

'Keeping Pets at Home'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَوَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

'Keeping Pets at Home'

Summary:

In our modern day living, it is difficult to find time for leisure and hobbies and people mostly interact with others through social media. In the past people used to keep pets at home but these days the choice is limited as it's difficult to find time, space and to afford pet expenses. Here we present some Ahadith of Masomeen^{asws} related to keeping pets at homes as well as those which are inauspicious and should not be kept.

Introduction:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَخَذَ فِي بَيْتِهِ طَيْرًا فَلْيَتَّخِذْ وَرْشَانًا فَإِنَّهُ أَكْثَرُ شَيْئًا لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَ أَكْثَرُ تَسْبِيحًا وَ هُوَ طَيْرٌ يُحِبُّنَا أَهْلَ الْبَيْتِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameyra, from Abu Bakr Al hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who takes a bird to be in his house, so let him take a *Al-Warshaan* for it is a thing which frequents in the mentioning of Allah^{azwj} Mighty and Majestic, and frequents in Glorification, and it is a bird beloved to us^{asws} the People^{asws} of the Household’.¹

Inauspicious Bird Ring-dove (*Fakhta*)

عَنْهُ عَنِ الْجَامُورِيِّ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ سَيْفِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ نَهَى ابْنَهُ إِسْمَاعِيلَ عَنِ اتِّخَاذِ الْفَاحِشَةِ وَ قَالَ إِنْ كُنْتَ لَا بُدَّ مَتَّخِذًا فَاتَّخِذْ وَرْشَانًا فَإِنَّهُ كَثِيرُ الذِّكْرِ لِلَّهِ تَبَارَكَ وَ تَعَالَى .

From him, from Al Jamourany, from Ibn Abu Hamza, from sayf, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} forbade his^{asws} son Ismail from taking the ring-dove (*Fakhta*), and said: ‘If it was inevitable that you take, so take *Al-Warshaan*, for it frequents in the mentioning of Allah^{azwj} Blessed and High’.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عُثْمَانَ الْأَصْبَهَانِيِّ قَالَ أَهْدَيْتُ إِلَى إِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) صُلْبًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا رَأَاهَا قَالَ هَذَا الطَّيْرُ الْمَشُومُ أَخْرِجُوهُ فَإِنَّهُ يَقُولُ فَقَدْ تُكُّمُ فَقَدْ تُكُّمُ فَافْقِدُوهُ قَبْلَ أَنْ يَفْقِدَكُمُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Bakr Bin Salih, from Muhammad Bin Ab Hamza, from Usman Al Asbahany who said,

‘I gifted a *Sulsula* to Ismail, son of Abu Abdullah^{asws}. So Abu Abdullah^{asws} came over, and when he^{asws} saw it, said: ‘This is the inauspicious bird. Exit it, for it is saying, ‘You are all lost, you are all lost!’ Therefore lose it before it loses you all’.³

عَنْهُ عَنِ الْجَامُورِيِّ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) صَلَوَاتُ اللَّهِ عَلَيْهِ (فَقَالَ لِي يَا أَبَا مُحَمَّدٍ ادْهَبْ بِنَا إِلَى إِسْمَاعِيلَ نَعُوذُهُ وَ كَانَ شَاكِيًا فَعَمْنَا وَ دَخَلْنَا عَلَى إِسْمَاعِيلَ فَإِذَا فِي مَنْزِلِهِ

¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 10 H 1

² Al Kafi – V 6 – The Book of Domestic Animals Ch 10 H 3

³ Al Kafi – V 6 – The Book of Domestic Animals Ch 11 H 2

فَاحْتَتُّ فِي فَفَصٍ تَصِيحُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا بُنَيَّ مَا يَدْعُوكَ إِلَى إِسْتَاكِ هَذِهِ الْفَاحْتَتِّ أَوْ مَا عَلِمْتَ أَنَّهَا مَشُومَةٌ أَوْ مَا تَدْرِي مَا تَقُولُ قَالَ إِسْمَاعِيلُ لَا قَالَ إِنَّمَا تَدْعُو عَلَيَّ أَرْبَابَهَا فَتَقُولُ فَقَدْتُمْكُمْ فَقَدْتُمْكُمْ فَأَخْرَجُوهُ .

From him, from Al Jamourany, from Ibn Abu Hamza, from Sayf Bin Aameyra, from Is’haq Bin Ammar, from Abu Baseer who said,

‘I went over to Abu Abdullah^{asws}, so he^{asws} said to me: ‘O Abu Muhammad! Come with us to Ismail to visit him, and he has been complaining’. So we arose and went over to Ismail, so there was a *Fakhta* in a cage in his house, shrieking’. So Abu Abdullah^{asws} said: ‘O my^{asws} son! What called you to keep this *Fakhta*, or do you not know that it is inauspicious, or do you not know what it is saying?’ Ismail said, ‘No’. He^{asws} said: ‘But rather it is supplicating against its owners, ‘You are lost, you are lost! Therefore exit it’.⁴

The Dogs

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُكْرَهُ أَنْ يَكُونَ فِي دَارِ الرَّجُلِ الْمُسْلِمِ الْكَلْبُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is abhorrent that there would happen to be the dog in the house of the man’.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ أَحَدٍ يَتَّخِذُ كَلْبًا إِلَّا نَقَصَ فِي كُلِّ يَوْمٍ مِنْ عَمَلِهِ صَاحِبِهِ قِيرَاطٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no one who would take a dog except that one carat (unit of measurement) would be reduced from his deeds every day’.⁶

عَنْهُ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْكَلْبِ مُسْكُهُ فِي الدَّارِ قَالَ لَا .

From him, from Usman, from Sama’at who said,

‘I asked about the dog, ‘Can we keep it in the house?’ He^{asws} said: ‘No’.⁷

⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 11 H 3

⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 1

⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 2

⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا خَيْرَ فِي الْكِلَابِ إِلَّا كَلْبٌ صَيْدٍ أَوْ كَلْبٌ مَاشِيَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'There is no goodness in the dogs except for the hunting dog, or a cattle dog' (for looking after herd).⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُمَسِّكُ كَلْبَ الصَّيْدِ فِي الدَّارِ إِلَّا أَنْ يَكُونَ بَيْنَكَ وَبَيْنَهُ بَابٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalif, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

Abu Abdullah^{asws} has said: 'Do not keep a hunting dog in the house except if there happens to be a door between you and it'.⁹

عَنْهُ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ كَلْبِ الصَّيْدِ يُمَسِّكُ فِي الدَّارِ قَالَ إِذَا كَانَ يُغْلِقُ دُونَهُ الْبَابُ فَلَا بَأْسَ .

From him, from Usman Bin Isa, from Sama'at who said,

'I asked about a hunting dog, to be kept in the house'. He^{asws} said: 'If there was door which could be locked on it, so there is no problem'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ الْكِلَابُ السُّودُ الْبَهِيمُ مِنَ الْجِنِّ .

A number of our companions, from Ahmad Bin Muhammad, and Muhammad Bin yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The dogs, entirely black, are from the Jinn'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ إِذَا التَّفَتَ عَنْ يَسَارِهِ فَإِذَا كَلْبٌ أَسْوَدٌ هَيْمٌ فَقَالَ مَا لَكَ فَبَحَكَ اللَّهُ مَا أَشَدَّ مُسَارَعَتَكَ وَ إِذَا هُوَ شَبِيهُ بِالطَّائِرِ فُقُلْتُ مَا هَذَا جُعِلْتُ فِدَاكَ فَقَالَ هَذَا عُثَيْمٌ بَرِيدُ الْجَرِّ مَاتَ هِشَامُ السَّاعَةَ وَ هُوَ يَطِيرُ بِنَعَاهُ فِي كُلِّ بَلَدَةٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Maalik Bin Atiyya, from Abu Hamza Al Sumaly who said,

⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 4

⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 5

¹⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 6

¹¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 7

'I was with Abu Abdullah^{asws} in what is between Makkah and Al-Medina, when he^{asws} turned to his^{asws} left, so there was an entirely black dog. So he^{asws} said: 'What is the matter with you? Allah^{azwj} Made you ugly, how fiercely you rush! and it was the resemblance of a bird'. So I said, 'What is this? May I be sacrificed for you^{asws}'. So he^{asws} said: 'This is Gusaym, a postman of the Jinn. Hisham died at this time, and he (turned himself into) a bird notifying it in every city'.¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (صلوات الله عليه) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْكِلَابُ مِنْ ضَعْفَةِ الْجِنِّ فَإِذَا أَكَلَ أَحَدُكُمْ الطَّعَامَ وَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْهِ فَلْيَطْعِمَهُ أَوْ لِيَطْرُدْهُ فَإِنَّ لَهَا أَنْفُسَ سَوَاءٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The dogs are from the weak ones of the Jinn. So when one of you is eating the meal, and there is something from it in front of him, so let him feed it or let him repel it, for it has an evil self for it'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْكِلَابِ فَقَالَ كُلُّ أَسْوَدَ بَيْمٍ وَ كُلُّ أَحْمَرَ بَيْمٍ وَ كُلُّ أَبْيَضَ بَيْمٍ فَذَلِكَ خَلْقٌ مِنَ الْكِلَابِ مِنَ الْجِنِّ وَ مَا كَانَ أَبْلَقَ فَهُوَ مَسْخٌ مِنَ الْجِنِّ وَ الْإِنْسِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salma,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the dogs, so he^{asws} said: 'Every entirely black one, and every entirely red one, and every entirely white one, so that is a creature from the dogs from the Jinn, and whatever was speckled, so it is one morphed from the Jinn and the humans'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لِأَهْلِ الْقَاصِيَةِ فِي كَلْبٍ يَتَّخِذُونَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} allowed for the people of the countryside to take dogs'.¹⁵

¹² Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 8

¹³ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 9

¹⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 10

¹⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 11

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْكَلْبِ السَّلُوقِيِّ قَالَ إِذَا مَسَسْتَهُ فَاعْسِلْ يَدَكَ .

From him, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{asws} about the greyhound dog. He^{asws} said: ‘When you touch it, so wash your hand’.¹⁶

Domestic Animals

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ أَحْبَرَهُ عَنِ ابْنِ طَيْفُورِ الْمُتَطَبِّبِ قَالَ سَأَلَنِي أَبُو الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَيَّ شَيْءٍ تَزَكَّبُ فُلْتُ جِمَارًا فَقَالَ بِكُمْ ابْتِغَاءَهُ فُلْتُ بِثَلَاثَةِ عَشَرَ دِينَارًا فَقَالَ إِنَّ هَذَا هُوَ السَّرْفُ أَنْ تَشْتَرِيَ جِمَارًا بِثَلَاثَةِ عَشَرَ دِينَارًا وَ تَدَعُ بَرْدُونَ فُلْتُ يَا سَيِّدِي إِنَّ مَثْوُونَ الْبَرْدُونَ أَكْثَرُ مِنْ مَثْوُونَ الْحِمَارِ قَالَ فَقَالَ إِنَّ الَّذِي يَمُونُ الْحِمَارَ يَمُونُ الْبَرْدُونَ أَمَا مَا عَلِمْتَ أَنَّ مَنْ ارْتَبَطَ دَابَّةً مُتَوَقِّعًا بِهِ أَمْرًا وَ يَغِيظُ بِهِ عَدُوَّنَا وَ هُوَ مَنْسُوبٌ إِلَيْنَا أَدَّرَ اللَّهُ رِزْقَهُ وَ شَرَحَ صَدْرَهُ وَ بَلَّغَهُ أَمَلَهُ وَ كَانَ عَوْنًا عَلَيَّ حَوَائِجِهِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from the one who informed him, from Ibn Tayfour Al Mutatabab who said,

‘Abu Al-Hassan^{asws} asked me: ‘Which thing do you ride?’ I said, ‘A donkey’. So he^{asws} said: ‘With how much did you buy it?’ I said, ‘With thirteen Dinars’. So he^{asws} said: ‘This is an extravagance if you were to buy a donkey with thirteen Dinars and neglect a work-horse’. I said, ‘My Master^{asws}! The provision (feed) for the work-horse is more than a provision of the donkey’. He^{asws} said: ‘The One Who^{azwj} Provides (feed) for the donkey would Provide for the work-horse. Do you not know that the one who associates with an animal in expectation of our^{asws} matter (Rising of Al-Qaim^{asws}), and annoys our^{asws} enemies by it, and it is linked to us^{asws}, Allah^{azwj} would Manage his livelihood, and Open his chest, and successfully conclude his work, and it would be an aid upon his needs’.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَسَعَهُ أَعَشَارِ الرِّزْقِ مَعَ صَاحِبِ الدَّابَّةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Abdullah Bin Jundab, from a man from his companions,

Abu Abdullah^{asws} has said: ‘Nine-tenths of the livelihood is with the owner of the animal’.¹⁸

¹⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 12

¹⁷ Al-Kafi – V 6 – The Book of Domestic Animals Ch 1 H 1

¹⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ أَهْدَى أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) أَرْبَعَةَ أَفْرَاسٍ مِنَ الْيَمَنِ فَقَالَ سَمَّهَا لِي فَقَالَ هِيَ أَلْوَانٌ مُخْتَلِفَةٌ قَالَ فَفِيهَا وَضَحٌّ فَقَالَ نَعَمْ فِيهَا أَشَقَرٌ بِهِ وَضَحٌّ قَالَ فَأَمْسِكْهُ عَلَيَّ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Bakr Bin Salih, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan^{asws}, 'I heard him^{asws} saying: 'Amir Al-Momineen^{asws} gifted to Rasool-Allah^{sawww}, four horses from Al-Yemen. So he^{sawww} said: 'Name these for me^{sawww}. So he^{asws} said: 'These are of different types'. He^{sawww} said: 'So is there a spotted one?' So he^{asws} said: 'Yes, there is a blonde one with spots'. He^{sawww} said: 'So keep it for me^{sawww}.

قَالَ وَ فِيهَا كُمَيْتَانِ أَوْضَحَانِ فَقَالَ أَعْطِيهِمَا ابْنَيْكَ قَالَ وَ الرَّابِعُ أَذْهَمٌ بَيْمٌ قَالَ بَعُهُ وَ اسْتَخْلِفَ بِهِ نَفَقَةً لِعِيَالِكَ إِنَّمَا يُنُّ الْحَيْلُ فِي ذَوَاتِ الْأَوْضَاحِ

He^{asws} said: 'And among these are two yellow ones with spots'. So he^{sawww} said: 'Give these two to your^{asws} two sons^{asws}'. He^{asws} said: 'And the fourth one is plain and with no spots on it'. He^{sawww} said: 'Sell it and keep its price for (the expenses of) your^{asws} family. But rather, good fortune of the cavalry horse is in the one with the spots'.

قَالَ وَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ كَرِهْنَا الْبَهِيمَ مِنَ الدَّوَابِّ كُلِّهَا إِلَّا الْحِمَارَ وَ الْبَعْلَ وَ كَرِهْتُ شِبَةَ الْأَوْضَاحِ فِي الْحِمَارِ وَ الْبَعْلِ الْأَلْوَانِ وَ كَرِهْتُ الْفُرَجَ فِي الْبَعْلِ إِلَّا أَنْ يَكُونَ بِهِ غُرَّةٌ سَائِلَةٌ وَ لَا أَشْتَهِيهَا عَلَى حَالٍ .

He (the narrator) said, 'And I heard Abu Al-Hassan^{asws} saying: 'We^{asws} dislike the plain ones from the animals, all of these, except for the donkey, and the mule, and dislike the spots in the donkey and the mule being of different colours, and I^{asws} dislike the bright-hooves in the mule except it happens to be expanded, nor do I^{asws} desire it upon that state'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اشْتَرِ دَابَّةً فَإِنَّ مَنْفَعَتَهَا لَكَ وَ رَزَقُهَا عَلَى اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Raib who said,

'Abu Abdullah^{asws} said: 'Buy an animal, for its benefit would be for you and its sustenance would be upon Allah^{azwj} Mighty and Majestic'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ اشْتَرَى دَابَّةً كَانَ لَهُ ظَهْرُهَا وَ عَلَى اللَّهِ رِزْقُهَا .

¹⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 3

²⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 4

A number of our companions, from sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Dawood Al Raqy who said,

'Abu Abdullah^{asws} said: 'The one who buys an animal, its back (for riding) would be for him, and upon Allah^{azwj} would be its sustenance'.²¹

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اتَّخَذْتُ جِمَارًا يَحْمِلُ رَحْلَكَ فَإِنَّ رِزْقَهُ عَلَى اللَّهِ

Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{asws} said to me: 'Take a donkey who would carry your belongings, for its sustenance would be upon Allah^{azwj}'.

قَالَ فَاتَّخَذْتُ جِمَارًا وَكُنْتُ أَنَا وَيُوسُفُ أَحِي إِذَا تَمَّتِ السَّنَةُ حَسَبْنَا نَفَقَاتِنَا فَتَعَلَّمْ مِقْدَارَهَا فَحَسَبْنَا بَعْدَ شِرَاءِ الْجِمَارِ نَفَقَاتِنَا فَإِذَا هِيَ كَمَا كَانَتْ فِي كُلِّ عَامٍ لَمْ تَزِدْ شَيْئًا .

He (the narrator) said, 'So I took a donkey, and I and my brother Yusuf, when the year was completed, accounted for our expenditure, and we knew of its measurement. So we counted our expenditure after the buying of the donkey, so it was as it used to be beforehand, during every year, nothing had increased (from the expenses due to the feed of the donkey)'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنْ سَعَادَةِ الْمُؤْمِنِ دَابَّةٌ يَرْكَبُهَا فِي حَوَائِجِهِ وَ يُفْضِي عَلَيْهَا حُقُوقَ إِخْوَانِهِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Muhammad Bin Sama'at, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the happiness of the Believer is an animal he rides for his needs, and fulfils upon it the right of his brethren'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الْمَرْكَبُ الْهَيِّءُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the happiness of the Muslim man is the comfortable ride'.²⁴

²¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 5

²² Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 6

²³ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 7

²⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ زِيَادِ الْقَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اتَّخَذُوا الدَّابَّةَ فَإِنَّهَا زَيْنٌ وَ تُقْضَى عَلَيْهَا الْحَوَائِجُ وَ رِزْقُهَا عَلَى اللَّهِ جَلَّ ذِكْرُهُ .

Ali Bin Ibrahim, and a number of our companions, from sahl Bin Ziyad, altogether from Muhammad Bin Isa, from Ziyad Al qindy, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws}: ‘Take the animal, for it is an adornment, and fulfil the needs upon it, and its sustenance is upon Allah^{azwj} Majestic is His^{azwj} Mention’.

قَالَ وَ حَدَّثَنِي بِهِ عَمَّارُ بْنُ الْمُبَارَكِ وَ زَادَ فِيهِ وَ تَلَقَّى عَلَيْهَا إِخْوَانَكَ .

He (the narrator) said, ‘And it was narrated with to me by Ammar Bin Al Mubarak, and there was an increase in it,

‘(He^{asws} said): ‘And meet your brethren (by riding) upon it’.

وَ رُوي أَنَّهُ قَالَ عَجَبُ لِصَاحِبِ الدَّابَّةِ كَيْفَ تَفُوتُهُ الْحَاجَةُ .

And it is reported that, ‘He^{asws} said: ‘I^{asws} wonder at the owner of the animal how he would miss the (fulfilment of) needs’.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مِنْ شَقَاءِ الْعَيْشِ الْمَرْكَبُ السَّوْءُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from one of his companions, from Ibrahim Bin Abu Al Balaad, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘From the misery of the life is the evil ride’.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلدَّابَّةِ عَلَى صَاحِبِهَا سِتَّةٌ خُفُوقٍ لَا يُحْمَلُهَا فَوْقَ طَاقَتِهَا وَ لَا يَتَّخِذُ ظَهْرَهَا مَجَالِسَ يَتَّحَدَّثُ عَلَيْهَا وَ يَبْدَأُ بِعَلْفِهَا إِذَا نَزَلَ وَ لَا يَسْمُهَا وَ لَا يَضْرِبُهَا فِي وَجْهِهَا فَإِنَّهَا تُسْبِخُ وَ يَعْضُ عَلَيْهَا الْمَاءَ إِذَا مَرَّ بِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘For the animal, upon its owner, are six rights – he would not burden it above its strength, nor would he take its back as a seat for having discussions upon it, and he would begin by feeding it when he descends, and he would not brand it, and he would not harm it in its face for it Glorifies (Allah^{azwj}), and he would present the water to it whenever he passes by it’.²⁷

²⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 9

²⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 1 H 10

²⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي الْمُعَرِّءِ عَنْ سُؤْيَمَانَ بْنِ خَالِدٍ قَالَ فِيمَا أَظُنُّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ رَبِّي أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَسْتَقِي حِمَارًا بِالرَّبَذَةِ فَقَالَ لَهُ بَعْضُ النَّاسِ أَمَا لَكَ يَا أَبَا ذَرٍّ مَنْ يَكْفِيكَ سَقْمِي الْحِمَارِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ مَا مِنْ دَابَّةٍ إِلَّا وَهِيَ تَسْأَلُ اللَّهَ كُلَّ صَبَاحٍ اللَّهُمَّ ارزُقْنِي مَلِيكًا صَالِحًا يُشْبِعُنِي مِنَ الْعَلْفِ وَ يُرْوِيَنِي مِنَ الْمَاءِ وَ لَا يُكَلِّفُنِي فَوْقَ طَاقَتِي فَأَنَا أُحِبُّ أَنْ أَسْقِيَهُ بِنَفْسِي .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Al Magra, from Suleyman Bin Khalid who said regarding what I think is,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Abu Zarr^{ra} was seen watering a donkey at Al-Rabza, so one of the people said to him^{ra}, ‘Is there not for you^{ra}, O Abu Zarr^{ra}, one who would water the donkey for you^{ra}?’ So he^{ra} said: ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘There is none from the animals except that it asks Allah^{azwj} every morning, ‘O Allah^{azwj}! Grant me a righteous owner who would satiate me from the feed, and would quench me from the water, and would not encumber me above my strength’. Therefore I^{ra} love to water it myself^{ra, 28}.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ طَرْحَانَ النَّخَّاسِ قَالَ مَرَرْتُ بِأَبِي عَبْدِ اللَّهِ (عليه السلام) وَ قَدْ نَزَلَ الْحَيْرَةَ فَقَالَ لِي مَا عِلَاجُكَ قُلْتُ نَخَّاسٌ فَقَالَ أَصِيبْ لِي بَعْلَةً فَضَحَاءَةً قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْفَضْحَاءُ قَالَ دَهْمَاءُ بَيْضَاءُ الْبَطْنِ بَيْضَاءُ الْأَفْحَاجِ بَيْضَاءُ الْجُحْفَلَةِ قَالَ فَقُلْتُ وَ اللَّهُ مَا رَأَيْتُ مِثْلَ هَذِهِ الصِّفَةِ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Tarkhan Al Nakhas who said,

‘I passed by Abu Abdullah^{asws} and he^{asws} had lodged at Al-Hira, so he^{asws} said to me: ‘What is your occupation?’ I said, ‘Animal trader’. So he^{asws} said: ‘Find a *Fazaah* mule for me’. I said, ‘May I be sacrificed for you^{asws}! And what is *Al-Fazaah*?’ He^{asws} said: ‘Plain, of white belly, white thighs, white mouth’. I said, ‘By Allah^{azwj}! I have not seen the likes of this description’.

فَرَجَعْتُ مِنْ عِنْدِهِ فَسَاعَةً دَخَلْتُ الْحُنْدَقَ إِذَا أَنَا غُلَامٌ قَدْ أَشْفَى عَلَى بَعْلَةٍ عَلَى هَذَا الصِّفَةِ فَسَأَلْتُ الْعُلَامَ لِمَنْ هَذِهِ الْبَعْلَةُ فَقَالَ لِمَوْلَايَ قُلْتُ يَبِيعُهَا قَالَ لَا أَذْرِي فَتَبِعْتُهُ حَتَّى أَتَيْتُ مَوْلَاهُ فَاشْتَرَيْتُهَا مِنْهُ وَ أَتَيْتُهُ بِهَا فَقَالَ هَذِهِ الصِّفَةُ الَّتِي أَرَدْتُهَا قُلْتُ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ لِي فَقَالَ أَكْثَرَ اللَّهُ مَالَكَ وَ وَلَدَكَ قَالَ فَصِرْتُ أَكْثَرَ أَهْلِ الْكُوفَةِ مَالًا وَ وَلَدًا .

So I returned from his^{asws} presence, so after a while I entered the ditch, and there was a slave who had sat upon a mule of this description. So I asked the slave, ‘For whom is this mule?’ So he said, ‘For my master’. I said, ‘Would he sell it’. He said, ‘I do not know’. So I followed him until I came up to his master. So I bought it from him, and I came over with it to him^{asws} (the Imam^{asws}). So he^{asws} said: ‘This is the description which I^{asws} wanted’. I said, ‘May I be sacrificed for you^{asws}! Supplicate to Allah^{azwj} for me’. So he^{asws} said: ‘May Allah^{azwj} Amplify your wealth and your children’. He (the narrator) said, ‘So I became to be of the most abundant of the people of Al-Kufa in wealth and children’.²⁹

²⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 2

²⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَضْرِبُوا الدَّوَابَّ عَلَى وُجُوهِهَا فَإِنَّهَا تُسَبِّحُ بِحَمْدِ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not strike the animals upon their faces, for they Glorify with the Praise of Allah^{azwj}.'

قَالَ وَ فِي حَدِيثٍ آخَرَ لَا تَسْمُوها فِي وُجُوها .

He^{asws} (the Imam^{asws}) said in another Hadeeth: 'Do not brand them (curse them and hit) in their faces'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَسَارٍ عَنْ عُبَيْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا عَثَرَتِ الدَّابَّةُ تَحْتَ الرَّجُلِ فَقَالَ لَهَا تَعَسْتِ تَقُولُ تَعَسْنَا لِلرَّبِّ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Yasaar, from Ubeydullah Al Dahqan, from Dorost,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the animal stumbles beneath the man, so he (the man) says to it, 'May you be ruined'. It (the animal) says, 'May the one (who is) disobedient to the Lord^{azwj} be ruined'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ رَفَعَهُ قَالَ سَأَلْتُ الصَّادِقَ (عليه السلام) مَتَى أَضْرِبُ دَابَّتِي تَحْتِي فَقَالَ إِذَا لَمْ تَمْشِ تَحْتَكَ كَمْشِيَّتِهَا إِلَى مَدْوَدِهَا .

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja'fary, raising it, said,

'I asked Al-Sadiq^{asws}, 'When can I strike my animal under me?' So he^{asws} said: 'When it does not walk under you like it walks to its feeding place'.³²

وَ رُوِيَ عَنِ النَّبِيِّ (صلى الله عليه وآله) أَنَّهُ قَالَ أَضْرِبُوهَا عَلَى النَّفَارِ وَ لَا تَضْرِبُوهَا عَلَى الْعِثَارِ .

And it is reported,

(It has been narrated) from the Prophet^{saww} having said: 'Strike it (animal) upon the fleeing, and do not strike it upon the stumbling'.³³

³⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 4

³¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 5

³² Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 6

³³ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 7

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَتَوَرَّكُوا عَلَى الدَّوَابِّ وَلَا تَتَّحِدُوا ظُهُورَهَا بِمَجَالِسٍ .

Humejd Bin Ziyad, from Al Khashab, from Ibn Baqah, from Moaz Al Jowhary, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Do not sit upon the animal with both feet hanging on one side, and do not take its back for a meeting place (to hold discussions while sitting upon it)’.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَيْبٍ عَنْ أَبِي حَمْرَةَ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ مَا يَجْمَعُ الْبَهَائِمُ فَلَمْ تُبْهَمَ عَنْ أَرْبَعَةٍ مَعْرِفَتِهَا بِالرَّبِّ وَ مَعْرِفَتِهَا بِالْمَوْتِ وَ مَعْرِفَتِهَا بِالْأُنْثَى مِنَ الذَّكَرِ وَ مَعْرِفَتِهَا بِالْمَرْعَى عَنِ الْخُصْبِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Hamza who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was saying: ‘Whatever the dullness of the animals may be, but it is not dull from four (matters) – its recognition of the Lord^{azwj}, and its recognition with the death, and its recognition with the female and the male, and its recognition with the pasture from the cultivated’.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِكُلِّ شَيْءٍ حُرْمَةٌ وَ حُرْمَةُ الْبَهَائِمِ فِي وُجُوهِهَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘For everything is a sanctity, and a sanctity of the animals is in their faces’.³⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَجَّالِ وَ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَهْمَا أُهْمَ عَلَى الْبَهَائِمِ مِنْ شَيْءٍ فَلَا يُبْهَمُ عَلَيْهَا أَرْبَعَةٌ حِصَالٍ مَعْرِفَةُ أَنَّ لَهَا خَالِقًا وَ مَعْرِفَةُ طَلَبِ الرِّزْقِ وَ مَعْرِفَةُ الذَّكَرِ مِنَ الْأُنْثَى وَ مَخَافَةُ الْمَوْتِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal and Ibn Fazzal, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whatever dullness of the animals may be from something, but it would not be dull upon four qualities – Recognising that

³⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 8

³⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 9

³⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 10

وَ فِي نُسخَةٍ أُخْرَى إِنَّ مِنَ الْجُورِ أَنْ يَقُولَ الرَّكَّابُ لِلْمَاشِي الطَّرِيقَ .

And in another copy – ‘(He^{asws} said): ‘It is from the inequity that the rider should be saying to the walker, ‘The road’ (Make way)’.⁴¹

وَ بِإِسْنَادِهِ قَالَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ هُوَ رَاكِبٌ فَمَشَوْا مَعَهُ فَقَالَ أ لَكُمْ حَاجَةٌ قَالُوا لَا وَ لَكِنَّا نَحِبُّ أَنْ تَمْشِيَ مَعَكَ فَقَالَ لَهُمْ انْصَرِفُوا فَإِنَّ مَشِيَ الْمَاشِي مَعَ الرَّكَّابِ مَفْسَدَةٌ لِلرَّكَّابِ وَ مَذَلَّةٌ لِلْمَاشِي .

And by his chain, said,

‘Amir Al-Momineen^{asws} went out and he^{asws} was riding, so they (people) walked along with him^{asws}. So he^{asws} said: ‘Is there any need for you (to be fulfilled)?’ They said, ‘No, but we love it that we should be walking along with you^{asws}’. So he^{asws} said: ‘Disperse, for the walking of the walker with the rider is a spoiler for the rider, and a humiliation for the walker’.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَكِبَ الرَّجُلُ الدَّابَّةَ فَسَمَى رِدْفَهُ مَلَكٌ يَحْفَظُهُ حَتَّى يَنْزِلَ وَ إِذَا رَكِبَ وَ لَمْ يُسَمِّ رِدْفَهُ شَيْطَانٌ فَيَقُولُ لَهُ تَعَنَّ فَإِنْ قَالَ لَهُ لَا أَحْسِنُ قَالَ لَهُ تَمَنَّ فَلَا يَزَالُ يَتَمَنَّي حَتَّى يَنْزِلَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When the man rides the animal, so he Names (*Bismillah*) and Angel rides behind him, protecting him until he descends; and when he rides and does not Name (*Bismillah*), a Satan^{la} rides behind him, so he^{la} is saying to him, ‘Sing!’ So if he says to him^{la}, ‘I am not good at it’, he^{la} says to him, ‘Wish for it’. So he does not cease wishing until he descends’.

وَ قَالَ مَنْ قَالَ إِذَا رَكِبَ الدَّابَّةَ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا الْآيَةِ وَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ حُفِظَتْ لَهُ نَفْسُهُ وَ دَابَّتُهُ حَتَّى يَنْزِلَ .

And he^{asws} said: ‘The one who says whenever he rides the animal, ‘In the Name of Allah^{azwj}, there is no Might or Strength except with Allah^{azwj}, [7:43] **All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us, [43:13] Glory be to Him Who Made this subservient to us and we were not able to do it**, Allah^{azwj} would Protect for him his self, and his animal until he descends’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ أَوْ غَيْرُهُ رَفَعَهُ قَالَ خَرَجَ عَبْدُ الصَّمَدِ بْنُ عَلِيٍّ وَ مَعَهُ جَمَاعَةٌ فَبَصُرَ بِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) مُقْبِلًا رَاكِبًا بَغْلًا فَقَالَ لِمَنْ مَعَهُ مَكَانَكُمْ حَتَّى أَضْحِكُكُمْ حَتَّى أَضْحِكُكُمْ مِنْ مُوسَى بْنِ جَعْفَرٍ فَلَمَّا دَنَا مِنْهُ قَالَ لَهُ مَا هَذِهِ الدَّابَّةُ الَّتِي لَا تُدْرِكُ

⁴¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 15

⁴² Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 16

⁴³ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 17

عَلَيْهَا النَّارُ وَ لَا تَصْلُحُ عِنْدَ النَّزَالِ فَقَالَ لَهُ أَبُو الْحَسَنِ (عليه السلام) تَطَّاطَأَتْ عَنْ سُمُوِّ الْحَيْلِ وَ تَجَاوَزَتْ فُموءَ الْعَيْرِ وَ خَيْرُ الْأُمُورِ أَوْسَطُهَا فَأُفْجِحَ عَبْدُ الصَّمَدِ فَمَا أَحَارَ جَوَاباً .

Ali Bin Ibrahim, or someone else, raising it, said,

‘Abdul Samad Bin Ali went out and with him was a group of people, so he saw Abu Al Hassan Musa Bin Ja’far^{asws} riding a mule towards him. So he said to the ones who were with him, ‘Stay in your places until I make you laugh from Musa^{asws} Bin Ja’far^{asws}’. So when he approached him^{asws}, said to him^{asws}, ‘What is this animal upon which neither can the vengeance be realised nor is it correct for the battleground’. So Abu Al-Hassan^{asws} said to him: ‘I^{asws} have come down from the elevation of the cavalry horse and have exceeded the lowliness of the wild ass, and the best of the affairs is in its middle’. So Abdul Samad was speechless and could not responded with an answer’.⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يَرْتَدِفُ ثَلَاثَةٌ عَلَى دَابَّةٍ فَإِنَّ أَحَدَهُمْ مَلْعُونٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said: ‘Three must not ride upon one animal, for one of them would be an Accursed’.⁴⁵

Keeping a Horse

عَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ رَبَّطَ فَرَساً عَتِيقاً مُحِيتَ عَنْهُ ثَلَاثُ سَيِّئَاتٍ فِي كُلِّ يَوْمٍ وَ كُتِبَ لَهُ إِخْدَى عَشْرَةَ حَسَنَةً وَ مَنْ اِزْتَبَطَ هَجِيناً مُحِيتَ عَنْهُ فِي كُلِّ يَوْمٍ سَيِّئَتَانِ وَ كُتِبَ لَهُ سَبْعُ حَسَنَاتٍ وَ مَنْ اِزْتَبَطَ بَرْدُوناً يُرِيدُ بِهِ جَمَالاً أَوْ قِضَاءَ حَوَائِجٍ أَوْ دَفَعُ عَدُوَّ عَنْهُ مُحِيتَ عَنْهُ كُلُّ يَوْمٍ سَيِّئَةٌ وَاحِدَةٌ وَ كُتِبَ لَهُ سِتُّ حَسَنَاتٍ

It is narrated from the narrator of the previous Hadith from al-Qasim ibn Muhammad from his grandfather. al-Hassan ibn Rashid from Ya'qub ibn Ja'far ibn Ibrahim al-Ja'fariy who has said the following:

‘I heard Abu Al-Hassan^{asws} saying, 'If one maintains a horse of pure breed, three of his sins will be deleted every day and ten good deeds will be written in his favour. If one maintains a horse of mixed breed, two of his bad deeds will be deleted every day and seven good deeds will be written in his favour. If one maintains a mule as a pet or for his needs or use in his

⁴⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 18

⁴⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 2 H 19

defence against the enemy, one of his sins will be deleted every day and six good deeds will be written in his favour.’⁴⁶

The Equipment of keeping animals

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ السَّرْجُ مَرْكَبٌ مَلْعُونٌ لِلنِّسَاءِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The saddle riding is detestable for the women’.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ جُلُودِ السَّبَاعِ فَقَالَ ارْكَبُوهَا وَلَا تَلْبَسُوا شَيْئاً مِنْهَا تُصَلُّونَ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah^{asws} was asked about skins of the predatory animals, so he^{asws} said: ‘Ride in them but do not wear anything from these while offering *Salaat* (Praying in them)’.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ السَّرْجِ وَاللِّحَامِ فِيهِ الْفِضَّةُ أَيْرُكَبُ بِهِ فَقَالَ إِنْ كَانَ مُؤَهَّأً لَا يُقَدَّرُ عَلَى نَزْعِهِ فَلَا بَأْسَ وَإِلَّا فَلَا تَرْكَبُ بِهِ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali^{asws} son of Ja’far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about the saddle and the reins where is the silver, can one ride with it?’ So he^{asws} said: ‘If it is coated on and you are not able to remove it, so there is no problem, otherwise do not ride with it’.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) إِيَّاكَ أَنْ تَرْكَبَ مِشْرَةً حَمْرَاءَ فَإِنَّهَا مِشْرَةٌ إِبْلِيسَ .

Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Muhammad Bin Ismail, and Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

⁴⁶ Al-Kafi, vol, 5, Ch. 17, h, 4

⁴⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 1

⁴⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 2

⁴⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 3

'I heard Abu Abdullah^{asws} saying: 'The Prophet^{saww} said to Ali^{asws}: 'Beware of riding on a red saddlecloth, for it is a saddlecloth of Satan'^{la, 50}.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ يَرْكَبُ عَلَى فُطَيْفَةٍ حَمْرَاءَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Abu Yahya Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} Bin Al-Hassan^{asws} was riding upon red velvet'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَتْ بُرَّةُ نَاقَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ فِضَّةٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misama'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A ring in the nostril of the she-camel of Rasool-Allah^{saww} was of silver'.⁵²

Camel as a pet

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ لِيَبْتَاغِ الرَّاحِلَةَ بِمِائَةِ دِينَارٍ يُكْرِمُ بِهَا نَفْسَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} had bought the riding animal for one hundred Dinars, honouring himself^{asws} with it'.⁵³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ صَفْوَانَ الْجُمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَوْ يَعْلَمُ النَّاسُ كُنْهَ حُمَلَانَ اللَّهِ لِلضَّعِيفِ مَا غَالُوا بِهِمِمَّةٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Safwan Al Jamaal who said,

'Abu Abdullah^{asws} said: 'Had the people known the true nature of the carriers as Allah^{azwj} Made (Bearing the load) for the weak, they would not consider the animals as expensive'.⁵⁴

⁵⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 4

⁵¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 5

⁵² Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 6

⁵³ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ عَلَى ذُرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَاْمْتَهُنُوهَا لِأَنْفُسِكُمْ وَ ذَلُّوْهَا وَ اذْكُرُوا اسْمَ اللَّهِ فَإِنَّمَا يَحْمِلُ اللَّهُ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said; ‘Rasool-Allah^{saww} said: ‘At the highest point of every camel is a Satan^{la}, therefore degrade him and humiliate him to yourselves, and mention the Name of Allah^{azwj}, for rather the carrier is (a Gift from) Allah^{azwj} Mighty and Majestic’.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ يَعْلَمُ الْحَاجُّ مَا لَهُ مِنَ الْحُمَلَانَ مَا غَالَ أَحَدٌ بِبَعِيرٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Had the Pilgrim known what is for him from the carriers, no one would consider the camel to be expensive’.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ الرَّحَالِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ مَرَّ بِي أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا أَمْشِي عَرَضَ نَاقَتِي فَقَالَ مَا لَكَ لَا تَرْكَبُ فَمُلْتُ ضَعْفَتِ نَاقَتِي فَأَرَدْتُ أَنْ أُخَفِّفَ عَنْهَا فَقَالَ رَحِمَكَ اللَّهُ ارْكَبْ فَإِنَّ اللَّهَ يَحْمِلُ عَنِ الضَّعِيفِ وَ الْقَوِيِّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhamad Bin Amro, from Suleyman Al Rahhal, from Abdullah Bin Abu Yafour who said,

‘I passed by Abu Abdullah^{asws} and I was walking in the presence of my she-camel, so he^{asws} said: ‘What is the matter you are not riding? ‘ So I said, ‘My camel has weakened, so I wanted to lighten from it’. So he^{asws} said: ‘May Allah^{azwj} have Mercy on you! Ride, for Allah^{azwj} Carries from the weak and the strong’.⁵⁷

عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يُتَخَطَّى الْقِطَارُ قِيلَ يَا رَسُولَ اللَّهِ وَ لِمَ قَالَ إِنَّهُ لَيْسَ مِنْ قِطَارٍ إِلَّا وَ مَا بَيْنَ الْبَعِيرِ إِلَى الْبَعِيرِ شَيْطَانٌ .

From him, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} forbade cross the line (of the camels). So it was said, ‘O Rasool-Allah^{saww}! And why?’ He^{saww} said: ‘There is none from the line except and what is between the camel to the camel is a Satan^{la}’.⁵⁸

⁵⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 2

⁵⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 3

⁵⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 4

⁵⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 5

⁵⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ اشْتَرَيْتُ إِبِلًا وَ أَنَا بِالْمَدِينَةِ مُقِيمٌ فَأَعَجَبَنِي إِعْجَابًا شَدِيدًا فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فَذَكَرْتُهَا لَهُ فَقَالَ مَا لَكَ وَ لِلإِبِلِ أَمَا عَلِمْتَ أَنَّهَا كَثِيرَةُ الْمَصَائِبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Husayn Bin Umar Bin Yazeed, from his father who said,

‘I bought a camel and I was staying at Al-Medina, so it fascinated me with an intense fascination. So I went over to Abu Al-Hassan^{asws} and mentioned it to him^{asws}. So he^{asws} said: ‘What is it to you and the camel? But, do you not know that it is with a lot of difficulties?’

قَالَ فَمِنْ إِعْجَابِي بِهَا أَكْرَيْتُهَا وَ بَعَثْتُ بِهَا مَعَ غُلَمَانٍ لِي إِلَى الْكُوفَةِ قَالَ فَسَقَطَتْ كُلُّهَا فَدَخَلْتُ عَلَيْهِ فَأَخْبَرْتُهُ فَقَالَ فَلْيَحْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ .

He (the narrator) said, ‘So, from my fascination with it, I hired it out and sent two slaves of mine with it to Al-Kufa. So all of it was fruitless. So I went over to him^{asws} and informed him^{asws}, so he^{asws} said: **‘[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment’**.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَجَّالِ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا صَفْوَانُ اشْتَرِ لِي جَمَلًا وَ حُدَّةً أَشْوَهَ فَإِنَّهُ أَطْوَلُ شَيْءٍ أَعْمَارًا فَاشْتَرَيْتُ لَهُ جَمَلًا بِثَمَانِينَ دِرْهَمًا فَأَتَيْتُهُ بِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hajjal, form Safwan Al Jammal who said,

‘Abu Abdullah^{asws} said: ‘O Safwan! Buy a camel for me^{asws} and take it as deformed, for it is something which is of longer life-span’. So I bought a camel for him^{asws} with eighty Dirhams, and went over to him^{asws} with it’.

وَ فِي حَدِيثٍ آخَرَ قَالَ اشْتَرِ السُّودَ الْقَبِيحَ فَإِنَّهَا أَطْوَلُ شَيْءٍ أَعْمَارًا .

And in another Hadeeth - ‘He^{asws} said: ‘Buy the black, the ugly, for it is something with a longer life-span’.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ أَبِيهِ مَيْمُونٍ قَالَ خَرَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) إِلَى أَرْضِ طَبِيبَةَ وَ مَعَهُ عَمْرُو بْنُ دِينَارٍ وَ أَنَاسٌ مِنْ أَصْحَابِهِ فَأَقَمْنَا بِطَبِيبَةَ مَا شَاءَ اللَّهُ وَ رَكِبَ أَبُو جَعْفَرٍ (عليه السلام) عَلَى جَمَلٍ صَعْبٍ فَقَالَ لَهُ عَمْرُو بْنُ دِينَارٍ مَا أَصْعَبَ بَعِيرَكَ فَقَالَ أَوْ مَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ إِنَّ عَلَى ذُرْوَةِ كُلِّ بَعِيرٍ شَيْطَانًا فَاْمْتَهُنُوهَا وَ ذَلُّوْهَا وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا فَإِنَّمَا يَحْمِلُ اللَّهُ ثُمَّ دَخَلَ مَكَّةَ وَ دَخَلْنَا مَعَهُ بِعَيْرٍ إِحْرَامَ .

⁵⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 7

⁶⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 8

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad,

(It has been narrated) from Ibn Al-Qaddah, from Abu Abdullah^{asws}, and from his father Maymoun who said, ‘We went out with Abu Ja’far^{asws} to the land of Tayba and with him^{asws} was Amro Bin Dinar, and a group of his^{asws} companions. So we stayed at Tayba for as long as Allah^{azwj} so Desired, and Abu Ja’far^{asws} rode upon a difficult camel. So Amro Bin Dinar said to him^{asws}, ‘How difficult is your^{asws} camel’. So he^{asws} said: ‘Or do you not know that Rasool-Allah^{saww} said: ‘Upon the peak of every camel is a Satan^{la}, therefore disgrace it and humiliated it, and mention the Name of Allah^{azwj} upon it, for rather it is (the Strength of) Allah^{azwj} Who Carries’. Then he^{asws} entered Makkah and we entered with him^{asws} without *Ihraam*’.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ السُّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّا كُنَّا وَالْإِبِلَ الْحُمْرَ فَإِنَّهَا أَقْصَرُ الْإِبِلِ أَعْمَارًا .

Muhammad Bin Yahya, form Muhammad Bin Ahmad, from Ali Bin Al Sandy, from Muhammad Bin Amro Bin Saeed, from a man, from Ibn Abu Yafour,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I heard him^{asws} saying: ‘Beware of the red camel for it is the camel of the shortest life-span’.⁶²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئًا اخْتَارَ مِنَ الْإِبِلِ النَّاقَةَ وَ مِنَ الْغَنَمِ الضَّائِنَةَ .

Al Husayn Bin Muhammad, form Moala 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 everything. He^{azwj} Chose the she-camel from the camels, and from the sheep, the ewe’.⁶³

Sheep as a Pet:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا بُيْتِي اتَّخِذِ الْغَنَمَ وَلَا تَتَّخِذِ الْإِبِلَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa,

(It has been narrated) from Is’haq son of Ja’far^{asws} who said, ‘Abu Abdullah^{asws} said to me: ‘O my^{asws} son! Take the sheep and do not take the camel’.⁶⁴

⁶¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 9

⁶² Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 10

⁶³ Al Kafi – V 6 – The Book of Domestic Animals Ch 4 H 11

⁶⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِو بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِعَمَ الْمَالِ الشَّاةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Amro Bin Aban,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the wealth is the sheep’.⁶⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نَظَّفُوا مَرَابِضَهَا وَ امْسَحُوا رُغَامَهَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Ubays Bin Hisham, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Clean their pens and wipe their dust (from their fur)’.⁶⁶

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اتَّخَذَ أَهْلُ بَيْتِ شَاةٍ أَتَاهُمْ اللَّهُ بِرِزْقِهَا وَ زَادَ فِي أَرْزَاقِهِمْ وَ انْتَحَلَ الْفَقْرُ عَنْهُمْ مَرِحَلَةً فَإِنِ اتَّخَذَ شَاتَيْنِ أَتَاهُمُ اللَّهُ بِأَرْزَاقِهِمَا وَ زَادَ فِي أَرْزَاقِهِمْ وَ انْتَحَلَ الْفَقْرُ عَنْهُمْ مَرِحَلَتَيْنِ فَإِنِ اتَّخَذُوا ثَلَاثَةً أَتَاهُمُ اللَّهُ بِأَرْزَاقِهِمْ وَ انْتَحَلَ الْفَقْرُ عَنْهُمْ رَأْسًا .

And by this chain,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the family takes a sheep, Allah^{azwj} Grant them its sustenance and increases in their sustenance, and the poverty departs from them with a departing. So if they were to take two sheep, Allah^{azwj} would Grant them sustenance for both of them and increase in their sustenance, and the poverty would depart from them with departing twice. So if they were to take three, Allah^{azwj} would Grant the their sustenance, and the poverty would depart from them at the onset’.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ مَا مِنْ أَهْلِ بَيْتٍ يَكُونُ عِنْدَهُمْ شَاةٌ لَبُونٌ إِلَّا قُدِّسُوا فِي كُلِّ يَوْمٍ مَرَّتَيْنِ قُلْتُ وَ كَيْفَ يُقَالُ لَهُمْ قَالَ يُقَالُ لَهُمْ بُورِكْتُمْ بُورِكْتُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Muhammad Bin Ajlan who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is none from a family which happens to have a sheep with them for milking except it is sanctified twice every day’. I said, ‘And how is it said to them?’ He^{asws} said: ‘It is said to them: ‘You are Blessed! You are Blessed!’⁶⁸

⁶⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 2

⁶⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 3

⁶⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 4

⁶⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا مِنْ مُؤْمِنٍ يَكُونُ فِي مَنْزِلِهِ عَنَزٌ حَلُوبٌ إِلَّا قُدِّسَ أَهْلُ ذَلِكَ الْمَنْزِلِ وَبُورِكَ عَلَيْهِمْ فَإِنْ كَانَتَا اثْنَتَيْنِ قُدِّسُوا وَبُورِكَ عَلَيْهِمْ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ قَالَ فَقَالَ بَعْضُ أَصْحَابِنَا وَكَيْفَ يُقَدِّسُونَ قَالَ يَقِفُ عَلَيْهِمْ مَلَكٌ فِي كُلِّ صَبَاحٍ فَيَقُولُ لَهُمْ قُدِّسْتُمْ وَبُورِكَ عَلَيْكُمْ وَطَبَّكُمْ وَطَابَ إِدَامُكُمْ قَالَ قُلْتُ لَهُ وَ مَا مَعِيَ قُدِّسْتُمْ قَالَ طَهَّرْتُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Marad who said,

‘I heard Abu Abdullah^{asws} saying: ‘There is none from a Believer what happens to have a dairy goat in his home, except the inhabitants of that home are sanctified and Blessings are upon them. So if there were to be two, so they are sanctified and Blessings are upon them twice every day’. So one of our companions said, ‘And how are they sanctified?’ He^{asws} said: ‘An Angels pauses over them during every morning, so he is saying to them: ‘You are sanctified, and Blessings are upon you, and you are (made to be) good, and your sauce is (made to be) good’. I said to him^{asws}, ‘And what is the meaning of ‘You are sanctified?’ He^{asws} said: ‘You are purified (from sins)’.⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ أَبِي جَبِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَمَّتِهِ مَا يَمْتَعُكَ أَنْ تَتَّخِذِي فِي بَيْتِكَ بَرَكَةً قَالَتْ يَا رَسُولَ اللَّهِ وَ مَا الْبَرَكَةُ قَالَ شَاةٌ تُحْلَبُ فَإِنَّهُ مَنْ كَانَ فِي دَارِهِ شَاةٌ تُحْلَبُ أَوْ نَعَجَةٌ أَوْ بَقَرَةٌ تُحْلَبُ فَبَرَكَاتٌ كُلُّهُنَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, form Ibn Abu Najran, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said to his^{saww} paternal aunt: ‘What prevents you from taking Blessings to be in your house?’ She said, ‘O Rasool-Allah^{saww}! And what is the Blessing?’ He^{saww} said: ‘A sheep you can milk, for it is such that the one who has a sheep in his house to milk, or an ewe, or a cow to milk, so these are Blessings, all of them’.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ دَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى أُمِّ سَلَمَةَ فَقَالَ لَهَا مَا لِي لَا أَرَى فِي بَيْتِكَ الْبَرَكَةَ قَالَتْ بَلَى وَ الْحَمْدُ لِلَّهِ إِنَّ الْبَرَكَةَ لَفِي بَيْتِي فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ ثَلَاثَ بَرَكَاتٍ الْمَاءَ وَ النَّارَ وَ الشَّاةَ .

Ali Bin Ibrahim, from his father, form Hammad, from Hareyz, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} went over to Umm Salma^{as}, so he^{saww} said to her^{as}: ‘I^{saww} do not see the blessing in your^{as} room’. She^{as} said: ‘Yes, and the Praise is for Allah^{azwj} that the Blessing is in my^{as} room’. So he^{saww} said: ‘Allah^{azwj} Mighty and Majestic Sent down three Blessings – the water, and the fire, and the sheep’.⁷¹

⁶⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 6

⁷⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 7

⁷¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 8

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ أَهْلِ بَيْتٍ تَرُوحُ عَلَيْهِمْ ثَلَاثُونَ شَاةً إِلَّا لَمْ تَزَلِ الْمَلَائِكَةُ تُحْرَسُهُمْ حَتَّى يُصْبِحُوا .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Suleyman Al Ja'fary,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘There is none from a family to whom thirty sheep unwind, except that the Angels do not cease to enclose them until the morning’.⁷²

Marking the livestock

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَسْمُ الْعَنَمِ فِي وُجُوهِهَا قَالَ بَيْنَمَا فِي آذَانِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub who said,

‘I said to Abu Abdullah^{asws}, ‘Can I brand the sheep in their faces?’ He^{asws} said: ‘Brand them in their ears’.⁷³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ سِمَةِ الْمَوَاشِي فَقَالَ لَا بَأْسَ بِهَا إِلَّا فِي الْوُجُوهِ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about branding the livestock, so he^{asws} said: ‘There is no problem with it except in their faces’.⁷⁴

The Pigeons as Pet

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ وَ ابْنِ مُحَمَّدٍ عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ الْحَمَامُ مِنَ طُيُورِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ibn Mahboub, from Muawiya Bin Wahab who said,

‘The pigeon is from the birds of the Prophets^{asr}’.⁷⁵

⁷² Al Kafi – V 6 – The Book of Domestic Animals Ch 5 H 9

⁷³ Al Kafi – V 6 – The Book of Domestic Animals Ch 6 H 1

⁷⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 6 H 2

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ أَوْلَ حَمَامٍ كَانَ بِمَكَّةَ حَمَامٌ لِإِسْمَاعِيلَ (عليه السلام) .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Hammad Bin Usman, form Abdul A'ala, a slave of the progeny of Sam who said,

'I heard Abu Abdullah^{asws} saying that: 'The first pigeon which was at Makkah was a pigeon of Ismail^{as}'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَوَّلَ حَمَامِ الْحَرَمِ بَقِيَّةُ حَمَامٍ كَانَ لِإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ (عليه السلام) اتَّخَذَهَا كَانَ يَأْتِسُ بِهَا

Ali Bin Ibrahim, from his father, form Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The original pigeon of the Sanctuary of the rest of the pigeons was for Ismail^{as} Bin Ibrahim^{as}'. He^{as} took it as he^{as} was comfortable with it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُسْتَحَبُّ أَنْ تَتَّخِذَ طَيْرًا مَقْضُوصًا تَأْتِسُ بِهِ مَخَافَةَ الْهُوَامِ .

So Abu Abdullah^{asws} said: 'It is recommended for you to take a clipped bird to be comfortable with it, if fear of the vermin'.⁷⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ هَذِهِ الْحَمَامُ حَمَامُ الْحَرَمِ هِيَ مِنْ نَسْلِ حَمَامِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ (عليه السلام) الَّتِي كَانَتْ لَهُ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja who said,

'I heard Abu Abdullah^{asws} saying: 'This pigeon here, pigeon of the Sanctuary, it is from the lineage of a pigeon of Ismail^{as} Bin Ibrahim^{as} which was for him^{as}'.⁷⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ مِنْ بَيْتٍ فِيهِ حَمَامٌ إِلَّا لَمْ يُصِبْ أَهْلَهُ ذَلِكَ الْبَيْتِ آفَةٌ مِنَ الْجِنَّ إِنَّ سُمْهَاءَ الْجِنَّ يَعْجَبُونَ فِي الْبَيْتِ فَيَعْجَبُونَ بِالْحَمَامِ وَ يَتَرَكُونَ الْإِنْسَانَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad and Al Husayn Bin Muhammad, from Moala Bin Muhammad, altogether, from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja,

⁷⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 1

⁷⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 2

⁷⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 3

⁷⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is none from the house wherein is a pigeon, except that the inhabitants of that house would not be hit by an affliction from the Jinn. The foolish ones from the Jinn tend to tamper in the house, so they would be tampering with the pigeons and they would be neglecting the human beings’.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَكَاَ رَجُلًا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) الْوَحْشَةَ فَأَمَرَهُ أَنْ يَتَّخِذَ فِي بَيْتِهِ زَوْجَ حَمَامٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeydullah Al Dahqan, from Dorost, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man complained to Rasool-Allah^{saww} of loneliness, so he^{saww} ordered him to take in his house, a pair of pigeons’.⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَمُورِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ صَنْدَلٍ عَنْ زَيْدِ الشَّحَامِ قَالَ ذُكِرَتِ الْحَمَامُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ اتَّخِذُوهَا فِي مَنَارِلِكُمْ فَإِنَّهَا مَحْبُوبَةٌ لِحَقَّتْهَا دَعْوَةُ نُوحٍ (عليه السلام) وَ هِيَ آتِسُ شَيْءٍ فِي الْبُيُوتِ .

A number of our companions, from Sahl Bin Ziyad, from Abu Abdullah Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Sandal, from Zayd Al Shahaam who said,

‘I mentioned the pigeon in the presence of Abu Abdullah^{asws}, so he^{asws} said: ‘Take these to be in your houses, for these are beloved. The supplication of Noah^{as} has been attached to it, and it is a comforting thing in the house’.⁸¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ رَجُلٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْحَمَامُ طَيْرٌ مِنْ طُيُورِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) الَّتِي كَانُوا يُمَسْكُونُ فِي بُيُوتِهِمْ وَ لَيْسَ مِنْ بَيْتٍ فِيهِ حَمَامٌ إِلَّا لَمْ تُصَبَّ أَهْلُ ذَلِكَ الْبَيْتِ آفَةٌ مِنَ الْجِنِّ إِنَّ سَفَهَاءَ الْجِنِّ يَعْبَثُونَ فِي الْبَيْتِ فَيَعْبَثُونَ بِالْحَمَامِ وَ يَدْعُونَ النَّاسَ قَالَ فَرَأَيْتُ فِي بُيُوتِ أَبِي عَبْدِ اللَّهِ (عليه السلام) حَمَامًا لِابْنِهِ إِسْمَاعِيلَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from a man, from Umar Bin Yazeed, from Abu Salma who said,

‘Abu Abdullah^{asws} said: ‘The pigeon is a bird from the birds of the Prophets^{as} which they^{as} were keeping in their^{as} houses, and there is none from a house wherein is a pigeon, except that its inhabitants would not be hit by an affliction from the Jinn. The foolish ones from the Jinn are tampering in the house, so they would be tampering with the pigeons instead and leave the people’. He (the narrator) said, ‘So I saw in the rooms of Abu Abdullah^{asws}, a pigeon for his^{asws} son Ismail’.⁸²

⁷⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 5

⁸⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 6

⁸¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 7

⁸² Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 8

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ قَالَ أَبُو الْحُسَيْنِ (عليه السلام) وَ نَظَرَ إِلَى حَمَامٍ فِي بَيْتِهِ مَا مِنْ انْتِفَاضٍ يَنْتَفِضُ بِهَا إِلَّا نَفَرَ اللَّهُ بِهَا مِنْ دَخَلِ الْبَيْتِ مِنْ عَزْمَةِ أَهْلِ الْأَرْضِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Yaqaub Bin Ja'far who said,

'Abu Al-Hassan^{asws} said, and he^{asws} looked at the pigeons in his^{asws} house: 'There is none from a twitching which it twitches by, except Allah^{azwj} Repel by it the ones who enter the house from the determined ones (with evil intentions) of the people of the earth'.⁸³

عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمَزَةَ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَزْدَةَ قَالَ كُنْتُ جَالِسًا فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَتَنَظَرْتُ إِلَى حَمَامٍ رَاعِيٍّ يُقَرَّرُ طَوِيلًا فَتَنَظَرْتُ إِلَيَّْ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ يَا دَاوُدُ تَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَاللَّهِ جَعَلْتُ فِدَاكَ قَالَ يَدْعُو عَلَى قَتَلَةِ الْحُسَيْنِ (عليه السلام) فَاتَّخِذُوا فِي مَنَازِلِكُمْ .

From him, from Al Jamourany, form Ibn Abu Hamza, from Sandal, from Dawood Bin Farqad who said,

'I was seated in the house of Abu Abdullah^{asws}, so I looked at an Al-Ra'aiby pigeon cooing for a long time. So Abu Abdullah^{asws} looked at me, so he^{asws} said: 'O Dawood! Do you know what this bird is saying?' I said, 'No, by Allah^{azwj}, may I be sacrificed for you^{asws}'. He^{asws} said: 'It is supplicating against the killers of Al-Husayn^{asws}, therefore take it to be in your houses'.⁸⁴

عَنْهُ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ رَجُلٍ عَنْ يَحْيَى الْأَزْرَقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ حَفِيفَ أَحْنِجَةِ الْحَمَامِ لَتَطْرُدُ الشَّيَاطِينَ .

From him, from Muhammad Bin Ali, from a man, from Yahya Al Azraq who said,

'I heard Abu Abdullah^{asws} saying: 'The swishing of the wings of the pigeons expels the satans^{la, 85} .

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ بِالْحَمَامِ عَنْ هَدَّةِ الدَّارِ .

A number of our companions, from Sahl Bin Ziyad, raising it, said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Defends, by the pigeons, the house from crumbling down'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اتَّخِذُوا الْحَمَامَ الرَّاعِيَّةَ فِي بُيُوتِكُمْ فَإِنَّهَا تَلْعَنُ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام) وَ لَعَنَ اللَّهُ قَاتِلَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

⁸³ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 9

⁸⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 10

⁸⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 11

⁸⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 12

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Take *Al-Ra’aiby* pigeons to be in your houses, for these curse the killers of Al-Husayn^{asws} Bin Ali^{asws}, and Allah^{azwj} Curses his^{asws} killers’.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عُثْمَانَ الْأَصْبَهَانِيِّ قَالَ اسْتَهْدَانِي إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَهْدَيْتُ لَهُ طَيْرًا رَاعِبِيًّا فَدَخَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ اجْعَلُوا هَذَا الطَّيْرَ الرَّاعِيَّ مَعِيَ فِي الْبَيْتِ يُؤْنِسُنِي

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Usman Al Asbahany who said,

‘Ismail son of Abu Abdullah^{asws} gifted (something) to me, so I gifted to him a *Raiby* bird (pigeon). So I went to Abu Abdullah^{asws} and he^{asws} said: ‘Make this Raiby bird to be with me^{asws} in the house, for it comforts me^{asws}’.

قَالَ وَ قَالَ عُثْمَانُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ بَيْنَ يَدَيْهِ حَمَامٌ يُفْتُ هُنَّ خُبْرًا .

He (the narrator) said, ‘And Usman said, ‘I went over to Abu Abdullah^{asws} and in front of him^{asws} was a pigeon. He^{asws} was breaking bread for it’.⁸⁸

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ أَشْعَثِ بْنِ مُحَمَّدِ الْبَارِقِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ صَالِحٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَرَأَيْتُ عَلَى فِرَاشِهِ ثَلَاثَ حَمَامَاتٍ خَضِرٍ قَدْ ذَرَفْنَ عَلَى الْفِرَاشِ فَمُلْتُ جُعَلْتُ فِدَاكَ هُوَ لَاءِ الْحَمَامِ تَقْدَرُ الْفِرَاشَ فَقَالَ لَا إِنَّهُ يُسْتَحَبُّ أَنْ تُسَكَّنَ فِي الْبَيْتِ .

From him, from Bakr Bin Salih, from Ash’as Bin Muhammad Al Barqy, from Abdul Kareem Bin Salih who said,

‘I went over to Abu Abdullah^{asws}, so I saw three green pigeons upon his^{asws} mattress, and they had made droppings upon the mattress. So I said, ‘May I be sacrificed for you^{asws}! These pigeons have dirties the mattress’. So he^{asws} said: ‘No, it is recommended that they dwell in the house’.⁸⁹

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ فِي مَنْزِلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) زَوْجٌ حَمَامٍ أَحْمَرَ .

Ali Bin Ibrahim, from his father, from one of his companions, from Aban, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There was in the house of Rasool-Allah^{saww}, a pair of red pigeons’.⁹⁰

⁸⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 13

⁸⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 14

⁸⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 15

⁹⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ السَّنْدِيِّ عَنْ يَحْيَى الْأَزْرَقِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اِخْتَفَرَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِنِزَاةٍ فَرَمَوْا فِيهَا فَأُخْرِجَ بِذَلِكَ فَجَاءَ حَتَّى وَقَفَ عَلَيْهَا فَقَالَ لَتَكْفُرَنَّ أَوْ لَأَسْكِنَنَّهَا الْحَمَامَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ حَفِيفَ أَجْنِحَتَيْهَا تَطْرُدُ الشَّيَاطِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Muhammad Bin Amro, from Ibrahim Al Sandy, from Yahya Al Azraq who said,

‘Abu Abdullah^{asws} said: Amir Al-Momineen^{asws} dug a well, so they (people) threw (things) in it. So he^{asws} was informed with that, so he^{asws} came over until he^{asws} paused over it and said: ‘You should refrain or else I^{asws} will dwell the pigeons in it’. Then Abu Abdullah^{asws} said: ‘A swishing of their wings is a repellent for the satans^{la, 91}’.

عَنْهُ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ ذُكِرَ الْحَمَامُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ رَجُلٌ إِنَّهُ بَلَغَنِي أَنَّ عُمَرَ رَأَى حَمَامًا يَطِيرُ وَرَجُلٌ تَحْتَهُ يَعْدُو فَقَالَ عُمَرُ شَيْطَانٌ يَعْدُو تَحْتَهُ شَيْطَانٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا كَانَ إِسْمَاعِيلُ عِنْدَكُمْ فَقِيلَ صِدِّيقٌ فَقَالَ إِنَّ بَقِيَّةَ حَمَامِ الْحَرَمِ مِنْ حَمَامِ إِسْمَاعِيلَ .

From him, from his father, from one of our companions who said,

‘The pigeons were mentioned in the presence of Abu Abdullah^{asws}, so a man said to him^{asws}, ‘It has reached me that Umar saw a pigeon flying by and a man was running under it, so Umar said, ‘A satan^{la} underneath a satan^{la}’. So Abu Abdullah^{asws} said: ‘What was Ismail^{as} among you all?’ So it was said, ‘A truthful one’. So he^{asws} said: ‘The remaining pigeons of the Sanctuary are from a pigeon of Ismail^{as, 92}’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي نَضْرٍ قَالَ سَأَلَ الرَّضَا (عليه السلام) عَنِ الرَّوْجِ مِنَ الْحَمَامِ يُفْرِحُ عِنْدَهُ يَتَزَوَّجُ الطَّيْرُ أُمَّهُ وَ ابْنَتَهُ قَالَ لَا بَأْسَ بِمَا كَانَ بَيْنَ الْبَهَائِمِ .

A number of our companions, 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 pigeons with him who had incubated, ‘Can the bird marry its mother, and its daughter?’ He^{asws} said: ‘There is no problem with what was from between the beasts’.⁹³

⁹¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 17

⁹² Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 18

⁹³ Al Kafi – V 6 – The Book of Domestic Animals Ch 7 H 19

Using bird as messenger

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الطَّيْرِ يُرْسَلُ مِنَ الْبَلَدِ الْبَعِيدِ الَّذِي لَمْ يَرَهُ قَطُّ فَيَأْتِي فَقَالَ يَا ابْنَ عُذَافِرٍ هُوَ يَأْتِي مَنْزِلَ صَاحِبِهِ مِنْ ثَلَاثِينَ فَرَسَخًا عَلَى مَعْرِفَتِهِ وَ حَسْبِهِ فَإِذَا زَادَتْ عَلَى ثَلَاثِينَ فَرَسَخًا جَاءَتْ إِلَى أَزْيَاجِهَا بِأَرْزَاقِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, from Muhammad Bin Uzafar who said,

‘I asked Abu Abdullah^{asws} about the bird sent with a message from the remote city which it had never seen at all, so it comes’. So he^{asws} said: ‘O Ibn Uzafar! It would come to the house of its own from thirty *Farsakhs* (about 120 kilometers) upon its recognition and its reckoning. So when it exceeds upon thirty *Farsakhs*, it goes to its nourishes with its sustenance’.⁹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَتَى مِنْ ثَلَاثِينَ فَرَسَخًا فَبِالْهَدَايَةِ وَ مَا كَانَ أَكْثَرَ مِنْ ذَلِكَ فَبِالْأَكْلِ .

A number of our companions, from Sahl Bin Ziyad, raising it, said,

‘Abu Abdullah^{asws} said: ‘What (bird) comes to you from thirty *Farsakhs* (120 kilometers), so it is by guidance, and what was more than that, so it is by eating’.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الطَّيْرُ يَجِيءُ مِنَ الْمَكَانِ الْبَعِيدِ قَالَ إِنَّمَا يَجِيءُ لِرِزْقِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The bird which comes from the remote place’. He^{asws} said: ‘But rather, it comes to its sustenance’.⁹⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَلِيِّ بْنِ دَاوُدَ الْحَدَّادِ عَنْ حَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ الْحَمَامُ يُرْسَلْنَ مِنَ الْمَوَاضِعِ الْبَعِيدَةِ فَيَأْتِي وَ يُرْسَلْنَ مِنَ الْمَكَانِ الْقَرِيبِ فَلَا يَأْتِي فَقَالَ إِذَا انْقَطَعَ أَكْلُهُ فَلَا يَأْتِي .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ali Bin Dawood Al Haddad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said, ‘The pigeons which are sent with a message from the remote places, so they come, and they are sent from the nearby places so they don’t come’. So he^{asws} said: ‘When its feed is cut-off, so they don’t come’.⁹⁷

⁹⁴ Al Kafi – V 6 – The Book of Domestic Animals Ch 8 H 1

⁹⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 8 H 2

⁹⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 8 H 3

The Roosters as a pet

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَيْكٌ أَبْيَضٌ أَفْرَقُ يَحْرُسُ دُوَيْرَةَ أَهْلِهِ وَ سَبْعَ دُوَيْرَاتٍ حَوْلَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘A white frightening rooster protects a house of its inhabitants, and seven other houses around it’.⁹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ مَخْلَدٍ الْأَهْوَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ دَيْكٌ أَبْيَضٌ أَفْرَقٌ يَحْرُسُ دُوَيْرَتَهُ وَ سَبْعَ دُوَيْرَاتٍ حَوْلَهُ وَ لَنْفُضَةٌ مِنْ حَمَامٍ مُنَمَّرَةٍ أَفْضَلُ مِنْ سَبْعِ دُيُوكٍ فُرْقٍ بَيْضٍ .

A number of our companions, from Sahl Bin Ziyad, form Ali Bin Suleyman Bin Rusheyd, from Al Qasim Bin Abdul Rahman Al Hashimy, from Muhammad Bin Makhlad Al Ahwazy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A white frightening rooster protects its house and seven houses around it, and a swishing (of the wings) from a speckled pigeon is superior than seven white frightening roosters’.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ ذَكَرَ عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) حُسْنَ الطَّائُوسِ فَقَالَ لَا يَزِيدُكَ عَلَى حُسْنِ الدَّيْلِ الْأَبْيَضِ شَيْءٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Yaqoub Bin Ja’far Bin Ibrahim Al Ja’fary who said,

‘The beauty of peacocks were mentioned in the presence of Abu Al-Hassan^{asws}, so he^{asws} said: ‘It would not increase you anything upon the beauty of the white rooster’.

قَالَ وَ سَمِعْتُهُ يَقُولُ الدَّيْلُ أَحْسَنُ صَوْتًا مِنَ الطَّائُوسِ وَ هُوَ أَعْظَمُ بَرَكَهً يُنْبَهُكَ فِي مَوَاقِيتِ الصَّلَاةِ وَ إِنَّمَا يَدْعُو الطَّائُوسُ بِالْوَيْلِ لِحَطِيئَةِ النَّبِيِّ بِهَا .

He (the narrator) said, ‘And I heard him^{asws} saying, ‘The rooster is of better voice than the peacock, and it is greater in Blessings. It alerts you during the timings of the Prayers, rather the peacock bewails due to the error which it indulged in’.¹⁰⁰

⁹⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 8 H 4

⁹⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 1

⁹⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 2

¹⁰⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 3

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الدَّيْكُ الْأَبْيَضُ صَدِيقِي وَ صَدِيقُ كُلِّ مُؤْمِنٍ .

From him, from one of his companions, raising it, said,

'Abu Abdullah^{asws} said: 'The white rooster is my^{asws} friend and a friend of every Believer'.¹⁰¹

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ فِي الدَّيْكِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ السَّخَاءِ وَ الشَّجَاعَةِ وَ الْقَنَاعَةِ وَ الْمَعْرِفَةَ بِأَوْقَاتِ الصَّلَوَاتِ وَ كَثْرَةَ الطَّرِيقَةِ وَ الْغَيْرَةِ .

From him, from one of his companions, from Abu Shuayb Al Mahamili,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The rooster has five characteristics from the characteristics of the Prophets^{as} – The generosity, and the bravery, and the contentment, and the recognition of the timings of the Prayers, and the frequency of mating, and the self-esteem'.¹⁰²

عَنْهُ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) صِيَاحُ الدَّيْكِ صَلَاتُهُ وَ ضَرْبُهُ بِجَنَاحِهِ رُكُوعُهُ وَ سُجُودُهُ .

From him, from a number of our companions, from Sahl Bin Ziyad, altogether, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The shrieking of the rooster is its Prayer, and the flapping of its wings are its bowings and its prostrations'.¹⁰³

Snake, lizards:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِتْمًا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ مَا أَلْبَنَ مَسَّهَا وَ فِي جَوْفِهَا السَّمُّ النَّاقِعُ يَخَذَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّيِّ الْجَاهِلُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} (he^{asws} said): 'But rather an example of the world is like an example of the snake, which is smooth when

¹⁰¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 4

¹⁰² Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 5

¹⁰³ Al Kafi – V 6 – The Book of Domestic Animals Ch 9 H 6

touching it but from inside it is drenched in the venom. The intellectual man is cautious from it, and the ignorant children are attracted towards it’.¹⁰⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَرَى الْحَيَّةَ أَوْ الْعَقْرَبَ يَفْتُلُهُمَا إِنْ آذِيَاهُ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{asws} about the man who happens to be in the *Salāt*, so he sees the snake or the scorpion. Can he kill these two if they harm him?’ He^{asws} said: ‘Yes’.¹⁰⁵

وَ الْحَيَّةُ إِذَا أَرَادَتْكَ فَاقْتُلْهَا فَإِنْ لَمْ تُرِدْكَ فَلَا تُرِدْهَا

And the snake, when it intends (to attack) you, so kill it. But if it does not intend (to attack) you, so do not intend (to attack it)’.

وَ الْأَسْوَدُ الْعَدِيْرُ فَاقْتُلْهُ عَلَى كُلِّ حَالٍ وَ اِرْمِ الْعُرَابَ رَمِيًّا وَ الْحِدَاةَ عَلَى ظَهْرٍ بَعِيْرِكَ .

And the treacherous black snake, so kill it upon every state. And the crow and the buzzard, pelt it upon the back of your camel’.¹⁰⁶

The Metamorphosed Animals:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ الْكَلْبِيِّ النَّسَابَةِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الْجُرِّيِّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَسَخَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَخَذَ مِنْهُمْ الْبَحْرَ فَهُوَ الْجُرِّيُّ وَ الرَّمِيْرُ وَ الْمَارْمَاهِي وَ مَا سِوَى ذَلِكَ وَ مَا أَخَذَ مِنْهُمْ الْبَرَّ فَالْقِرْدَةُ وَ الْخَنَازِيْرُ وَ الْوَبْرُ وَ الْوَرْلُ وَ مَا سِوَى ذَلِكَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Ali Al Hamdany, from Sama’at Bin Mihran, from Al Kalby Al Nasaba who said,

‘I asked Abu Abdullah^{asws} about the catfish, so he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Metamorphosed a group from the Children of Israel, so whatever of them which the ocean seized, so it is the catfish, and the glypto-thorax (mountain catfish), and the sea horse, and what is besides that; and what the land seized from them, so it is the monkeys, and the pigs, and the (short-haired) rabbit, and the lizard, and what is besides that’.¹⁰⁷

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 22

¹⁰⁵ Al Kafi V 3 – The Book of Salāt CH 47 H 1

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 97 H 2

¹⁰⁷ Al Kafi – V 6 – The Book of Hunting Ch 12 H 12

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ أَكْلِ الضَّبِّ فَقَالَ إِنَّ الضَّبَّ وَالْفَأْرَةَ وَالْقِرْدَةَ وَالْحَنَازِيرَ مُسَوِّحٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about eating the lizard. So he^{asws} said: ‘The lizard, and the mouse, and the monkey, and the pigs, are morphed (creatures)’.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ الْفَيْلُ مَسْحٌ كَانَ مَلِكًا زَنَاءً وَالدَّبُّ مَسْحٌ كَانَ أَعْرَابِيًّا دَيْوَانًا وَالْأَزْنَبُ مَسْحٌ كَانَتْ امْرَأَةً تَحُونُ زَوْجَهَا وَ لَا تَعْتَسِلُ مِنْ حَيْضِهَا وَالْوَطَاطُ مَسْحٌ كَانَ يَسْرِقُ ثَمُورَ النَّاسِ وَالْقِرْدَةُ وَالْحَنَازِيرُ قَوْمٌ مِنْ بَنِي إِسْرَائِيلَ اعْتَدَوْا فِي السَّبْتِ وَالْجَرِيثُ وَالضَّبُّ فِرْقَةٌ مِنْ بَنِي إِسْرَائِيلَ لَمْ يُؤْمِنُوا حَيْثُ نَزَلَتْ الْمَائِدَةُ عَلَى عِيسَى ابْنِ مَرْيَمَ (عليه السلام) فَتَاهُوا فَوَقَعَتْ فِرْقَةٌ فِي الْبَحْرِ وَ فِرْقَةٌ فِي الْبَرِّ وَالْفَأْرَةُ فِيهَا الْفَوَيْسِقَةُ وَالْعَقْرَبُ كَانَ تَمَامًا وَ الدَّبُّ وَ الزُّنْبُورُ كَانَتْ لَحَامًا يَسْرِقُ فِي الْمِيزَانِ .

Muhammad Bin Yaya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: ‘The elephant is a morphed (creature), it was an adulterous king; and the wolf was morphed, it was a Bedouin pimp; and the rabbit was morphed, it was a woman who betrayed her husband, and did not wash from her menstruations; and the bat was morphed, it was (a thief) stealing dates of the people; and the monkey and the pigs were a people from the Children of Israel, having exceeded in the Sabbath; and the sea bass and the lizard were a sect from the Children of Israel who did not believe when the meal was descended upon Isa^{as} Bin Maryam^{as}, so they strayed and a sect fell into the sea, and a sect in the land; and the mouse, so it was an immoral woman; and the scorpion was a malicious gossiper; and the bear and the wasp were butchers who used to steal (cheat) in the weighing’.¹⁰⁹

Lizard is Cursed

عَنْهُ عَنْ صَالِحٍ عَنِ الْوَشَاءِ عَنْ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَزْغِ فَقَالَ رَجْسٌ وَ هُوَ مَسْحٌ كُلُّهُ فَإِذَا قَتَلْتَهُ فَاغْتَسِلْ فَقَالَ إِنَّ أَبِي كَانَ قَاعِدًا فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ بَوَزْغٍ يُؤَلُّوهُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يُقُولُ هَذَا الْوَزْغُ قَالَ لَا عِلْمَ لِي بِمَا يُقُولُ قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ دَكَّرْتُمْ عُثْمَانَ بِشَيْمَةَ لِأَشْتَمَنَّ عَلَيَّ حَتَّى يُقَوْمَ مِنْ هَاهُنَا

From him, from Salih, from Al-Washa’, from Karraam, from Abdullah Bin Talha who said:

¹⁰⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 5

¹⁰⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 14

I asked Abu Abdullah^{asws} about the lizard, so he^{asws} said: ‘Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)’. My^{asws} father was seated in Al-Hijr, and with him^{asws} was a man to whom he^{asws} was narrating. So a lizard started ululating with its tongue. So my^{asws} father said to the man: ‘Do you know what this lizard is saying?’ He said, ‘I have no knowledge of what it is saying’. He^{asws} said: ‘It is saying that if you mention Usman by insults, I will insult Ali^{asws} until he goes from there’.

قَالَ وَ قَالَ أَبِي لَيْسَ يَمُوتُ مِنْ بَنِي أُمَيَّةَ مَيِّتٌ إِلَّا مُسِيحٌ وَرَعَا قَالَ وَ قَالَ إِنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِيحٌ وَرَعَا فَذَهَبَ مِنْ بَيْنِ يَدَيْ مَنْ كَانَ عِنْدَهُ وَ كَانَ عِنْدَهُ وَوَلَدُهُ فَلَمَّا أَنْ فَعَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أَمْرُهُمْ عَلَى أَنْ يَأْخُذُوا جِدْعًا فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ قَالَ فَفَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجِدْعَ دِرْعَ حَدِيدٍ ثُمَّ لَفُّوهُ فِي الْأَكْفَانِ فَلَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وُلْدُهُ.

He^{asws} said: ‘And my^{asws} father^{asws} said: ‘There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself^{asws} and his children’.¹¹⁰

The Locusts

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَكْلِ الْجَرَادِ فَقَالَ لَا بَأْسَ بِأَكْلِهِ ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ) إِنَّهُ نَثْرَةٌ مِنْ حُوتٍ فِي الْبَحْرِ ثُمَّ قَالَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ السَّمَكَ وَ الْجَرَادَ إِذَا خَرَجَ مِنَ الْمَاءِ فَهُوَ ذَكِيٌّ وَ الْأَرْضُ لِلْجَرَادِ مَصِيدَةٌ وَ لِّلسَّمَكِ قَدْ يَكُونُ أَيْضًا .

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘Abu Abdullah^{asws} was asked about eating the locusts. So he^{asws} said: ‘There is no problem with eating it’. Then he^{asws} said: ‘They are emanating from the fishes of the sea (crayfish/lobsters)’. Then he^{asws} said: ‘Ali^{asws} said: ‘The fish and the locusts, when they come out from the water, so it is pure, and the land is a trap for the locusts, and for the fishes it happens to be (a trap) as well’.¹¹¹

¹¹⁰ Al Kafi – V 8, H. 14753

¹¹¹ Al Kafi – V 6 – The Book of Hunting Ch 13 H 1