كِتَابِ الرَّاهِرِ لِأَبِي عَبْدِ اللَّهِ الْفَرُطِيِّ أَنَّ دَاوُدَ ع قَالَ لَأَسْبِخَنَّ اللَّهُ اللَّيْلَةَ تَسْبِيحًا مَا سَبَّحَهُ بِهِ أَحَدٌ مِنْ خَلْقِهِ

And in the book ‘Al Zaahir’ of Abu Abdullah Al Qurtuby –

‘Dawood^{-as} said: ‘I^{-as} shall glorify Allah^{-azwj} tonight with such a glorification, no one from His^{-azwj} creatures had glorified Him^{-azwj} with it!’

فَنَادَتْهُ ضِفْدَعَةٌ مِنْ سَاقِيَةِ فِي دَارِهِ يَا دَاوُدُ تَفَخَّرْ عَلَى اللَّهِ بِتَسْبِيحِكَ إِنَّ لِي لَسَبْعِينَ سَنَةً مَا جَفْتُ لِسَانِي مِنْ ذِكْرِ اللَّهِ تَعَالَى وَ إِنَّ لِي لَعَشْرَ لَيَالٍ مَا طَعِمْتُ حُضْرًا وَ لَا شَرِبْتُ مَاءً اشْتِعَالًا بِكَلِمَتَيْنِ

³⁹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 b

³⁹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 c

³⁹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 d

³⁹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 e

³⁹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 f

⁴⁰⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 g

A frog called out to him^{-as} from a pond in his^{-as} house, ‘O Dawood^{-as}! You^{-as} are priding to Allah^{-azwj} with your^{-as} glorification! There have been seventy years for me, my tongue has not dried from mentioning Allah^{-azwj} the Exalted, and there have been tend night for me, I have neither eaten a greenery nor drunk any water, being pre-occupied with two phrases!’

فَقَالَ مَا هُمَا قَالَتْ يَا مُسَبِّحًا بِكُلِّ لِسَانٍ وَ مَذْكُورًا بِكُلِّ مَكَانٍ

He^{-as} said: ‘What are these two?’ It said, “O glorified by every tongue and mentioned in every place!”

فَقَالَ دَاوُدُ فِي نَفْسِهِ وَ مَا عَسَى أَنْ أَقُولَ أَبْلَغَ مِنْ هَذَا.

Dawood^{-as} said within himself^{-as}: ‘And I^{-as} cannot say any more eloquently than this!’⁴⁰¹

وَ رَوَى الْبَيْهَقِيُّ فِي شُعْبِهِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللَّهِ دَاوُدَ طَنَّ فِي نَفْسِهِ أَنَّ أَحَدًا لَمْ يَمْدَحْ خَالِقَهُ بِأَفْضَلِ مِمَّا يَمْدَحُهُ بِهِ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا وَ هُوَ قَاعِدٌ فِي حُجْرَاهِ وَ الْبِرْكَةُ إِلَى جَانِبِهِ

And it is reported by Al Bayhaqi in his ‘Shu’ba’, from Anas Bin Malik (well-known fabricator) having said,

‘Dawood^{-as} a Prophet^{-as} of Allah^{-azwj}, thought within himself^{-as} that no one has praised his Creator superior to what he^{-as} had praised Him^{-azwj} with. So, Allah^{-azwj} Sent down an Angel to him^{-as} while he^{-as} was seated in his^{-as} prayer niche, and the pond was to his^{-as} side.

فَقَالَ يَا دَاوُدُ أَفْهَمَ مَا تَصَوْتُ بِهِ الضُّعْدِعَةَ فَأَنْصَتَ إِلَيْهَا فَإِذَا هِيَ تَقُولُ سُبْحَانَكَ وَ بِحَمْدِكَ مُنْتَهَى عِلْمِكَ

He said, ‘O Dawood^{-as}! Understand what sound the frog is making!’ He^{-as} listened intently to it, and behold, it was saying, ‘Glory be to You^{-as} and with Your^{-azwj} Praise to the peak of Your^{-azwj} Knowledge!’

فَقَالَ لَهُ الْمَلِكُ كَيْفَ تَرَى فَقَالَ وَ الَّذِي جَعَلَنِي نَبِيًّا إِنِّي لَمْ أَمْدَحْهُ بِهَذَا.

The Angel said to him^{-as}, ‘What is your^{-as} view?’ He^{-as} said: ‘By the One^{-azwj} Who Made me^{-as} a Prophet^{-as}! I^{-as} have not praised Him^{-azwj} (with the likes of) this!’⁴⁰²

وَ رَوَى ابْنُ عَدِيٍّ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ص قَالَ: لَا تَقْتُلُوا الضَّفَادِعَ فَإِنَّ نَقِيصَهَا تَسْبِيحٌ.

And it is reported by Ibn Aday, from Ibn Umar,

‘The Prophet^{-saww} said: ‘Do not kill the frog for its croaking is glorification (of Allah^{-azwj})!’⁴⁰³

وَ فِي شِفَاءِ الصُّدُورِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ ص قَالَ: لَا تَقْتُلُوا الضَّفَادِعَ فَإِنَّ نَقِيصَهُنَّ تَسْبِيحٌ.

And in ‘Shifa Al Sudoor’ – from Abdullah Bin Amro Bin Al Aas,

‘Do not kill the frogs for their croaking is a glorification (of Allah^{-azwj})!’⁴⁰⁴

⁴⁰¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 h

⁴⁰² Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 i

⁴⁰³ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 j

⁴⁰⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 10 H 52 k

CHAPTER 11 – THE LARK, AND THE SPARROW, AND THEIR LIKE

1- الكافي، عن العدة عن سهل بن زياد عن أبي عبد الله الجاموراني عن سليمان الجعفري قال سمعت أبا الحسن الرضا ع يقول لا تفتلوا القبرة و لا تأكلوا لحمها فإنها كثيرة التسبيح و تقول في آخر تسبيحها لعن الله مبغضي آل محمد ع.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Abu Abdullah Al Jamourany, from Suleyman Al Ja'fary who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'Do not kill the lark nor eat its meat, for it is of frequent glorification (of Allah^{-azwj}), and it says at the end of its glorification, 'May Allah^{-azwj} Curse the haters of Progeny^{-asws} of Muhammad^{-saww}'.⁴⁰⁵

2- و منه، عن محمد بن الحسن و علي بن إبراهيم الهاشمي عن بعض أصحابنا عن سليمان بن جعفر الجعفري عن أبي الحسن الرضا ع قال قال علي بن الحسين ع الفترعة التي هي على رأس القبرة من مسحة سليمان بن داود ع و ذلك أن الذكر أراد أن يسفد أنثاه فامتنعت عليه فقال لها لا تمتنعي ما أريد إلا أن يخرج الله عز و جل مني نسمة يذكر ربّه فأجابته إلى ما طلب

And from him, from Muhammad Bin Al-Hassan, and Ali Bin Ibrahim Al Hashimy, from one of our companions, from Suleyman Bin Ja'far Al Ja'fary,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The crown which is on top of the (head of) the skylark is from anointing of Suleyman Bin Dawood^{-as}, and that is because the male wanted to copulate with his female, but she refused to him. He said to her, 'Do not refuse. I do not want except that Allah^{-azwj} Mighty and Majestic would Bring out from me a person who would mention his Lord^{-azwj}! She answered him to what he had demanded.

فلما أرادت أن تبيض قال لها أين تريد أن تبيضين فقالت له لا أدري فأتيت عن الطريق فقال لها إني خائف أن يمر بك ماؤ الطريق و لكي أرى لك أن تبيضين فرب الطريق فمن رآك فزبه توهم أنك تعرضين للقط الحث من الطريق

When she wanted to lay eggs, he said to her, 'Where are you intending to lay eggs?' She said to him, 'I don't know, away from the road'. He said to her, 'I fear that a passer-by might pass by the road, but I view for you that you should lay eggs nearby the road. So, the one who sees you nearby it would imagine that you are presenting to pick up the seeds from the road'.

فأجابته إلى ذلك و باضت و حضنت حتى أشرفت على التقاب فبينما هما كذلك إذ طلع سليمان بن داود ع في جنوده و الطير تطله فقالت له هذا سليمان قد طلع علينا في جنوده و لا آمن أن يخطمنا و يخطم بيضنا

She answered him to that and laid an egg and incubated until it was near to cracking. While they were like that when Suleyman^{-as} Bin Dawood^{-as} emerged among his^{-as} army, and the bird was shading (hovering above) him^{-as}. She said to him, 'This is Suleyman^{-as} who is emerging to us among his^{-as} army, and there is no safety from him^{-as} crushing us and crushing our egg!'

⁴⁰⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 1

فَقَالَ لَهَا إِنَّ سُلَيْمَانَ ع لَرَجُلٍ رَحِيمٍ بِنَا فَهَلْ عِنْدَكَ شَيْءٌ هَيَّأْتَهُ لِفِرَاحِكِ إِذَا نَقَبْتِ قَالَتْ نَعَمْ عِنْدِي جِرَادَةٌ خَبَأْتُهَا مِنْكَ أَنْتَظِرُ بِهَا فِرَاحِي إِذَا نَقَبْتِ فَهَلْ عِنْدَكَ أَنْتِ شَيْءٌ قَالَ نَعَمْ عِنْدِي تَمْرَةٌ خَبَأْتُهَا مِنْكَ لِفِرَاحِنَا فَقَالَتْ خُذْ أَنْتِ تَمْرَتَكَ وَ آخُذْ أَنَا جِرَادَتِي وَ نَعْرِضْ لِسُلَيْمَانَ ع فَهُدِيهِمَا لَهُ فَإِنَّهُ رَجُلٌ يُحِبُّ الْهُدْيَةَ

He said to her, 'Suleyman^{as} would be a merciful man with us. Is there anything with you prepared for your chick when it is born?' She said, 'Yes! There is a branch with me I had hidden it from you, awaiting my chick with it when it is born. Is there anything with you?' He said, 'Yes! There is a date with me I had hidden it from you for you chick'. She said, 'You take your date, and I will take my branch, and we should present to Suleyman^{as} and gift these to him^{as}, for he^{as} is a man who loves the gifts'.

فَأَخَذَ التَّمْرَةَ فِي مَنْقَارِهِ وَ أَخَذَتْ هِيَ الْجِرَادَةَ فِي رِجْلَيْهَا ثُمَّ تَعَرَّضَا لِسُلَيْمَانَ ع فَلَمَّا رَأَاهُمَا وَ هُوَ عَلَى عَرْشِهِ بَسَطَ يَدَيْهِ لهُمَا فَأَقْبَلَا فَوَقَعَ الذُّكْرُ عَلَى الْيُمْنَى وَ وَقَعَتِ الْأُنثَى عَلَى الْيُسْرَى

He took the date in his beak, and she took the branch in her legs, then they presented to Suleyman^{as}. When he^{as} saw them, and he was (being carried) upon his throne, he^{as} extended his^{as} hand towards them. They came. The male landed upon the right and the female landed upon the left.

فَسَأَلَهُمَا عَنْ خَالِهِمَا فَأَخْبَرَهُ [فَأَخْبَرَاهُ] فَقَبِلَ هَدِيَّتَهُمَا وَ جَنَّبَ جُنُودَهُ عَنْ بَيْضِهِمَا فَمَسَحَ عَلَى رَأْسِهِمَا وَ دَعَا لَهُمَا بِالْبَرَكَةِ فَحَدَّثَتِ الْفُرْعَةُ عَلَى رَأْسِهِمَا مِنْ مَسْحَةِ سُلَيْمَانَ ع.

He^{as} asked them about their situation. They informed him^{as}. He^{as} accepted their gifts and he^{as} kept his^{as} army away from their egg. He^{as} caressed upon their heads and supplicated for them with the Blessings. The crown occurred upon their heads from the caressing of Suleyman^{as}.⁴⁰⁶

3- دَلَائِلُ الطَّبْرِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِعَزَالٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الْحَسَنِ ع فِي حَائِطٍ لَهُ إِذْ جَاءَ عُصْفُورٌ فَوَقَعَ بَيْنَ يَدَيْهِ وَ أَخَذَ يَصِيحُ وَ يُكَيِّرُ الصِّيَاخَ وَ يَضْطَرِبُ فَقَالَ لِي تَدْرِي مَا يَقُولُ هَذَا الْعُصْفُورُ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ وَليُّهُ أَخْلَمُ

(The book) 'Dalail' of Al Tabary – From Ahmad Bin Muhammad, the well-known as Ghazali, said,

'I was seated with Abu Al-Hassan^{asws} in a garden of his^{asws} when a sparrow came and landed in front of him^{asws}, and it took to shouting (chirping loudly) and frequenting the shouting and being restless. He^{asws} said to me: 'Do you know what this sparrow is saying?' I said, 'Allah^{saww}, and His^{azwj} Rasool^{saww}, and His^{azwj} Guardian^{asws} are more knowing'.

فَقَالَ يَقُولُ يَا مَوْلَايَ إِنَّ حَيَّةً تُرِيدُ أَنْ تَأْكُلَ فِرَاحِي فِي الْبَيْتِ فَمَنْ بِنَا نَدْفَعُهَا عَنْهُ وَ عَنْ فِرَاحِهِ فَمَنْمَا وَ دَخَلْنَا الْبَيْتَ فَإِذَا حَيَّةٌ تَجُولُ فِي الْبَيْتِ فَتَمْتَلِنَاهَا.

He^{asws} said: 'It is saying, 'O my Master^{asws}! A snake is intending to eat my chick in the room!' So, arise with us^{asws}, we shall defend it from it, and it's chick!' We stood up and entered the room, and there was a snake roaming in the room. We killed it"⁴⁰⁷ (From a non-Shia source)

4- الْبَصَائِرُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْوَشَاءِ عَمَّنْ رَوَاهُ عَنِ الْمَيْمَنِيِّ عَنِ مَنْصُورٍ عَنِ الثُّمَالِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي دَارِهِ وَ فِيهَا عَصَافِيرُ وَ هُنَّ يَصْحَنُ فَقَالَ لِي أ تَدْرِي مَا يَعْطَلُ هَؤُلَاءِ الْعَصَافِيرُ قُلْتُ لَا أَدْرِي قَالَ يُسَبِّحُنَ رَجْمًا وَ يَطْلُبُنَ رَزَقَهُنَّ.

⁴⁰⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 2

⁴⁰⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 3

(The book) 'Al Basaair' – from Yaqoub Bin Yazeed, from Al Washa, from the one who reported it, from Al Meysami, from Al Sumali who said,

'I was with Ali^{-asws} Bin Al-Husayn^{-asws} in his^{-asws} house wherein were sparrows and they were shouting (chirping loudly). He^{-asws} said to me: 'Do you know what these sparrows are saying?' I said, 'I don't know'. He^{-asws} said: 'They are glorifying their Lord^{-azwj} and seeking their sustenance'⁴⁰⁸.

دَلَائِلُ الطَّيْرِ، عَنِ ابْنِ يَزِيدَ عَنِ الْوَشَاءِ عَمَّنْ رَوَاهُ عَنِ الْمَيْثَبِيِّ عَنِ عَلِيِّ بْنِ مَنْصُورٍ عَنِ الثَّمَالِيِّ مِثْلَهُ إِلَى قَوْلِهِ يُسَبِّحُنَ رَبَّهُمْ وَ يُهَلِّلُنَّ وَ يَسْأَلْنَهُ فُوتَ يَوْمَهُنَّ ثُمَّ قَالَ يَا بَا حَمْرَةَ عَلَيْنَا مَنْطِقَ الطَّيْرِ وَ أُوْتِينَا مِنْ كُلِّ شَيْءٍ.

(The book) 'Dalail' of Al Tabari – from Ibn Yazeed, from Al Washa, from the one who reported it, from Al Meysami, from Ali Bin Mansour, from Al Sumali –

'Similar to it up to his^{-asws} words: 'They are glorifying their Lord^{-azwj} and extolling His^{-azwj} Oneness and asking Him^{-azwj} for their daily subsistence'. Then he^{-asws} said: 'O Abu Hamza! **We have been Taught the speech of the birds and have been Given from all things. [27:16]**'⁴⁰⁹ (From a non-Shia source)

5- الْبَصَائِرُ، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ عَنِ سَلِيمِ مَوْلَى أَبَانَ بْنِ بَيْعِ الرُّطَبِيِّ قَالَ: كُنَّا فِي حَائِطٍ لِأَبِي عَبْدِ اللَّهِ ع وَ نَقَرَّ مَعِي

(The book) 'Al Basaair' – from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba, from Salim, a slave of Aban, Baya Al Zutty who said,

'We were in a garden of Abu Abdullah^{-asws} and there were a number (of people) with me'.

قَالَ فَصَاحَتِ الْعَصَافِيرُ فَقَالَ أَ تَذْرِي مَا تَقُولُ فَقُلْنَا جَعَلَنَا اللَّهُ فِدَاكَ لَا نَذْرِي مَا تَقُولُ

He (the narrator) said, 'The sparrows shouted (chirped loudly). He^{-asws} said: 'Do you know what they are saying?' We said, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! We don't know what they are saying'.

فَقَالَ تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَا بُدَّ لَنَا مِنْ رِزْقِكَ فَأَطْعِمْنَا وَ اسْقِنَا.

He^{-asws} said: 'They are saying, 'O Allah^{-azwj}! We are creatures from Your^{-azwj} creatures. There is no escape for us from Your^{-azwj} sustenance, so Feed us and Quench us!'⁴¹⁰

6- مَشَارِقُ الْأَنْوَارِ، بِإِسْنَادِهِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ حَرَجْتُ مَعَ أَبِي جَعْفَرٍ عَ إِذَا حُجْنُ بَقَاعٍ مُجْدِبٍ يَتَوَقَّدُ حَرًّا وَ هُنَاكَ عَصَافِيرُ فَتَطَايِرُنَ حَوْلَ بَعْلِيهِ فَرَجَرَهَا فَقَالَ لَا وَ لَا كِرَامَةً

(The book) 'Mashariq Al Anwaar' – By his chain, from Muhammad Bin Muslim who said,

'I went out with Abu Ja'far^{-asws}, and there we were by a barren spot, blazing hot, and there were sparrows over there. They flew around his^{-as} mule, so he^{-asws} rebuked them. He^{-asws} said: 'No, and there is no honour!'

⁴⁰⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 4 a

⁴⁰⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 4 b

⁴¹⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 5

قَالَ ثُمَّ سَارَ إِلَى مَقْصِدِهِ فَلَمَّا رَجَعْنَا مِنَ الْعَدْوِ وَغَدْنَا إِلَى الْقَاعِ فَإِذَا الْعَصَافِيرُ قَدْ طَارَتْ وَ دَارَتْ حَوْلَ بَعْلَتِهِ وَ زَفَرَتْ فَسَمِعْتُهُ يَقُولُ اشْرَبِي وَ ارْوِي

He (the narrator) said, 'Then he^{-asws} travelled to his^{-asws} purpose. When we were returning the next morning, and we returned to the very spot, the sparrows were there. They flew and circled around his^{-asws} mule and flapped. I heard him^{-asws} saying: 'Drink and be saturated!''

قَالَ فَظَرْتُ وَ إِذَا فِي الْقَاعِ صَحْضَاحٌ مِنَ الْمَاءِ فُقُلْتُ يَا سَيِّدِي بِالْأَمْسِ مَنَعْتَهَا وَ الْيَوْمَ سَقَيْتَهَا

He (the narrator) said, 'I looked, and there in the shallowness there was a collection of water. I said, 'O my Master^{-asws}! Yesterday you^{-asws} refused them and today you^{-asws} are quenching them?'

فَقَالَ اعْلَمْ أَنَّ الْيَوْمَ خَالَطَهَا الْقَنَابِرُ فَسَقَيْتُهَا وَ لَوْ لَا الْقَنَابِرُ لَمَا سَقَيْتُهَا

He^{-asws} said: 'Know that today the larks have mingled with them, so I^{-asws} quenched them, and had it not been for the larks, I^{-asws} would not have quenched them!'

فُقُلْتُ يَا سَيِّدِي وَ مَا الْفَرْقُ بَيْنَ الْقَنَابِرِ وَ الْعَصَافِيرِ

I said, 'O my Master^{-asws}! And what is the difference between the larks and the sparrows?'

فَقَالَ وَبِحَاكَ أَمَّا الْعَصَافِيرُ فَإِنَّهُمْ مَوَالِي عُمَرَ لِأَنَّهُمْ مِنْهُ وَ أَمَّا الْقَنَابِرُ فَإِنَّهُمْ مِنْ مَوَالِينَا أَهْلَ الْبَيْتِ وَ إِنَّهُمْ يَقُولُونَ فِي صَفِيرِهِمْ بُورِكُمْ أَهْلَ الْبَيْتِ وَ بُورِكْتُ شَيْعَتُكُمْ وَ لَعَنَ اللَّهُ أَعْدَاءَكُمْ

He^{-asws} said: 'Woe be unto you! As for the sparrows, they are friends of Umar (Bin Al Khattab), because they are from him, and as for the larks, they are from our friends of People^{-asws} of the Household, and they are saying in their whistling: 'Blessed are you^{-asws} all, People^{-asws} of the Household, and Blessed are your^{-asws} Shias, and may Allah^{-azwj} Curse your^{-asws} enemies!''

ثُمَّ قَالَ عَادَاتًا مِنْ كُلِّ شَيْءٍ حَتَّى مِنَ الطُّيُورِ الْفَاحِشَةِ وَ مِنَ الْأَيَّامِ الْأَرْبَعَاءِ.

Then he^{-asws} said: 'Our^{-asws} enemies are from all things, even from the birds, being the wood pigeon, and from the days, the Wednesday'.⁴¹¹

7- مجالس الشيخ، عن محمد بن أحمد بن الحسن بن شاذان عن أبيه عن محمد بن الحسن بن محمد بن أبي القاسم عن أحمد بن البرقي عن علي بن محمد القاسبي عن أبي أيوب المدني عن سليمان الجعفري عن أبي الحسن الرضا عن أبيه عن جده ع قال: لا تأكلوا الفئرة و لا تسبوها و لا تعطوها الصبيان يلعبون بها فإنها كثيرة التسيب لله و تسيبها لعن الله مبغضي آل محمد.

(The book) 'Majaalis' of the sheykh – from Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from his father, from Muhammad Bin Al-Hassan, from Muhammad Bin Abu Al Qasim, from ahmad Bin Al Barqy, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madany, from Suleyman Al Ja'fari,

'From Abu Al-Hassan Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Neither eat the lark, nor insult it, nor give it to the children to be playing with it, for it is of a lot of

⁴¹¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 6

glorification of Allah^{-azwj}, and it's glorification is, 'May Allah^{-azwj} Curse the haters of Progeny^{-asws} of Muhammad^{-saww}'.⁴¹²

8- وَ هَذَا الْإِسْنَادِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا أَرْزَعُ الرَّزْعَ لِطَلَبِ الْفَضْلِ فِيهِ وَ مَا أَرْزَعُهُ إِلَّا لِيَتَنَاوَلَهُ الْفَقِيرُ وَ ذُو الْحَاجَةِ وَ لِيَتَنَاوَلَ مِنْهُ الْفَتْرَةُ خَاصَّةً مِنَ الطَّيْرِ.

And by this chain, said,

'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} do not cultivate the farm to seek the Grace in it, and I^{-asws} am not cultivating it except for the poor one to take from it, and the one with need, and in particular for the lark from the birds to take from it'.⁴¹³

9 حياة الحيوان، وَ رَوَى الْبَيْهَقِيُّ وَ ابْنُ عَسَاكِرَ بِسَنَدِهِمَا إِلَى أَبِي مَالِكٍ قَالَ: مَرَّ سُلَيْمَانُ بْنُ دَاوُدَ ع بِعُصْفُورٍ يَدُورُ حَوْلَ عُصْفُورَةٍ فَقَالَ لِأَصْحَابِهِ أَ تَدْرُونَ مَا يَقُولُ قَالُوا وَ مَا يَقُولُ يَا نَبِيَّ اللَّهِ

(The book) 'Hayaat Al Haywaan' – And it is reported by Al Bayhaqi, and Ibn Asakir, by their chains to Malik who said,

'Suleyman^{-as} Bin Dawood^{-as} passed by a sparrow circling around a female sparrow. He^{-as} said to his^{-as} companions: 'Do you know what he is saying?' They said, 'And what is he saying, O Prophet^{-as} of Allah^{-azwj}'

قَالَ يَخْطُبُهَا إِلَى نَفْسِهِ وَ يَقُولُ تَزَوَّجِيْنِي أُسْكِنُكَ أَيُّ قُصُورِ دِمَشْقٍ شِئْتِ

He^{-as} said: 'He is proposing to her for himself and is saying, 'Marry me, I shall settle you in whichever castle of Damascus you so desire to!''

قَالَ سُلَيْمَانُ وَ قُصُورِ دِمَشْقٍ مَبْنِيَّةٌ بِالصَّخْرِ لَا يَقْدِرُ أَنْ يُسْكِنَهَا لَكِنَّ كُلَّ خَاطِبٍ كَذَّابٌ.

Suleyman^{-as} said: 'And the castles of Damascus are built with stones. It is not possible to settle her (there), but every proposer is a liar'.⁴¹⁴ (From a non-Shia source)

وَ رَوَى ابْنُ قَانِعٍ أَنَّ النَّبِيَّ ص قَالَ: مَنْ قَتَلَ عُصْفُورًا عَبَثًا عَجَّ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَ يَقُولُ يَا رَبِّ عَبْدُكَ قَتَلَنِي عَبَثًا وَ لَمْ يَقْتُلْنِي لِمَنْفَعَةٍ.

And it is reported by Ibn Qanie,

'The Prophet^{-saww} said: 'One who kills a sparrow in vain, it would clamour to Allah^{-azwj} on the Day of Qiyamah and say, 'O Lord^{-azwj}! Your^{-azwj} servant killed me in vain and did not kill me for his benefit'.⁴¹⁵ (From a non-Shia source)

وَ فِي الْحِلْيَةِ لِلْخَافِضِ أَبِي نُعَيْمٍ قَالَ أَبُو حَمْرَةَ الثَّمَالِيُّ كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع إِذَا عَصَافِيرُ يَطِيرْنَ حَوْلَهُ وَ يَصْرُخُنَّ فَقَالَ يَا بَا حَمْرَةَ هَلْ تَدْرِي مَا تَقُولُ هَذِهِ الْعَصَافِيرُ فُلْتُ لَا قَالَ إِنَّهَا تُقَدِّسُ رَبَّهَا جَلًّا وَ عِلًّا وَ تَسْأَلُهُ فُوتَ يَوْمَهَا.

⁴¹² Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 7

⁴¹³ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 8

⁴¹⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 a

⁴¹⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 b

And in (the book) 'Hilyat Lil Hafiz' of Abu Nueym – Abu Hamza Al Sumali said,

'I was in the presence of Ali^{-asws} Bin Al-Husayn Zayn Al-Abideen^{-asws} when a sparrow circled around him^{-asws} and chirped loudly. He^{-asws} said: 'O Abu Hamza! Do you know what this sparrow is saying?' I said, 'No'. He^{-asws} said: 'It is extolling Holiness of its Lord^{-azwj} Majestic and Exalted, and asking Him^{-azwj} for the subsistence of its day'.⁴¹⁶ (From a non-Shia source)

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ إِنْسَانٍ يَقْتُلُ عُصْفُورًا فَمَا فَوْقَهَا بِعَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَنْهَا

And Abdullah Bin Umar said,

'Rasool-Allah^{-saww} said: 'There is none from a human who kills a sparrow and what is above it without its right, except Allah^{-azwj} would Question him about it!'

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا حَقُّهَا قَالَ أَنْ يَذْبَحَهَا فَيَأْكُلَهَا وَ أَنْ لَا يَقَطَعَ رَأْسَهَا وَ يَرْمِيَ بِه.

It was said, 'O Rasool-Allah^{-saww}! And what are its rights?' He^{-saww} said; 'If he slaughters it, he should eat it, and if he should not cut off its head and throw it away'.⁴¹⁷ (From a non-Shia source)

وَ رَوَى الْخَافِضُ أَبُو نُعَيْمٍ وَ صَاحِبُ التَّرْغِيبِ وَ التَّرْهِيْبِ مِنْ حَدِيثِ مَالِكِ بْنِ دِينَارٍ أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَمَّرَ عَلَى بُلْبُلٍ فَوْقَ شَجَرَةٍ نُصْفَرُ وَ تُحْرِكُ رَأْسَهَا وَ تُمِيلُ ذَنْبَهَا فَقَالَ لِأَصْحَابِهِ أَ تَذُبُّونَ مَا يَقُولُ قَالُوا لَا قَالَ إِنَّهُ يَقُولُ أَكَلْتُ نِصْفَ تَمْرَةٍ وَ عَلَى الدُّنْيَا الْعَفَا.

And it is reported by Al Hafiz Abu Nueym, and author of 'Al Tagheeb Wa Al Tarheeb' from a Hadeeth of Malik Bin Dinar –

'Suleyman^{-as} Bin Dawood^{-as} passed by a nightingale whistling above a rock and shaking it's head and inclining its tail. He^{-as} said to his^{-as} companions: 'Do you know what it is saying?' They said, 'No'. He^{-as} said: 'It is saying, 'I have eaten half a date and upon the world be the obliteration'.⁴¹⁸ (From a non-Shia source)

وَ رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ص فَدَخَلَ رَجُلٌ غَيْضَةً فَأَخْرَجَ مِنْهَا بَيْضَةً حُمْرَةً فَجَاءَتْ الْحُمْرَةُ تُرْفِفُ عَلَى رَسُولِ اللَّهِ ص وَ أَصْحَابِهِ فَقَالَ لِأَصْحَابِهِ أَيُّكُمْ فَجَعَلَ هَذِهِ فَقَالَ رَجُلٌ أَنَا يَا رَسُولَ اللَّهِ أَخَذْتُ بَيْضَتَهَا وَ فِي رِوَايَةٍ فُرِيحَتَهَا فَقَالَ رُدَّهْ رُدَّهْ رَحْمَةً لَهَا.

And it is reported from Ibn Masoud who said,

'We were in the presence of the Prophet^{-saww}. A man entered the thicket and brought out an egg of a desert lark. The lark came and fluttered above Rasool-Allah^{-saww} and his^{-saww} companions. He^{-saww} said to his^{-saww} companions: 'Which one of you are pained this one?' A man said, 'I did, O Rasool-Allah^{-saww}! I took it's egg'. And in a report, 'It's chick'. He^{-saww} said: 'Return it! Return it as a mercy to it'.⁴¹⁹ (From a non-Shia source)

⁴¹⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 c

⁴¹⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 d

⁴¹⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 e

⁴¹⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 11 H 9 f

باب 12 الذباب و البق و البرغوث و الزبور و الخنفساء و القملة و القرد و الحلم و أشباهها

CHAPTER 12 – THE FLY, AND THE BUG, AND THE FLEA, AND THE WASP, AND THE LOUSE, AND THE MONKEY, AND THE MITE, AND THEIR LIKE

الآيات

The Verses –

البقرة إِنَّ اللَّهَ لَا يَسْتَنْحِييَ أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوَّيْهَا

(Surah) Al Baqarah: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; [2:26].**

الحج يا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَ لَوْ اجْتَمَعُوا لَهُ وَ إِنْ يَسْأَلُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَ الْمَطْلُوبِ

(Surah) Al Hajj: **O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73].**

ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ

They are not appreciating Allah with the right of His appreciation. Surely Allah is Strong, Mighty [22:74].

تفسير

(Forbidden) Tafseer (opinionated)

أَنَّ يَضْرِبَ مَثَلًا ما أي للحق يوضحه به لعباده المؤمنين أي مثل كان ما بعوضة فما فوقها و هو الذباب رد بذلك على من طعن في ضربه الأمثال بالذباب و بالعنكبوت و بمستوقد النار

Reservations from Striking an example [2:26] – i.e., for the truth He^{azwj} Clarified with to His^{azwj} Momineen servants, i.e., an example of whether it was a mosquito or above it, and it is the fly, as a rebuttal upon the one who taunted regarding His^{azwj} Striking the example with the flies and the spiders, and ignition of the fire.

و الصيب في كتابه و في مجمع البيان عن الصادق ع إنما ضرب الله المثل بالبعوضة لأنها على صغر حجمها خلق الله فيها جميع ما خلق الله في الفيل مع كبره و زيادة عضوين آخرين فأراد الله أن ينبه بذلك المؤمنين على لطيف خلقه و عجب صنعه

And the correct in His^{-azwj} Book and in (the book) ‘Majma Al Bayan’ from Al-Sadiq^{-asws}: ‘But rather, Allah^{-azwj} Strikes the examples with the mosquito because it is upon the smallest of its size. Allah^{-azwj} has Created in its entirety of what Allah^{-azwj} has Created in the elephant, along with its largeness, and two other additional limbs (wings and additional legs). Allah^{-azwj} Wanted to alert the Momin with that upon the subtleness of His^{-azwj} Creation and wonders of His^{-azwj} Making’.

فَأَسْتَمِعُوا لَهُ أَيِ اسْتَمَاعٍ تَدْبِرُ وَ تَفَكَّرُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ يَعْجَبُونَ بِأَصْنَامِهِمْ لَنْ يَخْلُقُوا ذُبَابًا أَيِ لَا يَقْدِرُونَ عَلَى خَلْقِهِ مَعَ صِغَرِهِ وَ لَوْ اجْتَمَعُوا لَهُ أَيِ وَ لَوْ تَعَاوَنُوا عَلَى خَلْقِهِ وَ إِنَّ يَسْتَلْبِثُهُمُ الذُّبَابُ الْخِطَّ أَيِ فَكَيْفَ يَكُونُونَ آهْلَةَ قَادِرِينَ عَلَى الْمُقَدَّرَاتِ كُلِّهَا.

therefore listen intently to it – i.e., listening of the pondering and thinking - **Surely those you are calling upon from besides Allah** – meaning the idols - **will never (be able to) create a fly** – i.e., they are not able upon Creating it with its smallness - **and even if they were to gather for it;** - i.e., and even if they were to assist each other upon creating it - **and if the fly were to snatch something, [22:73]** – etc. I.e., how can they be gods able upon all of these capabilities?

وَ رُوِيَ فِي الْكَافِي عَنِ الصَّادِقِ ع قَالَ: كَانَتْ قُرَيْشٌ تُلَطِّخُ الْأَصْنَامَ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ بِالْمِسْكِ وَ الْعَنْبَرِ وَ كَانَ يَعْثُوثُ قِبَالَ الْبَابِ وَ يَعْثُوقُ عَنْ يَمِينِ الْكَعْبَةِ وَ نَسْرٌ عَنْ يَسَارِهَا وَ كَانُوا إِذَا دَخَلُوا حُرُّوا سُجَّدًا لِيَعْثُوثٍ وَ لَا يَنْحَنُونَ

And it is reported in Al-Kafi – from Al-Sadiq^{-asws} having said: ‘The Quraysh used to tarnish the idols which were around the Kaaba with the musk, and the ambergris, and (the idol) Yagous was parallel to the door, and (the idol) Yaouq was on the right of the Kaaba, and (the idol) Nasr was on its left, and it was so that whenever they entered, they fell in prostration to Yagous and were not bowing.

ثُمَّ يَسْتَدِيرُونَ بِجِجَاهِهِمْ إِلَى يَعْثُوقٍ ثُمَّ يَسْتَدِيرُونَ عَنْ يَسَارِهَا بِجِجَاهِهِمْ إِلَى نَسْرٍ ثُمَّ يُثْبِتُونَ فَيَقُولُونَ لَيْتَكَ اللَّهُمَّ لَيْتَكَ لَيْتَكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَ مَا مَلِكٌ

Then they would circle to Yaouq, then circle with their ornaments to Nasr. Then they would be exclaiming Talbiyya. They would say, ‘Here I am O Allah^{-azwj}! Here I am! Here I am! There is no associate for You^{-azwj} except for an associate who is for You^{-azwj}. You^{-azwj} Own him and whatever he owns!’

قَالَ فَبَعَثَ اللَّهُ ذُبَابًا أَخْضَرَ لَهُ أَرْبَعَةٌ أَجْنِحَةٌ فَلَمَّ يَبْقُ مِنْ ذَلِكَ الْمِسْكِ وَ الْعَنْبَرِ شَيْئًا إِلَّا أَكَلَهُ فَأَنْزَلَ اللَّهُ يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٍ الْآيَةَ

He^{-asws} said: ‘Allah^{-azwj} Sent a green fly having four wings for it. There did not remain anything from that musk and the ambergris except it ate it. So Allah^{-azwj} Revealed: **O you people! An example is Struck, [22:73]** - the Verse.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ أَيِ مَا عَظَمُوهُ حَقَّ تَعْظِيمِهِ أَوْ مَا عَرَفُوهُ حَقَّ مَعْرِفَتِهِ حَيْثُ أَشْرَكُوا بِهِ وَ سَمَّوْا بِاسْمِهِ مَا هُوَ أَعَدُّ الْأَشْيَاءَ عَنْهُ مَنَاسِبَةً.

They are not appreciating Allah with the right of His appreciation. [22:74] – i.e., they are not Magnifying Him^{-azwj} the right of His^{-azwj} Magnification, or they are not recognising Him^{-azwj} as is a right to recognise Him^{-azwj} whereby they are associating with Him^{-azwj} and naming (others) with His^{-azwj} Name, what is the remotest of the things from Him^{-azwj} in appropriateness’.

1- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ عَنِ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْسَ بِقَتْلِ الْبُرْتُوثِ وَ الْقُمَّلَةِ وَ الْبَقَّةِ فِي الْحَرَمِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad, from Ibn Fazzal, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'There is no problem with killing a flea and the lice, and the bugs in the Sanctuary''⁴²⁰.

2- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ الْبَرْنَطِيِّ عَنْ مُنْتَى بْنِ عَبْدِ السَّلَامِ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ الْمُحْرِمِ يَقْتُلُ الْبَقَّةَ وَ الْبُرْعُوثَ إِذَا آذَيَاهُ قَالَ نَعَمْ.

And from him, from the number, from Sahl, from Al bazanty, from Musanna Bin Abdul Salam, from Zurara,

'From one of the two (5th or the 6th Imam^{-asws}), he (the narrator) said, 'I asked him^{-asws} about the one in Ihraam killing the bug, and the flea when they bother him. He^{-asws} said: 'Yes, (he can)''⁴²¹.

3- التَّهْذِيبُ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ أَبِي بَصِيرٍ يَعْنِي الْمُرَادِيَّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الدُّبَابِ يَقَعُ فِي الدَّهْنِ وَ السَّمْنِ وَ الطَّعَامِ فَقَالَ لَا بَأْسَ كُلَّ.

(The book) 'Al Tehzeeb' – By his chain, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer, meaning Al Murady,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the fly falling in the oil, and the butter, and the food. He^{-asws} said: 'There is no problem. Eat (the food)!''⁴²²

4- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْبَرْنَطِيِّ عَنِ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمُحْرِمِ يَقْتُلُ الْبَقَّةَ وَ الْبُرَاغِيثَ إِذَا آذَيَاهُ قَالَ نَعَمْ.

(The book) 'Al Saraair' – copied from the book of Al Bazanty, from Jameel who said,

'I asked Abu Abdullah^{-asws} about the one in Ihraam killing the bug, and the flea when they bother him. He^{-asws} said: 'Yes (he can)''⁴²³.

5- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيَّهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: قَالَ الْمَنْصُورُ يَوْمًا لِأَبِي عَبْدِ اللَّهِ ع وَ قَدْ وَقَعَ عَلَى الْمَنْصُورِ دُبَابٌ فَذَبَبَهُ عَنْهُ ثُمَّ وَقَعَ عَلَيْهِ فَذَبَبَهُ عَنْهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَأَيِّ شَيْءٍ خَلَقَ اللَّهُ عَرَّةً وَ جَلَّ الدُّبَابُ قَالَ لِيُذِلَّ بِهِ الْجَبَّارِينَ.

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abdullah Al Barqy, from his father, from the one who mentioned it, from Al Rabie, a companion of Al Mansour who said,

'One day Al-Mansour (the caliph) said to Abu Abdullah^{-asws}, and a fly had landed upon Al-Mansour so he whisked it away from him. Then it landed upon him (again), so he whisked it away from him. He said, 'O Abu Abdullah^{-asws}! For which thing (reason) has Allah^{-azwj} Mighty and Majestic Created the fly?' He^{-asws} said: 'In order to Humiliate the tyrants with it!''⁴²⁴

6- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ لَا مَا يَقَعُ مِنَ الدُّبَابِ عَلَى طَعَامِ النَّاسِ مَا وَجَدَ مِنْهُمْ إِلَّا مَجْدُومًا.

⁴²⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 1

⁴²¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 2

⁴²² Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 3

⁴²³ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 4

⁴²⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 5

And from him, from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Abu Al Suhban, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Had it not been from the flies falling upon the food of the people, no one would have been found from them except as a leper’’.⁴²⁵

7- طِبُّ الْأَيْمَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَوْزَمَةَ عَنْ صَالِحِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ بَيْتَرَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ فِيهِ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ شِفَاءً وَ فِي الْأُخْرَى سَمًّا وَ إِنَّهُ يُغْمِسُ جَنَاحَهُ الْمَسْمُومَ فِي الشَّرَابِ وَ لَا يَغْمِسُ الَّذِي فِيهِ الشِّفَاءُ فَاعْمِسُوهَا لَوْلَا يَضُرُّكُمْ.

(The book) ‘Tibb Al-Aimma^{-asws}’ – from Sahl Bin Ahmad, from Muhammad Bin Awramah, from Salih Bin Muhammad, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the fly falls upon one of your utensils, let him immerse it (in it) for there is a healing in one of its wings, and poison in the other, and it dips it’s poisonous wing into the drink and does not dip the one in which is the healing, so immerse (the whole) fly (in it) lest it harms you’’.⁴²⁶

وَ قَالَ ع لَوْ لَا الذُّبَابُ الَّذِي يَقَعُ فِي أَطْعِمَةِ النَّاسِ مِنْ حَيْثُ لَا يَعْلَمُونَ لَأَسْرَعَ فِيهِمُ الْجُدَامُ.

And he^{-asws} said: ‘Had it not been for the fly which falls into the food of the people from where they are not knowing, the leprosy would have been quick to them’’.⁴²⁷

8- وَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع لَوْ لَا أَنَّ النَّاسَ يَأْكُلُونَ الذُّبَابَ مِنْ حَيْثُ لَا يَعْلَمُونَ لَجُذِمُوا أَوْ قَالَ لَجَذِمَ عَائَتُهُمْ.

And from Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}: ‘Had it not been for the people eating the flies from where they are not knowing, they would have been lepers’ – or said: ‘The generality of them would have been lepers’’.⁴²⁸

9- التَّهْدِيبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ شُعَيْبِ بْنِ عَيْسَى بْنِ حَسَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ إِذْ أَقْبَلَتْ حُنْفَسَاءُ فَقَالَ نَحْيَهَا فَإِنَّهَا قِشَّةٌ مِنْ قِشَاشِ النَّارِ.

(The book) ‘Al Tehzeeb’ – By his chain, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Numan, from Haroun Bin Kharjat, from Shueyb, from Isa Bin Hassan,

‘From Abu Abdullah^{-asws}, the (the narrator) said, ‘I was in his^{-asws} presence when a beetle (bug) came. He^{-asws} said: ‘Move it away! It is a bug from the bugs of the Fire’’.⁴²⁹

وَ رَوَى ابْنُ عَدِيٍّ عَنِ النَّبِيِّ ص قَالَ: لِيَدَعَنَّ النَّاسُ فِخْرَهُمْ فِي الْجَاهِلِيَّةِ أَوْ لِيَكُونَنَّ أَبْعَضَ إِلَى اللَّهِ مِنَ الْخَنَافِسِ.

And it is reported by Ibn Aday,

⁴²⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 6

⁴²⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 7 a

⁴²⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 7 b

⁴²⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 8

⁴²⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 a

‘From the Prophet^{-saww} having said: ‘Leave the people of their priding during the pre-Islamic period, or they would be more hateful to Allah^{-azwj} than the beetles!’⁴³⁰ (From a non-Shia source)

وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عُمُرُ الذَّبَابِ أَرْبَعُونَ لَيْلَةً وَالدَّبَابُ كُلُّهُ فِي النَّارِ إِلَّا النَّحْلَ.

And from Anas (a well-known fabricator) –

‘The Prophet^{-saww} said: ‘The age of the fly is of forty days, and the flies, all of them would be in the Fire except for the bees’⁴³¹ (From a non-Shia source)

وَعَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَكَلَّ بِالْمُؤْمِنِ مِائَةٌ وَسِتُّونَ مَلَكًا يَدُبُّونَ عَنْهُ مَا لَمْ يَمُدُّرْ عَلَيْهِ فَمِنْ ذَلِكَ سَبْعَةُ أَمْلاكٍ يَدُبُّونَ عَنْهُ كَمَا يُدْبُّ عَنْ قَصْعَةِ الْعَسَلِ الذَّبَابُ فِي يَوْمِ الصَّائِفِ وَ لَوْ بَدَّوْا لَكُمْ لَرَأَيْتُمُوهُمْ عَلَى كُلِّ سَهْلٍ وَ جَبَلٍ كُلِّ بَاسِطٍ يَدُهُ فَاعْرِزْ فَاهُ وَ لَوْ وَكَلَّ الْعَبْدُ إِلَى نَفْسِهِ طَرَفَةَ عَيْنٍ لَاحْتَطَفَتْهُ الشَّيَاطِينُ.

And from Abu Umama –

‘The Prophet^{-saww} said: ‘One hundred and sixty Angels have been allocated with the Momin defending him from what he is not able upon. From that are seventy Angels defending him like what one would defend a bowl of honey from the flies during a summer’s day; if it appears to you, you will see them being upon every coast and mountain, each extending its hand and opening its mouth; and if the servant were to be allocated to himself for the blink of an eye, the Satans^{-la} would snatch him away’⁴³² (From a non-Shia source)

وَرَوَى الْبُخَارِيُّ وَ غَيْرُهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَقَعَ الذَّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَمْتَلِئْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَ فِي الْآخَرَ دَوَاءٌ وَ إِنَّهُ يَنْتَقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ.

And it is reported by Al Bukhari and others,

‘The Prophet^{-saww} said: ‘When the fly falls in one of your utensils, let him pick it up, for there is a disease in one of its wings, and a cure in the other, and it (tends to) fall with its wind in which is the disease’⁴³³ (From a non-Shia source)

وَ فِي رِوَايَةِ النَّسَائِيِّ وَ ابْنِ مَاجَةَ أَنَّ إِحْدَى جَنَاحِي الذَّبَابِ سَمٌّ وَ الْآخَرَ شِفَاءٌ فَإِذَا وَقَعَ فِي الطَّعَامِ فَاغْمُؤُهُ فَإِنَّهُ يُقَلِّمُ السَّمَّ وَ يُؤَجِّرُ الشِّفَاءَ.

And in a report of Al Nasaie and Ibn Maja –

‘One of the winds of the fly (in it) is poison, and the other (in it) is a cure. When it falls upon the food, then lick it up, for it sends ahead the poison and delays the healing’⁴³⁴ (From a non-Shia source)

وَ فِي شِفَاءِ الصُّدُورِ وَ تَارِيخِ ابْنِ النَّجَّارِ مُسْتَدًّا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقَعُّ عَلَى جَسَدِهِ وَ لَا عَلَى ثِيَابِهِ ذُبَابٌ أَصْلًا.

And in (the books) ‘Shifa Al Sudour’, and ‘Tareekh’ of Ibn Najjar – with chains,

⁴³⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 b

⁴³¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 c

⁴³² Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 d

⁴³³ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 e

⁴³⁴ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 f

‘The Prophet^{-saww}, no fly used to fall upon his^{-saww} body nor upon his^{-saww} clothes originally’.⁴³⁵ (From a non-Shia source)

و فِي حَدِيثِ الطَّبْرَانِيِّ بِإِسْنَادٍ جَيِّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أُذُنَايَ هَاتَانِ وَأَبْصَرْتُ عَيْنَايَ هَاتَانِ رَسُولَ اللَّهِ ص وَ هُوَ آجِدٌ بِكَفِّهِ جَمِيعاً حَسَناً أَوْ حُسَيْناً وَ قَدَمَاهُ عَلَى قَدَمَيْ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ خُزْفَةٌ خُزْفَةٌ تَرَقُّ عَيْنَ بَقَّةٍ فَيَرَقِي الْعُلَامُ فَيَضَعُ قَدَمَيْهِ عَلَى صَدْرِ رَسُولِ اللَّهِ ص ثُمَّ قَالَ افْتَحْ فَانْكَرْتُمْ قَبْلَهُ ثُمَّ قَالَ مَنْ أَحَبَّهُ فَإِنِّي أُحِبُّهُ.

And in a Hadeeth of Al Tabrany – by a good chain from Abu Hureyra (well-known fabricator), said,

‘These to ears of mine heard, and these two eyes of mine saw Rasool-Allah^{-saww} and he^{-saww} was holding Hassan^{-asws} with his^{-saww} palm, or Husayn^{-asws}, and his^{-asws} feet were upon the feet of Rasool-Allah^{-saww}, and he^{-saww} was saying: ‘Hiccup! Hiccup! Wakeful eye of the bug!’ The boy climbed and placed his^{-asws} feed upon the chest of Rasool-Allah^{-saww}. Then he^{-saww} said: ‘Open your^{-asws} mouth!’ Then he^{-saww} kissed him^{-asws}, then said: ‘One who loves him^{-asws}, so I^{-saww} love him’.⁴³⁶ (From a non-Shia source)

و فِي تَارِيخِ ابْنِ النَّجَّارِ عَنِ ابْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ فِي حُطْبَتِهِ ابْنُ آدَمَ تُولِمُهُ بَقَّةٌ وَ تُنَبِّئُهُ عَرَقَةٌ وَ تَقْتُلُهُ شَرَقَةٌ.

And ‘Tareekh’ of Ibn Al Najjar, from Ibn Nubata who said,

‘I heard Ali^{-asws} Bin Abu Talib^{-asws} saying in his^{-asws} sermon: ‘Son of Adam^{-as}, a bug pains him, and sweat stinks him, and a lump (morsel in the throat) kills him’.⁴³⁷ (From a non-Shia source)

رُوي عَنْ أَنَسِ أَنَّ النَّبِيَّ ص قَالَ: مَنْ قَتَلَ زُبَيْباً أَكْتَسَبَ ثَلَاثَ حَسَنَاتٍ.

It is reported from Anas (a well-known fabricator) –

‘The Prophet^{-saww} said: ‘One who kills a wasp earns three good deeds’.⁴³⁸ (From a non-Shia source)

وَ مِنْ مُعْجَمِ الطَّبْرَانِيِّ عَنْ عَلِيٍّ ع قَالَ: نَزَلْنَا مِنْزَلاً فَأَذَنَّا الْبُرَاغِيثَ فَسَبَبْنَاهَا فَقَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوهَا فَيُعَمَّتِ الدَّابَّةُ فَإِنَّهَا أَبْغَضَتْكُمْ لِذِكْرِ اللَّهِ.

And from ‘Mo’jam of Al Tabrany –

‘From Ali^{-asws} having said: ‘We descended at a descent, and the fleas bothered us, so we reviled them. Rasool-Allah^{-saww} said: ‘Do not revile it for it is a Blessed animal. It wakes you up for mentioning Allah’^{azwj}’.⁴³⁹ (From a non-Shia source)

و فِي دَعْوَاتِ الْمُسْتَعْفِرِيِّ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ص قَالَ: إِذَا آذَاكَ الْبُرْعُوثُ فَخُذْ قَدْحاً مِنْ مَاءٍ وَ اقْرَأْ عَلَيْهِ سَبْعَ مَرَّاتٍ وَ مَا لَنَا إِلَّا أَنْتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدَانَا سُبُلَنَا الْآيَةَ

And in (the book) ‘Dawaat’ of Al Mustaghfiry,

⁴³⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 g

⁴³⁶ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 h

⁴³⁷ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 i

⁴³⁸ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 j

⁴³⁹ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 k

‘From Abu Zarr^{ra}, ‘The Prophet^{-saww} said: ‘If the flea bothers you, then take a cup of water and recite upon it seven times: **And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, [14:12]** – the Verse’.

ثُمَّ يَقُولُ إِنْ كُنْتُمْ مُؤْمِنِينَ فَكُفُّوا شَرِّكُمْ وَأَذَاكُمْ عَنَّا ثُمَّ تَرَشُّهُ حَوْلَ فِرَاشِكَ فَإِنَّكَ تَبِيتَ آمِنًا مِنْ شَرِّهَا وَ يُسْتَحَبُّ قَتْلُهُ لِلْمُحِلِّ وَالْمُحْرَمِ.

Then he should say: ‘If you were Momineen, then restrain your evil and your harm from us!’ Then sprinkle it around your bed, for you will be spending the night safe from its evil, and it is recommended to kill it, for the one not in Ihraam and the one in Ihraam’.⁴⁴⁰ (From a non-Shia source)

10- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا خَلَقَ اللَّهُ عَرَّةً وَ جَلَّةً خَلَقًا أَصْعَرَ مِنَ الْبُعُوضِ وَ الْجُرْجَسِ أَصْعَرَ مِنَ الْبُعُوضِ وَ الَّذِي نُسِّبُهُ نَحْنُ الْوَلَعُ أَصْعَرَ مِنَ الْجُرْجَسِ وَ مَا فِي الْفَيْلِ شَيْءٌ إِلَّا وَ فِيهِ مِثْلُهُ وَ فَضِّلَ عَلَى الْفَيْلِ بِالْجَنَاحَيْنِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janah, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic has not Created any creature smaller than the mosquito, and the small house sparrow, and the one which we are naming it as ‘Al Wala’ is smaller than the house sparrow, and there is nothing in the elephant except and similar to it is in it, and it has been merited upon the elephant with two wings’.⁴⁴¹

وَ رَوَى الرَّمِذِيُّ أَنَّ النَّبِيَّ ص قَالَ: لَوْ كَانَتِ الدُّنْيَا تَعْدُلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةً مَاءٍ.

And it is reported by Al Tirmizi –

‘The Prophet^{-saww} said: ‘If the world had equated to a wing of a mosquito in the Presence of Allah^{-azwj}, He^{-azwj} would not have Quenched a Kafir a drink of water!’⁴⁴² (From a non-Shia source)

وَ رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: نَظَرَ رَسُولُ اللَّهِ ص إِلَى مَلِكِ الْمَوْتِ عِنْدَ رَأْسِ رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص ارْزُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ

And it is reported from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} looked at the Angel of death being by the head of a man from the Helpers. Rasool-Allah^{-saww} said to him^{-as}: ‘Be kind with my^{-saww} companion, for he is a Momin!’

قَالَ إِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ وَ مَا مِنْ أَهْلِ بَيْتٍ إِلَّا أَتَصَفَّحْتُهُمْ فِي كُلِّ يَوْمٍ مَرَّاتٍ وَ لَوْ أَنِّي أَرَدْتُ أَنْ أَقْبِضَ رُوحَ بُعُوضَةٍ مَا قَدَرْتُ حَتَّى يَكُونَ مِنَ اللَّهِ الْأَمْرُ بِقَبْضِهَا

He^{-as} said: ‘I^{-as} am kind with every Momin, and there is none from a household except and I^{-as} browse them five times during each day, and if I wanted to capture a soul of a mosquito, I^{-as} would not be able to until the Command happens to be from Allah^{-azwj} with capturing it’.

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ بَلَعَنِي أَنَّهُ يَتَصَفَّحُهُمْ عِنْدَ مَوَاقِفِ الصَّلَاةِ.

⁴⁴⁰ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 9 I

⁴⁴¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 10 a

⁴⁴² Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 10 b

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'It has reached me^{-asws} that he^{-as} browses them at the timings of the Salat'.⁴⁴³

⁴⁴³ Bihar Al-Anwaar – V 61 The book of animals - Ch 12 H 10 c

CHAPTER 13 – THE BAT AND THE STRANGENESS OF ITS CREATION AND WONDERS OF ITS MATTERS

الآيات

The Verses –

آل عمران آتِي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

(Surah) Aal e Imraan^{as}: *I shall create for you from the clay, a shape like like the bird, then I shall breathe into it so it would become a bird by the Permission of Allah; [3:49].*

تفسير

(Forbidden) Tafseer (opinionated)

المشهور بين المفسرين من الخاصة و العامة أن الطير كان هو الخفاش قال أبو الليث في تفسيره إن الناس سألو عيسى على وجه التعنت فقالوا له اخلق لنا خفاشا و اجعل فيه روحا إن كنت من الصادقين

The well-known between the interpreters, from the specials ones (Shias) and the general ones (non-Shias) is that the bird (shaped by Isa^{as}) was the bat. Abu Al Lays said in his interpretation, 'The people asked Isa^{as}, upon an aspect of stubbornness. They said to him^{as}, 'Create a bat for us and make a soul to be in it, if you^{as} were from the truthful ones!'

فأخذ طينا و جعل خفاشا و نفخ فيه فإذا هو يطير بين السماء و الأرض و كان تسوية الطين و النفخ من عيسى ع و الخلق من الله تعالى

He^{as} took some clay and made a (shape of a) bat and blew into it, and behold, it was flying between the sky and the earth, and the substance was the clay, and the blowing was from Isa^{as}, and the Creation was from Allah^{azwj} the Exalted'.

و يقال إنما طلبوا منه خلق خفاش لأنه أعجب من سائر الخلق.

And it is said, 'But rather they had sought creation of a bat from him^{as} because it is more wonderous than rest of the creatures'.

و من عجائبه أنه دم و لحم يطير بغير ريش و يلد كما يلد الحيوان و لا يبيض كما يبيض سائر الطيور و يكون له الضرع و يخرج منه اللبن و لا يبصر في ضوء النهار و لا في ظلمة الليل و إنما يرى في ساعتين بعد غروب الشمس ساعة و بعد طلوع الفجر ساعة قبل أن يسفر جدا و يضحك كما يضحك الإنسان و تحيض كما تحيض المرأة

And from its wonders is that it is blood and meat flying without any feathers, and reproduces like what the animals reproduce, and it does not lay eggs like what rest of the birds lay, and there happens to be the udder for it, the milk comes out from it, and it cannot see illumination of the day nor in the darkness of the night, and rather it sees during two timings – after setting of the sun for a time, and

after emergence of the day for a time before it yellows (brightens) a lot, and it laughs like what the human being laughs, and it menstruates like what the women menstruate.

فلما رأوا ذلك منه ضحكوا و قالوا هذا سحرٌ مبینٌ فذهبوا إلى جالينوس فأخبروه بذلك فقال آمنوا به الخبر.

When they saw that, they laughed at him^{-as}, **'This is clear sorcery!' [27:13]**. So they went to Galen⁴⁴⁴ and informed him with that. He said, 'Believe in him^{-as}!' – the Hadeeth.

1- العيون، و العلاء، في خبر الشامي أنه سأل أمير المؤمنين ع عن ستة لم يركضوا في رحم فقال آدم و حواء و كبش إسماعيل و عصا موسى و نافذة صالح و الحفائش الذي عملته عيسى بن مريم ع قطار ياذن الله تعالى.

(The books) 'Al Uyoum', and 'Al Ilal' –

'In a Hadeeth of the Syrian who asked Amir Al-Momineen^{-asws} about six who had not been in a womb. He^{-asws} said: 'Adam^{-as}, and Hawwa^{-as}, and ram of Ismail^{-as}, and staff of Musa^{-as}, and she-camel of Salih^{-as}, and the bad which Isa^{-as} Bin Maryam^{-as} had worked (shaped) so it flew by the Permission of Allah^{-azwj} the Exalted''^{.445}

2- تخرج البلاءة، من حطبة له ع يذكر فيها بديع خلقه الحفائش الحمد لله الذي أحسرت الأوصاف عن كنه معرفته و رذعت عظمته العفول فلم يجد مساعداً إلى بلوغ غاية ملكوته

(The book) 'Nahj Al Balagah' –

'From a sermon of his^{-asws} (Amir Al-Momineen^{-asws}) mentioning in it the wonderous creation of the bat: 'The Praise is for Allah^{-azwj} Who the descriptions are deficient from understanding His^{-azwj} Being, and the intellects stop (working) at His^{-azwj} Magnificence. One cannot find the possibility to reach the peak of His^{-azwj} Kingdom.

هو الله الملك الحق المبين أحق و أبين مما ترى العيون لم تبلغه العفول بتحديد فيكون مشبهاً و لم تقع عليه الأوهام بتقدير فيكون ممثلاً

He^{-azwj} is Allah^{-azwj}, the King, the clear Truth, and is clearer than what the eyes can see. The intellects cannot reach Him^{-azwj} by limitations, so He^{-azwj} could be resembled, and the imaginations cannot occur upon Him^{-azwj} by measurements, so He^{-azwj} could be resembled.

خلق الخلق على غير تمثيل و لا مشورة مشير و لا معونة معين فتم خلقه بإمره و أذعن بطاعته فأجاب و لم يدافع و انقاد فلا ينازع

He^{-azwj} Created the creatures without basing upon a prior example, nor consultation of a counsel, nor assistance of an assistance. His^{-azwj} creation was completed by His^{-azwj} Command, and were Proclaimed to obey Him^{-azwj}, so they answered, and they did not rebel, and they submitted and did not contend.

و من لطائف صنعته و عجائب خلقته ما أرانا من عوامض الحكمة في هذه الحفائش التي يقضها الضياء الباسط لكل شيء و يبسطها الظلام القابض لكل حي و كيف غشيت [عشيت] أعينها عن أن تستمد من الشمس المضيفة نوراً تهدي به في مذهبها و تصل بعلاية بزمان الشمس إلى معارفها

And from the subtle of His^{-azwj} Making and wonderous of His^{-azwj} Creations what He^{-azwj} has Shown us from the depths of Wisdom in these bats which the illumination spreading to all things withholds it,

⁴⁴⁴ Aelius Galenus or Claudius Galenus was a Greek physician and philosopher of the Roman empire.

⁴⁴⁵ Bihar Al-Anwaar – V 61 The book of animals - Ch 13 H 1

and the darkness withholding all living beings spreads it; and how it shuts its eyes from being dazzled from the illuminating sun, a light to be guide in its going and arrive at the known places by the directions of the sun to recognising it.

وَرَدَّهَا بِتَلَاؤِ ضِيَانِهَا عَنِ الْمُضِيِّ فِي سُبْحَاتِ إِشْرَاقِهَا وَ أَكْنَهَا فِي مَكَامِنِهَا عَنِ الدَّهَابِ فِي بُلُجِ اتِّبَالِقِهَا فَهِيَ مُسَدَّلَةٌ الْجُفُونِ بِالنَّهَارِ عَلَى أَحْدَاقِهَا وَ جَاعِلَةٌ اللَّيْلَ سِرَاجًا تَسْتَنِدُّ بِهٖ فِي التَّمَاسِ أُرْزَاقِهَا

And it is prevented by the brightness of the sun from the going in the morning, and to be in its places from going in the time of its shining. So, it droops its eyelids upon its cheeks at daytime and makes the night to be a lamp to be guided with in seeking its sustenance.

فَلَا يَزِيدُ أَبْصَارَهَا إِسْدَافَ ظُلْمَتِهِ وَ لَا تَمْتَنِعُ مِنَ الْمُضِيِّ فِيهِ لِعَسَقِ دُجْنَتِهِ فَإِذَا أَلْقَتِ الشَّمْسُ قِنَاعَهَا وَ بَدَتْ أَوْضَاحُ نَهَارِهَا وَ دَخَلَ مِنْ إِشْرَاقِ نُورِهَا عَلَى الصُّبْبَابِ فِي وَجَاهِهَا أَطْبَقَتِ الْأَجْفَانَ عَلَى مَا قَبِيهَا وَ تَبَلَّغَتْ مَا أَكْتَسَبَتْهُ مِنَ الْمَعَاشِ فِي ظُلْمِ لَيْلِهَا

Neither does its darkness repel it nor is it prevented from the going in it due to the gloom of the dusk. When the sun throws off its veil and manifests the clearness of its day, and the brightness of its rays enter upon the fog in their lairs, it layers the eyelids upon its eyes and lives on what it had attained from the livelihoods during the darkness of its night.

فَسُبْحَانَ مَنْ جَعَلَ اللَّيْلَ لَهَا نَهَارًا وَ مَعَاشًا وَ النَّهَارَ سَكْنًا وَ قَرَارًا وَ جَعَلَ لَهَا أَجْحِدَةً مِنْ لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَى الطَّيْرِانِ

Glorious is the One^{-azwj} Who Made the night to be a day for it to seek livelihood, and the day for resting and calmness, and Made wings to be for it from its flesh it ascends with during the need to the flying.

كَأَنَّهَا شَطَايَا الْأَذَانِ غَيْرِ دَوَاتِ رَيْشٍ وَ لَا قَصَبٍ إِلَّا أَنَّكَ تَرَى مَوَاضِعَ الْعُرُوقِ بَيِّنَةً أَعْلَامًا لَهَا جَنَاحَانِ لَمَّا يَرَقًا فَيَنْشَقُّهَا وَ لَمْ يَغْلُظْهَا فَيَنْفُلَا تَطِيرُ

It is as if these are two ears without feathers nor bones, except that you will see places of the vein clearly as a sign that there are two wings for it when they are neither too thin so they would tear, nor too thick so they would be too heavy for the flight.

وَ وَلَدَهَا لِاصِقٌ بِهَا لِأَجْلِ إِيَّاهَا يَقَعُ إِذَا وَقَعَتْ وَ يَرْتَفِعُ إِذَا ارْتَفَعَتْ لَا يُفَارِقُهَا حَتَّى تَشْتَدَّ أَرْكَانُهَا وَ يَحْمِلُهُ لِلنُّهُوضِ جَنَاحُهُ وَ يَعْرِفَ مَذَاهِبَ عَيْشِهِ وَ مَصَالِحَ نَفْسِهِ

And it's young ones stick with it seeking refuge to it, landing when it lands and rising what it rises, not separating from it until it's limbs strengthen and its wings can carry it for the getting up, and it recognises the doctrines of its like and the betterment for its self.

فَسُبْحَانَ الْبَارِي لِكُلِّ شَيْءٍ عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ.

So Glorious is the Creator of all things without basing it upon a prior example from someone else!⁴⁴⁶

CHAPTER 14 – THE OWL

1- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ وَ جَمَاعَةِ مَشَاجِئِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْبُقَاطِيِّ عَنْ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ فِي الْبُيُوتِ فَقَالَ هَلْ أَحَدٌ مِنْكُمْ رَأَاهَا نَهَارًا قَبِيلَ لَهُ لَا تَكَادُ تَظْهَرُ بِالنَّهَارِ وَ لَا تَظْهَرُ إِلَّا لَيْلًا

(The book) 'Kamil Al Ziyaraat' – from Muhammad Bin Al-Hassan Bin Al Waleed, and a group of elders, from Sa'ad Bin Abdullah from Al Yaqtiny, from Safwan, from Al-Husayn Bin Abu Gundar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying regarding the owl, he^{-asws} said: 'Has anyone of you seen it at daytime?' It was said to him^{-asws}, 'It almost does not appear at daytime, nor does it appear except at night'.

قَالَ أَمَا إِنَّمَا لَمْ تَزَلْ تَأْوِي الْعُمُرَانَ فَلَمَّا أَنْ قُتِلَ الْحُسَيْنُ ع آلتَ عَلَى نَفْسِهَا أَنْ لَا تَأْوِي الْعُمُرَانَ أَبَدًا وَ لَا تَأْوِي إِلَّا الْحُرَابَ فَلَا تَزَالُ نَهَارَهَا صَائِمَةً حَزِينَةً حَتَّى يَجْنُهَا اللَّيْلُ فَإِذَا جَنَّهَا اللَّيْلُ فَلَا تَزَالُ تَرُنُّ عَلَى الْحُسَيْنِ ع حَتَّى تُصْبِحَ.

He^{-asws} said: 'But, it had not ceased to shelter in built-up areas. When Al-Husayn^{-asws} was killed, it swore upon itself that it will not shelter in the built-up areas ever, nor will it shelter except in the ruins. It does not cease to fast during its day grieving until the night shields it. When the night shields it, it does not cease to hoot upon Al-Husayn^{-asws} until morning'.⁴⁴⁷

2- وَ مِنْهُ، عَنْ حَكِيمِ بْنِ دَاوُدَ بْنِ حَكِيمٍ عَنِ سَلَمَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ صَاعِدِ الْبَرْبَرِيِّ وَ كَانَ قَبِيماً لِقَبْرِ الرِّضَا ع قَالَ حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى الرِّضَا ع فَقَالَ لِي مَا يَقُولُ النَّاسُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ جِئْنَا نَسْأَلُكَ

And from him, from Hakeem Bin Dawood Bin Hakeem, from Salama,

'From Al-Husayn Bin Ali Bin Sa'id Al Berbery, and he was a custodian of the grave of Al Reza^{-asws}. He said, 'My father narrated to me saying, 'I entered to see Al-Reza^{-asws}. He^{-asws} said to me: 'What are the people saying (regarding this owl)?' He said, 'I said, 'May I be sacrificed for you^{-asws}! We have come to ask you^{-asws}!'

قَالَ فَقَالَ تُرَى هَذِهِ الْبُيُوتُ كَانَتْ عَلَى عَهْدِ جَدِّي رَسُولِ اللَّهِ ص تَأْوِي الْمَنَارِلَ وَ الْقُصُورَ وَ الدُّورَ وَ كَانَتْ إِذَا أَكَلَ النَّاسُ الطَّعَامَ تَطِيرُ فَتَقَعُ أَمَامَهُمْ فَيَرْمِي إِلَيْهَا بِالطَّعَامِ وَ تُسْقَى ثُمَّ تَرْجِعُ إِلَى مَكَانِهَا

He (the narrator) said, 'He^{-asws} said: 'Do you see this owl? In the era of Rasool-Allah^{-saww} it used to shelter in the dwellings, and the castles, and the houses, and whenever the people ate the meal, it would fly and land in front of them. The food would be thrown at it, and it would be quenched. Then it would return to its place.

وَ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع خَرَجَتْ مِنَ الْعُمُرَانِ إِلَى الْحُرَابِ وَ الْجِبَالِ وَ الْبَرَارِيِّ وَ قَالَتْ بِسْمِ الْأُمَّةِ أَنْتُمْ قَتَلْتُمْ ابْنَ نَبِيِّكُمْ وَ لَا آمَنُكُمْ عَلَى نَفْسِي.

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And when Al-Husayn^{-asws} Bin Ali^{-asws} was killed, it went out from the built-up areas to the ruins and the mountains and the wilderness, and it said, ‘An evil community is what you are. You have killed a son^{-asws} of your Prophet^{-saww}, and I (now) do not feel safe upon myself’.⁴⁴⁸

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ فَضَّالٍ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْبُومَةَ لَتَصُومُ النَّهَارَ فَإِذَا أَفْطَرَتْ تَدَهَّنَتْ عَلَى الْحُسَيْنِ ع حَتَّى تُصْبِحَ.

And from him, from Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Fazzal, from a man,

‘From Abu Abdullah^{-asws} having said: ‘The owl tends to fast during the day. When it breaks (fast), it mourns upon Al-Husayn^{-asws} until morning’.⁴⁴⁹

4- الْكَامِلُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ سَعْدِ بْنِ مُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمِصْبَوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا يَعْقُوبَ رَأَيْتَ بُومَةً فَطُتْ نَفْسُهَا بِالنَّهَارِ فَقَالَ لَا قَالَ وَ تَدْرِي لِمَ ذَلِكَ قَالَ لَا قَالَ لِأَنَّهَا تَطْلُ بِيَوْمِهَا صَائِمَةً فَإِذَا جَنَّهَا اللَّيْلُ أَفْطَرَتْ عَلَى مَا رَزَقَتْ لَمْ تَزَلْ تَرْتَمِ عَلَى الْحُسَيْنِ ع حَتَّى تُصْبِحَ.

(The book) ‘Al Kamil’ – from Ali Bin Al-Husayn, from Sa’ad Bin Musa Bin Umar, from Al-Hassan Bin Ali Al Meysami who said,

‘Abu Abdullah^{-asws} said: ‘O Abu Yaquob! Have you seen an owl at all breathing (hooting) at daytime?’ He said, ‘No’. He^{-asws} said: ‘And do you know why that is so?’ He said, ‘No’. He^{-asws} said: ‘Because it shades during its day fasting. When the night shades it, it breaks (fast) upon whatever it has been Graced, then it does not cease to hoot upon Al-Husayn until morning’.⁴⁵⁰

5- دَلَائِلُ الطَّبْرِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنِ عَطِيَّةِ أُخْيِ أَبِي الْعَوَّامِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي مَسْجِدِ الرَّسُولِ ص إِذْ أَقْبَلَ أَعْرَابِيٌّ عَلَى لُحُوحٍ لَهُ فَعَقَلَهُ ثُمَّ دَخَلَ فَضْرَبَ بِبَصَرِهِ بَمِينَا وَ شِمَالًا كَأَنَّهُ طَائِرُ الْعَقْلِ فَهَتَفَ بِهِ أَبُو جَعْفَرٍ ع فَلَمْ يَسْمَعْهُ فَأَخَذَ كَفًّا مِنْ حَصَى فَحَصَبَهُ

(The book) ‘Dalail’ of Al Tabari – from Al-Husayn Bin Ali Al Washa, from Abdul Samad Bin Bashir, from Atiyah, brother of Abu Al Awwam who said,

‘I was with Abu Ja’far^{-asws} in Masjid of the Rasool^{-saww} when a Bedouin came upon a stallion of his. He tied it, then entered. He shot his glance right and left, as if he was out of his mind. Abu Ja’far^{-asws} called out at him, but he did not hear him. He^{-asws} grabbed a handful of pebbles and threw them towards him.

فَأَقْبَلَ الْأَعْرَابِيُّ حَتَّى نَزَلَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ يَا أَعْرَابِيُّ مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ أَقْصَى الْأَرْضِ

The Bedouin came until he descended in front of him^{-asws}. He^{-asws} said to him: ‘O Bedouin! Where are you coming from?’ He said, ‘From the outskirts of the earth’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ الْأَرْضُ أَوْسَعُ مِنْ ذَلِكَ فَمِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ أَقْصَى الدُّنْيَا وَ مَا حَلْفِي مِنْ شَيْءٍ أَقْبَلْتُ مِنَ الْأَحْقَافِ قَالَ أَيُّ الْأَحْقَافِ قَالَ الْأَحْقَافُ عَادٍ

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Abu Ja'far^{-asws} said to him: 'The earth is vaster than that, so where are you coming from?' He said, 'From outskirts of the world, and there is nothing behind me. I am coming from sand dunes'. He^{-asws} said: 'Which sand dunes?' He said, 'Sand dunes of (people of) Aad'.

قَالَ يَا أَعْرَابِيُّ فَمَا مَرَرْتَ بِهِ فِي طَرِيقِكَ قَالَ مَرَرْتُ بِكَذَا فَقَالَ أَبُو جَعْفَرٍ ع وَ مَرَرْتُ بِكَذَا قَالَ الْأَعْرَابِيُّ نَعَمْ قَالَ أَبُو جَعْفَرٍ ع وَ مَرَرْتُ بِكَذَا

He^{-asws} said: 'O Bedouin! What did you pass by in your road?' He said, 'I passed by such and such'. Abu Ja'far^{-asws} said: 'And did you pass by such and such?' The Bedouin said, 'Yes'. Abu Ja'far^{-asws} said: 'And did you pass by such and such?'

فَلَمْ يَزَلْ يَقُولُ الْأَعْرَابِيُّ إِنِّي مَرَرْتُ وَ يَقُولُ لَهُ أَبُو جَعْفَرٍ ع وَ مَرَرْتُ بِكَذَا إِلَى أَنْ قَالَ لَهُ أَبُو جَعْفَرٍ فَمَرَرْتَ بِشَجَرَةٍ يُقَالُ لَهُ شَجَرَةُ الرِّقَاقِ

The Bedouin did not cease saying, 'I did pass by (it)', and Abu Ja'far^{-asws} kept saying to him: 'And did you pass by such and such', until Abu Ja'far^{-asws} said to him: 'Did you pass by a tree called Al-Riqaq tree?'

قَالَ فَوَثَبَ الْأَعْرَابِيُّ عَلَى رِجْلَيْهِ ثُمَّ صَفَقَ بِيَدِهِ وَقَالَ وَاللَّهِ مَا رَأَيْتُ رَجُلًا أَعْلَمَ بِالْبِلَادِ مِنْكَ أَوْ طِنْتَهَا

He (the narrator) said, 'The Bedouin leapt upon his feet, then clasped his^{-asws} hand and said, 'By Allah^{-azwj}! I have not seen any man more knowledgeable than you^{-asws} are. Has it been your^{-asws} homeland?'

قَالَ لَا يَا أَعْرَابِيُّ وَ لَكِنَّهَا عِنْدِي فِي كِتَابٍ يَا أَعْرَابِيُّ إِنَّ مِنْ وَرَائِكُمْ لَوَادِيًا يُقَالُ لَهُ الْبَرْهُوثُ تَسْكُنُهُ الْبُومُ وَ الْهَامُ يُعَدَّبُ فِيهِ أَرْوَاحُ الْمُشْرِكِينَ إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: 'No, O Bedouin, but it is with me^{-asws} in a book. O Bedouin! There is a valley behind you called Al Barhout. The owls and the vermin dwell in it. The souls of the Polytheists are being Punished in it up to the Day of Qiyamah'.⁴⁵¹

⁴⁵¹ Bihar Al-Anwaar – V 61 The book of animals - Ch 14 H 5