

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الثاني و الستون

### Volume 62

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

## Table of Contents

<b>CHAPTER 1 – RECOMMENDATION OF KEEPING THE DOMESTIC ANIMALS IN THE HOUSES</b> .....	<b>4</b>
<b>CHAPTER 2 – MERIT OF KEEPING THE ROOSER AND ITS TYPE, AND KEEPING THE CHICKEN IN THE HOUSE AND ITS RULINGS</b> .....	<b>5</b>
<b>CHAPTER 3 – THE DOVES AND THEIR TYPES FROM THE PIGEONS, AND THE TURTLE DOVES, AND THE HOMING PIGEON, AND THE WOOD PIGEON, AND OTHERS</b> .....	<b>13</b>
<b>CHAPTER 4 – THE PEACOCK</b> .....	<b>28</b>
<b>CHAPTER 5 – THE PHEASANT, AND THE GROUSE, AND THE PARTRIDGE, AND OTHERS FROM THE BIRDS, AND MERIT OF THE MEAT OF SOME OF THEM OVER OTHERS</b> .....	<b>32</b>
<b>CHAPTERS ON WILD ANIMALS, AND THE PREDATORS FROM THE DEOMESTIC ANIMALS AND OTHERS</b> .....	<b>35</b>
<b>CHAPTER 1 – THE DOGS AND THEIR TYPES, AND THEIR ATTRIBUTES, AND THEIR RULINGS, AND THE CATS, AND THE PIGS IN THE BEGINNING OF THEIR CREATION AND THEIR RULINGS</b> .....	<b>35</b>
<b>The Verses</b> .....	<b>35</b>
<b>(Forbidden) Tafseer (opinionated)</b> .....	<b>36</b>
<b>CHAPTER 2 – THE FOX, AND THE RABBIT, AND THE WOLF, AND THE LION</b> .....	<b>50</b>
<b>CHAPTER 3 – THE ANTELOPE AND REST OF THE WILD ANIMALS</b> .....	<b>65</b>
<b>CHAPTERS ON THE HUNTING AND THE SLAUGHTER AND WHAT IS PERMISSIBLE AND WHAT IS PROHIBITED FROM THE ANIMALS AND OTHERS</b> .....	<b>70</b>
<b>CHAPTER 1 – A SUMMARY OF WHAT IS PERMISSIBLE AND WHAT IS PROHIBITED FROM THE FOODS AND DRINKS, AND RULINGS OF THE SUSPECTED (ITEMS) AND WHAT ONE IS DESPERATE TO</b> .....	<b>70</b>
<b>The Verses –</b> .....	<b>70</b>
<b>(Forbidden) Tafseer (opinionated)</b> .....	<b>77</b>
<b>CHAPTER 2 – REASON FOR THE PROHIBITION OF THE PROHIBITED FROM THE FOODS AND THE DRINKS</b> .....	<b>149</b>

<b>CHAPTER 3 – WHAT IS PERMISSIBLE FROM THE BIRDS AND REST OF THE ANIMAL AND WHAT IS NOT PERMISSIBLE .....</b>	<b>155</b>
<b>CHAPTER 4 – THE LOCUSTS AND THE FIGHT AND REST OF THE WATER ANIMALS.....</b>	<b>169</b>
<b>(Forbidden) Interpretation (opinionated) .....</b>	<b>169</b>
<b>CHAPTER 5 – TYPES OF MORPHED (CREATURES) AND THEIR RULINGS AND REASONS FOR THEIR BEING MORPHED .....</b>	<b>197</b>
<b>CHAPTER 6 – INCIDENTAL CAUSES REQUIRING THE PROHIBITION .....</b>	<b>218</b>
<b>CHAPTER 7 – THE HUNTING AND ITS RULINGS AND ITS ETTIQUETTES.....</b>	<b>225</b>
<b>The Verses .....</b>	<b>225</b>
<b>(Forbidden) Interpretation (opinionated) .....</b>	<b>225</b>
<b>CHAPTER 8 – THE PURIFICATION AND ITS TYPES AND ITS RULINGS .....</b>	<b>258</b>
<b>The Verses – .....</b>	<b>258</b>
<b>(Forbidden) Interpretation (opinionated) .....</b>	<b>259</b>

باب 1 استحباب اتخاذ الدواجن في البيوت

## CHAPTER 1 – RECOMMENDATION OF KEEPING THE DOMESTIC ANIMALS IN THE HOUSES

1- قُرْبُ الْأَسْنَادِ، عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانُوا يُحِبُّونَ أَنْ يَكُونَ فِي الْبَيْتِ الشَّيْءُ الدَّاجِنُ مِثْلُ الْحَمَامِ وَالِدَّجَاجِ أَوِ الْعَنَاقِ لِيَعْبَثَ بِهِ صِبْيَانُ الْجِنِّ وَلَا يَغْبُثُونَ بِصِبْيَانِهِمْ.

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

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, he (the narrator) said, 'They<sup>-asws</sup> were loving it if there would happen to be in the house something of the livestock, like the doves, and the chicken, or the young goats for the children of the Jinn to be playing with and they would not be playing with their children'.<sup>1</sup>

2- طِبُّ الْأَيْمَةِ، عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدَائِنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُوا مِنَ الدَّوَاجِنِ فِي بُيُوتِكُمْ تَنْشَاغِلَ بِهَا الشَّيَاطِينُ عَنْ صِبْيَانِكُمْ.

(The book) 'Tibb Al Aemma<sup>-asws</sup>' – from Al Muzaffar Bin Muhammad Bin Abdul Rahman, from Abdul Rahman Bin Abu Najran, from Suleyman Bin Ja'far Bin Ibrahim Bin Abu Yahya Al Madainy who said,

'Rasool-Allah<sup>-saww</sup> said: 'Frequent from the livestock in your houses, the Satans<sup>-la</sup> would be pre-occupied with them from your children'.<sup>2</sup>

<sup>1</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 1

<sup>2</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 2

## باب 2 فضل اتخاذ الديك و أنواعها و اتخاذ الدجاج في البيت و أحكامها

# CHAPTER 2 – MERIT OF KEEPING THE ROOSER AND ITS TYPE, AND KEEPING THE CHICKEN IN THE HOUSE AND ITS RULINGS

1- العُيُونُ، وَ الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ حَمَّوَيْهِ عَنِ الْيُفْطِينِيِّ قَالَ قَالَ الرِّضَا ع فِي الدَّيْكِ الْأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلَاةِ وَ الْعِزَّةُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ كَثْرَةُ الطَّرُوفَةِ.

(The book) 'Al Uyoun', and 'Al Khisal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bini Hamawiya, from Al Yaqteeny who said,

'Al-Reza<sup>-asws</sup> said: 'In the white rooster there are five characteristics from the characteristics of the Prophets<sup>-as</sup> – its recognising the timings of Salat, and self-esteem (Ghayra), and the generosity, and the bravery, and the (many) wives".<sup>3</sup>

2- مَجَالِسُ الصَّدُوقِ، فِي مَنَاهِي النَّبِيِّ ص عَنْ سَبِّ الدَّيْكِ وَ قَالَ إِنَّهُ يُوقِظُ لِلصَّلَاةِ.

(The book) 'Majaalis' of Al Sadouq –

'Among the prohibitions of the Prophet<sup>-saww</sup>, he<sup>-saww</sup> had forbidden from reviling the rooster and said: 'It awakens (people) for the Salat".<sup>4</sup>

3- الْمَكَارِمُ عَنِ النَّبِيِّ ص تَعَلَّمُوا مِنَ الدَّيْكِ خَمْسَ خِصَالٍ مُحَافَظَتُهُ عَلَى أَوْقَاتِ الصَّلَاةِ وَ الْعِزَّةُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ كَثْرَةُ الطَّرُوفَةِ.

(The book) 'Al Mukarim' –

'From the Prophet<sup>-saww</sup>: 'Lear five qualities from the rooster – it's preserving upon timings of the Salat, and the self-esteem (Ghayra), and the generosity, and the bravery, and many wives".<sup>5</sup>

4- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلَّهِ دَيْكًا رِجْلَاهُ فِي الْأَرْضِ وَ رَأْسُهُ تَحْتَ الْعَرْشِ جَنَاحُ لَهُ فِي الْمَشْرِقِ وَ جَنَاحُ لَهُ فِي الْمَغْرِبِ يَقُولُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

The book of Ja'far Bin Muhammad Bin Shureyh Al Hazramy, from Humejd Bin Shueyb, from Jabir Al Jufy who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'For Allah<sup>-azwj</sup> there is a rooster, its legs are in the earth and his head is beneath the Throne. There is a wing for it in the east, and there is a wing for it in the west saying, 'Glorious is the King, the Holy!'

<sup>3</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 1

<sup>4</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 2

<sup>5</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 3

فَإِذَا قَالَ ذَلِكَ صَاحَتِ الدُّيُوكُ وَ أَجَابَتْهُ فَإِذَا سَمِعَ صَوْتُ الدَّيْكِ فَلْيُقُلْ أَحَدُكُمْ سُبْحَانَ رَبِّيَ الْعَلِيِّ الْقُدُّوسِ.

When it says that, the roosters shout (crow) and answer it. Whenever one of you hears the voice of the rooster, so let him say, 'My Lord<sup>-azwj</sup> is the King, the Holy!'"<sup>6</sup>

5- الكافي، عَنِ الْعِدَّةِ عَنِ النَّبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَيْكٌ أَفَرَقُ أَبْيَضُ يَحْفَظُ دَوِيرَةَ أَهْلِهِ وَ سَبْعَ دَوِيرَاتٍ حَوْلَهُ.

(The book) 'Al Kafi' – from the number, from Al Ba'qy, from Muhammad Bin Ali, from Abu Jameela, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'An individual white rooster guards the house of its people, and seven houses around it'".<sup>7</sup>

6- الكافي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْأَهْوَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَيْكٌ أَفَرَقُ أَبْيَضُ يَحْرُسُ دَوِيرَتَهُ وَ سَبْعَ دَوِيرَاتٍ حَوْلَهُ وَ لَنَفْضَةٍ مِنْ حَمَامَةٍ مُنَمَّرَةٍ أَفْضَلُ مِنْ سَبْعِ دُيُوكٍ فُرْقٍ بَيْضٍ.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Ali Bin Suleyman Bin Rushed, from Al Qasim Bin Abdul Rahaman Al hashimy, from Muhammad Bin Makhlad Al Ahwazy,

'A white frightening rooster guards its house and seven houses around it, and a swishing (of the wings) from a speckled pigeon is superior to seven white frightening roosters'".<sup>8</sup>

7- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ: دُكْرٌ عِنْدَ أَبِي الْحَسَنِ حُسْنُ الطَّائُسِ فَقَالَ لَا تَرِيدُكَ عَلَى حُسْنِ الدَّيْكِ الْأَبْيَضِ بِشَيْءٍ

And from him, from the number, 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 peacock was mentioned in the presence of Abu Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: 'Nothing will increase you in goodness than the white rooster'.

قَالَ وَ سَمِعْتُهُ يَقُولُ الدَّيْكِ أَحْسَنُ صَوْتًا مِنَ الطَّائُسِ وَ هُوَ أَعْظَمُ بَرَكَهً يُنَبِّهُكَ فِي مَوَاقِيتِ الصَّلَاةِ وَ إِنَّمَا يَدْعُو الطَّائُسُ بِالْوَيْلِ بِخَطِيئَتِهِ الَّتِي ابْتُلِيَ بِهَا.

He (the narrator) said, 'And I heard him<sup>-asws</sup> saying: 'The rooster is of more excellent voice than the peacock, and it is of mightier Blessings alerting you in the timings of the Salat, and rather the peacock calls for the woe due to its sin which it has been involved with'".<sup>9</sup>

8- وَ مِنْهُ، عَنْ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الدَّيْكِ الْأَبْيَضُ صَدِيقِي وَ صَدِيقُ كُلِّ مُؤْمِنٍ.

And from him, from Ali, from one of his companions, raising it, said,

<sup>6</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 4

<sup>7</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 5

<sup>8</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 6

<sup>9</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 7

‘Abu Abdullah<sup>-asws</sup> said: ‘The white rooster is my<sup>-asws</sup> friend and friend of every Momin’<sup>10</sup>.

9- وَ مِنْهُ، عَنْ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: فِي الدِّيكِ خَمْسٌ خِصَالٍ مِنَ الْأَنْبِيَاءِ السَّخَاءِ وَ الشُّجَاعَةِ وَ الْمَعْرِفَةِ بِأَوْقَاتِ الصَّلَاةِ وَ كَثْرَةِ الطَّرِيقَةِ وَ الْغَيْرَةِ.

And from him, from Ali, from one of his companions, from Abu Shueyb Al Muhamily,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘In the rooster there are five characteristics from the characteristics of the Prophets<sup>-as</sup> – the generosity, and the bravery, and the recognition with timings of the Salat, and many wives, and the self-esteem (Ghayra)’<sup>11</sup>.

10- الْكَافِي، عَنْ عَلِيٍّ وَ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صِبَاخُ الدِّيكِ صَلَاتُهُ وَ ضَرْبُهُ بِجَنَاحِهِ رُكُوعُهُ وَ سُجُودُهُ.

(The book) ‘Al Kafi’ – from Ali, and a number of his companions, from Sahl Bin Ziyad, altogether from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Shouting (crowing) of the rooster is it’s Salat, and it’s striking (flapping) its wings is it’s Ruk’u and its Sajdah’<sup>12</sup>.

11- الْكَافِي، عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْوَزُّ جَامُوسُ الطَّيْرِ وَ الدَّجَاجُ خَنَزِيرُ الطَّيْرِ وَ الدَّرَاجُ حَبَشُ الطَّيْرِ وَ أَتَيْتُ عَنْ فَرْخَيْنِ نَاهِضَيْنِ رَبَّتُهُمَا امْرَأَةً مِنْ رِبْعَةِ بَقُولِهَا.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Muhammad Bin Khalid, from Amro Bin Usman raising it, said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The goose is a buffalo of the birds, and the chicken is a pig of the birds, and the partridge is a turkey of the birds, and where are you from two chicks raised by a woman from (clan of) Rabie by the grace of her strength?’<sup>13</sup>

12- الْكَافِي، عَنْ أَحْمَدَ عَنِ السَّبَّارِيِّ رَفَعَهُ قَالَ: ذَكَرْتُ اللَّحْمَانَ بَيْنَ يَدَيْ عُمَرَ فَقَالَ عُمَرُ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ الدَّجَاجِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَلَّا إِنَّ ذَلِكَ خَنَازِيرُ الطَّيْرِ وَ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ فَرْخٍ نَحَضَ أَوْ كَادَ يَنْهَضُ.

(The book) ‘Al Kafi’ – from Ahmad, from Al Sayyari, raising it, said,

‘I mentioned the meats in front of Umar. Umar said, ‘The best of the meat is meat of the chicken’. Amir Al-Momineen<sup>-asws</sup> said: ‘That is a pig of the bird, and the best of the meats is mean of a chick getting up (baby chicken), or almost getting up (to fly)’<sup>14</sup>.

<sup>10</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 8

<sup>11</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 9

<sup>12</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10

<sup>13</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 11

<sup>14</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 12

13- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَدَا وَ أُتِيَ بِدَجَاجَةٍ مَحْشُورَةٍ وَ بِحَبِيصٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَذِهِ أَهْلَيْتَ لِفَاطِمَةَ ثُمَّ قَالَ يَا جَارِيَةُ اتْنِا بِطَعَامِنَا الْمَعْرُوفِ فَجَاءَتْ بِتَرِيدٍ [بَشْرِيدٍ] وَ خَلٍ وَ زَيْتٍ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I had a meal with Abu Abdullah<sup>-saww</sup>. He<sup>-asws</sup> called and was brought a chicken and Khabeyes (sweet dish). Abu Abdullah<sup>-asws</sup> said: 'This had been gifted to (Syeda) Fatima<sup>-asws</sup>'. Then he<sup>-asws</sup> said, 'O maid! Bring us our well-known meal!' She came with porridge, vinegar, and oil".<sup>15</sup>

14- مَجْمَعُ الْبَيَانِ، رَوَى أَنَّ النَّبِيَّ ص كَانَ يَأْكُلُ الدَّجَاجَ وَ الْفَالُودَجَ وَ كَانَ يُعْجِبُهُ الْخُلُوءُ وَ الْعَسَلُ.

(The book) 'Majma Al Bayan' –

'It is reported that the Prophet<sup>-saww</sup> used to eat the chicken and Al-Falouzaj (sweet dish), and the sweets and honey used to fascinate him<sup>-saww</sup>'.<sup>16</sup>

رَوَى الدِّمَازِيُّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ص كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ دَجَاجَةً أَمَرَ بِهَا فَرُطَتْ أَيَّامًا ثُمَّ يَأْكُلُهَا بَعْدَ ذَلِكَ.

It is reported by Al Tirmizi, from Nafie, from Ibn Umar,

'It was so that whenever the Prophet<sup>-saww</sup> wanted to eat chicken, instructed with it, so it would be tied up for days, then he<sup>-saww</sup> would eat it after that".<sup>17</sup>

15 حياة الحيوان، رَوَى عَبْدُ الْحَقِّ بْنُ قَانِعٍ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ أَثُوبٍ بِسُكُونِ النَّاءِ الْمُثَلَّثَةِ وَ فَتَحِ الْوَاوِ وَ هُوَ أَثُوبُ بْنُ عُثْبَةَ أَنَّ النَّبِيَّ ص قَالَ: الدِّيكُ الْأَبْيَضُ خَلِيلِي. وَ إِسْنَادُهُ لَا يَتَّبَثُ وَ رَوَاهُ غَيْرُهُ بِلَفْظِ الدِّيكِ الْأَبْيَضِ صَدِيقِي وَ عَدُوُّ الشَّيْطَانِ يَحْرُسُ صَاحِبَهُ وَ سَبْعَ دُورٍ خَلْفَهُ. وَ كَانَ النَّبِيُّ ص يَقْتَنِيهِ فِي الْبَيْتِ وَ الْمَسْجِدِ.

(The book) 'Hayat Al Haywan' – It is reported by Abdul Haq Bin Qanie, by his chain to Jabir Bin Aswab, and he is Aswab Bin Utba,

'The Prophet<sup>-saww</sup> said: 'The white rooster is my<sup>-saww</sup> friend". And the Prophet<sup>-saww</sup> used to possess it in the house and the Masjid".<sup>18</sup> (From a non-Shia source)

وَ فِي تَرْجَمَةِ الْبَرْزِيِّ الرَّاوي عَنِ ابْنِ كَثِيرٍ عَنِ الْحُسَيْنِ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص كَانَ يَقُولُ الدِّيكُ الْأَبْيَضُ الْأَقْرَبُ حَبِيبِي وَ حَبِيبُ جِبْرِئِيلَ يَحْرُسُ بَيْتَهُ وَ سِتَّةَ عَشَرَ بَيْتًا مِنْ جِيرَانِهِ.

And in a translation of Al Bazy the reported from Ibn Kaseer, from Al-Hassan, from Anas (well-known fabricator),

'The Prophet<sup>-saww</sup> had said: 'The frightening white rooster is my<sup>-saww</sup> beloved and beloved of Jibraeel<sup>-as</sup>. It guards its house and sixteen houses from its neighbours".<sup>19</sup> (From a non-Shia source)

<sup>15</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 13

<sup>16</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 14 a

<sup>17</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 14 b

<sup>18</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 a

<sup>19</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 b



وَرَوَى الشَّيْخُ مُحَمَّدُ بْنُ أَبِي حَبِيبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَهُ دِيكٌ أَبْيَضٌ وَكَانَتِ الصَّحَابَةُ يُسَافِرُونَ بِالدِّيَكَةِ لِنَعْرِفَهُمْ أَزْوَاجَ الصَّلَاةِ.

And it is reported by the sheykh Muhibuddin Al Tabari –

‘The Prophet<sup>-saww</sup>, there was a white rooster for him<sup>-saww</sup>, and the companions were travelling with the rooster for it to let them know timings of the Salat’.<sup>20</sup> (From a non-Shia source)

وَفِي الصَّحِيحَيْنِ وَسُنَنِ أَبِي دَاوُدَ وَالتِّرْمِذِيِّ وَالنَّسَائِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَحْاقَ الْحَمِيرِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا.

And in the two ‘Saheeh’ (Bukhari and Muslim), and ‘Sunan’ of Abu Dawood, and Al Tirmizi, and Al Nasair, from Abu Hureyra (well-known fabricator),

‘The Prophet<sup>-saww</sup> said: ‘Whenever you hear the shouting (crowing) of the rooster, then ask Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Grace, for it has seen an Angel; and whenever the donkey brays, then seek Refuge with Allah<sup>-azwj</sup> from the Satan<sup>-la</sup>, for it has seen a Satan<sup>-la</sup>’.<sup>21</sup> (From a non-Shia source)

وَفِي مُعْجَمِ الطَّبْرَانِيِّ وَتَارِيخِ أَصْبَهَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِلَّهِ دِيكًا أَبْيَضَ جَنَاحَاهُ مُوشِيَانِ بِالزَّبْرِجَدِ وَالتَّيَافُوتِ وَاللُّؤْلُؤِ لَهُ جَنَاحٌ بِالْمَشْرِقِ وَجَنَاحٌ بِالْمَغْرِبِ وَرَأْسُهُ تَحْتَ الْعَرْشِ وَفَوَائِمُهُ فِي الْهَوَاءِ وَيُؤَدِّنُ كُلَّ سَحَرٍ فَيَسْمَعُ نَزْلَ الصَّيْحَةِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ إِلَّا الثَّقَلَيْنِ الْجَنِّ وَالْإِنْسِ

And in ‘Mu’jim’ of Al Tabari, and ‘Tareekh Isbahan’ –

‘From the Prophet<sup>-saww</sup> having said: ‘For Allah<sup>-azwj</sup> there is a white rooster. Its wings are embedded with the peridots, and the sapphires and pearls. A wing of it is in the east and a wing in the west, and its head is beneath the Throne and its legs are in the air. It proclaims every pre-dawn, and that crowing is heard by the people of the skies and the earth except by the two heavyweights – the Jinn and the human beings.

فَعِنْدَ ذَلِكَ يُجِيبُهُ دُيُوكُ الْأَرْضِ فَإِذَا دَنَا يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ تَعَالَى صُمْ جَنَاحَكَ وَغُضِّ صَوْتَكَ فَيَعْلَمُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ إِلَّا الثَّقَلَيْنِ أَنَّ السَّاعَةَ قَدِ اقْتَرَبَتْ.

During that, the roosters of the earth answer (respond to) it. When the Day of Qiyamah draws near, Allah<sup>-azwj</sup> the Exalted will Say: “Fold your wings and shut your voice!” So the inhabitants of the skies and the earth, except the two heavyweights (Jinn and humans), will know that the Hour has drawn near’.<sup>22</sup> (From a non-Shia source)

وَرَوَى الطَّبْرَانِيُّ وَابْنُ أَبِي حَبِيبٍ فِي السُّنَنِ عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِلَّهِ دِيكًا رَجُلَاهُ فِي التُّحُومِ وَرَأْسُهُ تَحْتَ الْعَرْشِ مَطْوِيَّةٌ فَإِذَا كَانَ هَنَةً مِنَ اللَّيْلِ صَاحَ سُبُوحٌ قُدُّوسٌ فَتَصْبِيحُ الدِّيَكَةِ.

And it is reported by Al Tabrani and Al Bayhaqi in ‘Al Shi’b’ – from Muhammad Bin Al Mukadar, from Jabir,

<sup>20</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 c

<sup>21</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 d

<sup>22</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 e

‘The Prophet<sup>-saww</sup> said: ‘For Allah<sup>-azwj</sup> there is a rooster in the surrounding, and its head is beneath the Throne, folded. When it is a part of the night, it shouts (crows), ‘Glorious, Holy!’ So, the roosters (in the world) shout (responding to it)’<sup>23</sup> (From a non-Shia source)

و فِي كِتَابِ فَضْلِ الذِّكْرِ لِلْحَافِظِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ الْفَرَّيَانِيِّ عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ص قَالَ: إِنَّ لِلَّهِ دِيكَاً بَرَأْنَتْهُ فِي الْأَرْضِ السُّفْلَى وَ عُنُقُهُ مَثْنِي تَحْتَ الْعَرْشِ وَ جَنَاحَاهُ فِي الْهَوَاءِ يُخَفِّقُ بِهِمَا فِي السَّحَرِ كُلَّ لَيْلَةٍ يَقُولُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّنَا الرَّحْمَنِ الْمَلِكِ لَا إِلَهَ غَيْرُهُ.

And in the book ‘Fazl Al Zikr’ of Al Hafiz Ja’far Bin Muhammad Bin Al-Hassan Al Firyani,

‘From Sowban a slave of Rasool-Allah<sup>-saww</sup>, said, ‘For Allah<sup>-azwj</sup> there is a rooster. It’s legs are in the lowest earth and its neck is folded beneath the Throne, and its wings are in the air. It flaps with these during the pre-dawn of every night, ‘Glorious is the King, the Holy! Our Lord<sup>-azwj</sup> is the Beneficent, the King, there is no god other than Him<sup>-azwj</sup>!’<sup>24</sup> (From a non-Shia source)

و رَوَى النَّعَلَيْيُ أَنَّ النَّبِيَّ ص قَالَ: ثَلَاثَةُ أَصْوَاتٍ يُحِبُّهَا اللَّهُ تَعَالَى صَوْتُ الدِّيكِ وَ صَوْتُ قَارِئِ الْقُرْآنِ وَ صَوْتُ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

And it is reported by Al Sa’alby –

‘The Prophet<sup>-saww</sup> said: ‘Three voices are loved by Allah<sup>-azwj</sup> the Exalted – voice of the rooster, and voice of a reciter of the Quran, and voice of **the seekers of Forgiveness at pre-dawn [3:17]**’<sup>25</sup> (From a non-Shia source)

و رَوَى الْإِمَامُ أَحْمَدُ وَ أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ ص قَالَ: لَا تَسُبُّوا الدِّيكَ فَإِنَّهُ يُوقِظُ لِلصَّلَاةِ.

And it is reported by the Imam Ahmad, and Abu Dawood, and Ibn Maja, from Zayd Bin Khalid Al Juhanny,

‘The Prophet<sup>-saww</sup> said: ‘Do not revile the rooster for it awakens (you) for the Salat’<sup>26</sup> (From a non-Shia source)

و رَوَى الْحَاكِمُ فِي الْمُسْتَدْرَكِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى أَدْنَى لِي أَنْ أُحَدِّثَ عَنْ دِيكَ رَجُلَاهُ فِي الْأَرْضِ وَ عُنُقُهُ مَثْنِي تَحْتَ الْعَرْشِ وَ هُوَ يَقُولُ سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ

And it is reported by Al Hakim in ‘Al Mustadrak’, from Abu Hureyra (a well-known fabricator),

‘The Prophet<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted has Permitted for me<sup>-saww</sup> to narrate about a rooster, its legs are in the earth and its neck is folded beneath the Throne, and it says, ‘Glory be to You<sup>-azwj</sup>! How Magnificent is Your<sup>-azwj</sup> Glory!’

قَالَ فَيَرُدُّ عَلَيْهِ مَا يَعْلَمُ ذَلِكَ مِنْ حَلْفٍ بِي لِأَذْبَابٍ.

<sup>23</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 f

<sup>24</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 g

<sup>25</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 h

<sup>26</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 i

He<sup>-saww</sup> said: 'It is responded to, 'That is no one known who would swear falsely by Me<sup>-azwj!</sup>'<sup>27</sup>  
(From a non-Shia source)

وَرَوَى أَبُو طَالِبٍ الْمَكِّيُّ وَ الْعَزَالِيُّ عَنْ مَيْمُونِ بْنِ مِهْرَانَ أَنَّهُ قَالَ: بَلَغَنِي أَنَّ تَحْتَ الْعَرْشِ مَلَكًا فِي صُورَةِ دِيكٍ رَأْسُهُ مِنَ الْوَلَقَةِ وَ جَنَاحَاهُ مِنْ زَبَرْجَدٍ أَخْضَرَ  
فَإِذَا مَضَى ثُلُثُ اللَّيْلِ الْأَوَّلِ ضَرَبَ بِجَنَاحَيْهِ وَ زَقَا وَ قَالَ لِيَتِمَّ الْقَائِمُونَ

And it is reported by Abu Talib Al Makky and Al Gazaly, from Maymoun Bin Mihran having said,

'It has reached me that beneath the Throne there is an Angel in an image of a rooster. Its head is of pearls, and its wings are from green emeralds. When the first third of the night passes by, it strikes (flaps) with its wings and crows and says, 'Let the standing ones (for Salat) stand up!'

فَإِذَا مَضَى نِصْفُ اللَّيْلِ ضَرَبَ بِجَنَاحَيْهِ وَ زَقَا وَ قَالَ لِيَتِمَّ الْعَافِلُونَ وَ عَلَيْهِمْ أَوْزَارُهُمْ وَ مَعْنَى زَقَا صَاحَ.

When half the night passes by, it flaps with its wings and crows and says, 'Let the praying ones arise!' When the dawn emerges, it flaps its wings and crows and says, 'Let the heedless ones arise, and upon them are their burdens (sins)!' And the meaning of crowing is shouting".<sup>28</sup>  
(From a non-Shia source)

وَعَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ حَتَّى عَنْ إِيصَاءِ الْحَتْلِ وَالْغَنَمِ وَالْذِّبِكِ.

And from Abdullah Bin Nafie,

'The Prophet<sup>-saww</sup> forbade from castrating the horse, and the sheep, and the rooster".<sup>29</sup> (From a non-Shia source)

وَرَوَى ابْنُ مَاجَةَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ الْأَغْنِيَاءَ بِاتِّخَاذِ الْغَنَمِ وَ أَمَرَ الْفُقَرَاءَ بِاتِّخَاذِ الدَّجَاجِ.

And it is reported by Ibn Maja, from a Hadeeth by Abu Hureyra (well-known fabricator),

'The Prophet<sup>-saww</sup> instructed the rich to keep the sheep and instructed the poor to keep the chicken".<sup>30</sup> (From a non-Shia source)

وَيَحِلُّ أَكْلُ الدَّجَاجِ لِمَا رَوَى الشَّيْخَانِ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ عَنْ إِبْرَاهِيمَ بْنِ رَهْدَمٍ [رَاهِدَم] بْنِ الْمُصَرِّمِ الْحَرَمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَدَعَا بِمَائِدَةٍ عَلَيْهَا حَتَمٌ دَجَاجَةٌ فَخَرَجَ مِنْ بَيْنِ يَدَيْهِ إِلَهُ أَحْمَرُ شَبِيهٌ بِالْمَوَالِي فَقَالَ هَلُمَّ فَتَلَكَّا فَقَالَ هَلُمَّ فَإِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ مِنْهُ.

And it is Permissible to eat the chicken due to what is reported by the two sheykhs, and Al Tirmizi, and Al Nasaie from Ibrahim Bin Rahdam Bin Al Musrim Al Haramy who said,

<sup>27</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 j

<sup>28</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 k

<sup>29</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 l

<sup>30</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 m

‘We were in the presence of Abu Musa Al-Ashary. He called for a meal and upon it was chicken meat. There came out from the Banu Taymalla Ahmar resembling the slaves. He said, ‘Come on, pause!’ He said, ‘Come on (eat), for I saw the Prophet<sup>-saww</sup> eating from it’.<sup>31</sup> (From a non-Shia source)

---

<sup>31</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 15 n

## CHAPTER 3 – THE DOVES AND THEIR TYPES FROM THE PIGEONS, AND THE TURTLE DOVES, AND THE HOMING PIGEON, AND THE WOOD PIGEON, AND OTHERS

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الشَّيْءَ إِذَا اخْتَلَفَ لَمْ يُلْقَعْ فُلْتُ فَإِنَّ النَّاسَ يَزْعُمُونَ الطَّيْرَ الرَّاعِيَّ أَحَدُ أَبَوَيْهِ وَرَشَانٌ وَ قَدْ نَرَاهُ يَبِضُّ وَ يُفْرَخُ

(The book) 'Al Ilal' – from Muhammad Bin Musa Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'dabady, from Ahmad Bin Abdullah Al Barqy, from his father, from Yunus Bin Abdullah Bin Muskan,

'From Abu Abdullah<sup>asws</sup> having said: 'The thing, when it is different, does not impregnate!' I said, 'But the people are alleging that the bird, the ring-necked dove, one of its parents is a wood pigeon, and we have seen it laying eggs and spawning!'

قَالَ كَذَبُوا إِنَّهُ قَدْ يُلْقَى الْوَرَشَانُ عَلَى الطَّيْرِ فَيَتَزَاوَجُ وَ يَبِضُّ وَ يُفْرَخُ وَ لَا يُفْرَخُ نَسْلُهُ أَبَدًا.

He<sup>asws</sup> said: 'They are lying! The wood pigeon has been cast upon the bird, so it copulates and lays eggs and spawns, and its offspring do not spawn, ever!'<sup>32</sup>

2- الْعُيُونُ، وَ الْعِلَلُ، بِإِسْنَادِ الْمُتَقَدِّمِ سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَعْنَى هَدِيرِ الْحَمَامِ الرَّاعِيَّةِ فَقَالَ تَدْعُو عَلَى أَهْلِ الْمَعَازِفِ وَ الْقِيَانِ وَ الْمَزَامِيرِ وَ الْعِيدَانِ.

(The books) 'Al Uyoun' and 'Al Ilal' – by the preceding chain,

'The Syrian asked Amir Al-Momineen<sup>asws</sup> about the meaning of the raunchy road of the pigeon. He<sup>asws</sup> said: 'It supplicates against the people of the stringed musical instruments, and (people of) the female singers, and the flutes, and the two drum sticks'.<sup>33</sup>

3- الْإِحْصَاصُ، وَ الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: أُهْدِيَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَاحِشَةٌ وَ وَرَشَانٌ وَ طَيْرٌ رَاعِيٌّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَّا الْفَاحِشَةُ فَتَقُولُ فَقَدْ تُكْمُ فَقَدْ تُكْمُ فَافْقِدُوهَا قَبْلَ أَنْ تَفْقِدَكُمْ فَأَمَرَ بِهَا فَذُبِحَتْ

(The books) 'Al Ikhtisas', and 'Al Basaair' – from Ahmad Bin Muhammad, from Al-Bazanty, from one of our companions who said,

'There were gifted to Abu Abdullah<sup>asws</sup>, a turtle dove, and a wood pigeon, and a ring-necked dove. Abu Abdullah<sup>asws</sup> said: 'As for the turtle dove, it said, 'I will kill you all! I will kill you all, before you are killed!' So, I<sup>asws</sup> instructed with it, and it was slaughtered.

<sup>32</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 1

<sup>33</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 2

وَأَمَّا الْوَرَشَانُ فَيَقُولُ قُدْسُكُمْ قُدْسُكُمْ فَوَهْبُهُ لِبَعْضِ أَصْحَابِهِ وَ الطَّيْرُ الرَّاعِي يُكُونُ عِنْدِي أُسْرٍ بِهِ.

And as for the wood pigeon, he was saying, ‘You<sup>azwj</sup> are Holy! You<sup>azwj</sup> are Holy!’ So, I<sup>asws</sup> gifted it to one of his companions; and the ring-necked bird is with me<sup>asws</sup>, I<sup>asws</sup> get cheered by it”.<sup>34</sup>

4- البَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ الْحَلِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَحْمَدَ عَنْ شُعَيْبِ بْنِ الْحُسَيْنِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا فَسَمِعَ صَوْتًا مِنَ الْفَاحِشَةِ فَقَالَ تَذَرُونَ مَا تَقُولُ قَالَ قُلْتُ لَا قَالَ تَقُولُ فَقَدْ نُكِمَ فَأَفْقِدُوهَا قَبْلَ أَنْ تَفْقِدُكُمْ.

(The book) ‘Al Basaair’ – From Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Mazar, from Al Halby, from Ibn Muskan, from abu Ahmad, from Shueyb Bin Al-Hassan who said,

‘I was seated in the presence of Abu Ja’far<sup>asws</sup> (and) we heard a noise from a turtle dove. He<sup>asws</sup> said: ‘Do you know what she is saying?’ He<sup>asws</sup> said: ‘She is saying: “I will kill you all! I will kill you all, before you are killed!”’<sup>35</sup>

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: سَمِعْتُ فَاحِشَةً تَصِيحُ مِنْ دَارِ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أ تَذَرُونَ مَا تَقُولُ هَذِهِ الْفَاحِشَةُ قَالَ قُلْتُ لَا قَالَ تَقُولُ فَقَدْ نُكِمَ أَمَا إِنَّا نَفْقِدُهَا قَبْلَ أَنْ تَفْقِدَنَا قَالَ فَأَمَرُ بِهَا فَذُبِحَتْ.

And from him, from Ahmad Bin Muhammad, from Saeed Bin Janah, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from one of our companions who said,

‘I heard a wood pigeon shouting from the house of Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: ‘Do you know what this turtle dove said?’ I said, ‘No’. He<sup>asws</sup> said: ‘She said, ‘I will kill you all!’ But I<sup>asws</sup> will kill it before it kills us’. He<sup>asws</sup> instructed with, so it was slaughtered”.<sup>36</sup>

6- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ الْبَرْهِيِّ عَنِ النَّضْرِ عَنِ الْحَلِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَزَقِدٍ عَنْ عَلِيِّ بْنِ سِنَانٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعَ صَوْتَ فَاحِشَةٍ فِي الدَّارِ فَقَالَ أَيْنَ هَذِهِ الَّتِي أَسْمَعُ صَوْتُهَا فَلْنَا هِيَ فِي الدَّارِ أَهْدَيْتَ لِبَعْضِهِمْ

And from him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, and Al Barqy, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Dawood Bin Farqad, from Ali Bin Sinan who said,

‘We were in the presence of Abu Abdullah<sup>asws</sup>, and we heard a noise of a wood pigeon in the house. He<sup>asws</sup> said: ‘Where it this whose voice I<sup>asws</sup> just heard?’ We said, ‘It is in the house. I have gifted it to one of them’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا لَتَفْقِدَنَّكَ قَبْلَ أَنْ تَفْقِدَنَا قَالَ ثُمَّ أَمَرَ بِهَا فَأُخْرِجَتْ مِنَ الدَّارِ.

Abu Abdullah<sup>asws</sup> said to him: ‘But, it will kill you before you get us killed’. Then he<sup>asws</sup> instructed with it to be expelled from the house”.<sup>37</sup>

<sup>34</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 3

<sup>35</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 4

<sup>36</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5

<sup>37</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 6

7- كَامِلُ الزِّيَاةِ، عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّخَذُوا الْحَمَامَ الرَّاعِيَّةَ فِي بُيُوتِكُمْ فَإِنَّهَا تَلْعَنُ قَتْلَةَ الْحُسَيْنِ ع.

(The book) 'Kamil Al Zirayaat' – from his father, and Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'Keep the ring-necked dove in your houses, for these tend to curse the killers of Al-Husayn<sup>-asws</sup>'.<sup>38</sup>

8- الْكَامِلُ، عَنْ أَبِيهِ وَ أَخِيهِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ الْحَسَنِ جَمِيعاً عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْجَامُورِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ: كُنْتُ جَالِساً فِي بَيْتِ أَبِي عَبْدِ اللَّهِ ع فَتَنَظَّرْتُ إِلَى الْحَمَامِ الرَّاعِيَّةِ يُقْرِقِرُ طَوِيلاً فَتَنَظَّرَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع طَوِيلاً فَقَالَ يَا دَاوُدُ أَ تَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَ اللَّهُ جَعَلْتُ فِدَاكَ قَالَ يَدْعُو عَلَى قَتْلَةِ الْحُسَيْنِ ع فَاتَّخِذُوهُ فِي مَنَازِلِكُمْ.

(The book) 'Al Kamil' – from his father, and his brother, and Ali Bin Al-Husayn, and Muhammad Bin Al-Hassan, altogether from Ahmad Bin Idrees, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Sandal, from Dawood Bin Farqad who said,

'I was seated in the house of Abu Abdullah<sup>-asws</sup>. I looked at the ring-necked dove cooing for a long time. Abu Abdullah<sup>-asws</sup> looked at me for a long time. He<sup>-asws</sup> said: 'O Dawood! Do you know what this bird is saying?' I said, 'No, by Allah<sup>-azwj</sup>, may I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'It is supplicating against the killers of Al-Husayn<sup>-asws</sup>, so keep it in your houses'.<sup>39</sup>

9- إِرْشَادُ الْمُفِيدِ، عَنْ عَلِيٍّ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ كَرَامَةَ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: كَانَتْ لِابْنِ ابْنَتِي حَمَامَاتٌ فَدَجَّحْتُهُنَّ غَضَباً ثُمَّ خَرَجْتُ إِلَى مَكَّةَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ ع قَبْلَ طُلُوعِ الشَّمْسِ فَلَمَّا طَلَعَتْ رَأَيْتُ فِيهَا حَمَاماً كَثِيراً

(The book) 'Al Irshad' of Al Mufeed – from Ali Bin Saeed, from Muhammad Bin Karamat, from Abu Hamza Al Sumali who said,

'There were pigeons for a son of my daughter. I slaughtered them in anger, then I went to Makkah. I entered to see Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> before rising of the sun. When it rose, I saw a lot of pigeons therein'.

قَالَ قُلْتُ أَسْأَلُهُ مَسَائِلَ وَ أَكْتُبُ مَا يُجِيبُنِي عَنْهَا وَ قَلْبِي مُتَفَكِّرٌ فِيمَا صَنَعْتُ بِالْكُوفَةِ وَ دَجَّجْتُ لِبَنِّ ابْنَتِكَ الْحَمَامَاتِ مِنْ غَيْرِ مَعْنَى وَ قُلْتُ فِي نَفْسِي لَوْ لَمْ يَكُنْ فِي الْحَمَامِ خَيْرٌ لَمَا أُمْسَكْتُهُنَّ

He (the narrator) said, 'I said (to myself), 'I shall ask him<sup>-asws</sup> questions and write down what he<sup>-asws</sup> answers be about these', and my heart was thoughtful regarding what I had done at Al-Kufa, and my slaughtering those pigeons from without any meaning, and I said to myself, 'Had there not been goodness in the pigeons, he<sup>-asws</sup> would not have kept them'.

فَقَالَ لِي أَبُو جَعْفَرٍ ع مَا لَكَ يَا بَا حَمَزَةَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ خَيْرٌ قَالَ كَانَ قَلْبُكَ فِي مَكَانٍ آخَرَ قُلْتُ إِي وَ اللَّهِ

<sup>38</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 7

<sup>39</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 8

Abu Ja'far<sup>-asws</sup> said to me: 'What is the matter with you, O Abu Hamza?' I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Good'. He<sup>-asws</sup> said: 'Your heart was in another place'. I said, 'Yes, by Allah<sup>-azwj</sup>!'

وَقَصَصْتُ عَلَيْهِ الْقِصَّةَ وَ حَدَّثْتُهُ بِأَنِّي دَخَلْتُهَا فَلَا أُنَا أَعْجَبُ بِكَثْرَةِ مَا عِنْدَكَ مِنْهَا

And I narrated the story to him<sup>-asws</sup>, and narrated to him<sup>-asws</sup> with, 'Although I have slaughtered them, now I am surprised at the large numbers from these what are with you<sup>-asws</sup>!'

قَالَ فَقَالَ الْبَاقِرُ ع بِنَسْ مَا صَنَعْتَ يَا أَبَا حَمَزَةَ أَمَا عَلِمْتَ أَنَّهُ إِذَا كَانَ مِنْ أَهْلِ الْأَرْضِ عِبَا [عَبَتْ] بِصِبْيَانِنَا نَدْفَعُ عَنْهُمْ الصَّرَرَ بِانْتِفَاضِ الْحَمَامِ وَ أَهْنُ يُؤَدُّ بِالصَّلَاةِ فِي آخِرِ اللَّيْلِ فَتَصَدَّقَ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ دِينَارًا فَإِنَّكَ قَتَلْتَهُنَّ غَضَبًا.

He (the narrator) said, 'Al-Baqir<sup>-asws</sup> said: 'Evil is what you have done, O Abu Hamza! Don't you know that whenever vanity happens from people of the earth with our<sup>-asws</sup> children, we<sup>-asws</sup> defend the harm from them by moving the pigeons, and these proclaim with the Salat at the end of the night. So give in charity of one Dinar for each one from these (you have killed), for you have killed them in anger''<sup>.40</sup>

10- طَبِ الْأَيْمَةُ، عَنْ عَلِيٍّ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ كَرَامَةَ قَالَ: رَأَيْتُ فِي مَنْزِلِ مُوسَى بْنِ جَعْفَرٍ ع زَوْجَ حَمَامٍ أَمَّا الذَّكَرُ فَإِنَّهُ كَانَ أَخْضَرَ بِهِ شَيْءٌ مِنَ السَّمَرِ وَ أَمَّا الْأُنثَى فَسُودَاءَ وَ رَأَيْتُهُ يَفْتُ هُمَا الْخُبْرَ وَ هُوَ عَلَى الْحَيَوَانِ وَ يَقُولُ إِنَّمَا لِيَحْرِكَانِ مِنَ اللَّيْلِ وَ يُؤْنِسَانِ وَ مَا مِنْ انْتِفَاضَةٍ يَنْتَفِضَانِ مِنَ اللَّيْلِ إِلَّا دَفَعَ اللَّهُ بِمَا مِنْ دَخَلَ الْبَيْتِ مِنَ الْأَرْوَاحِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>' – from Ali Bin Saeed, from Muhammad Bin Karamat who said,

'I saw a pair pigeons in the house of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. As for the male, it was green, there was something brown with it, and as for the female, it was black, and I saw him<sup>-asws</sup> fragmenting the bread for them, while he<sup>-asws</sup> upon the meal, and he<sup>-asws</sup> said: 'These two tend to move at night and are gently (friendly), and there is no movement they are moving from the night except and Allah<sup>-azwj</sup> Repels by them the ones from the spirits (Jinn) who enter the house''<sup>.41</sup>

11- مَشَارِقُ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَادَانَا مِنْ كُلِّ شَيْءٍ حَتَّى مِنَ الطُّيُورِ الْفَاحِشَةِ وَ مِنَ الْأَيَّامِ الْأَرْبَعَاءِ.

(The book) 'Mashariq Al Anwaar' – from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'Our<sup>-asws</sup> enemies are from all things, even from the birds are the turtle dove, and from the days, the Wednesday''<sup>.42</sup>

12- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَنْفَضَةَ مِنْ حَمَامَةٍ مُنَمَّرَةٍ أَفْضَلُ مِنْ سَبْعِ دُبُوكٍ فُرْقٍ بَيْضٍ.

<sup>40</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 9

<sup>41</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 10

<sup>42</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 11



(The book) 'Al Kafi' – from the number, from Sahl, from Ali Bin Suleyman, from Al Qasim Bin Abdul Rahman, from Muhammad Bin Makhlad,

'From Abu Abdullah<sup>-asws</sup> having said: 'The movement from a spotted pigeon is superior to seven white frightening roosters''.<sup>43</sup>

13- الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ عُثْمَانَ الْأَصْبَهَانِيِّ قَالَ: أَهْدَيْتُ لِإِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ عَ صَلَاحًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ عَ فَلَمَّا رَأَاهُ قَالَ هَذَا الطَّيْرُ الْمَسْتَوْمُ أَخْرَجُوهُ فَإِنَّهُ يَقُولُ فَقَدْتُكُمْ فَأَفْقِدُوهُ قَبْلَ أَنْ يَفْقِدَكُمْ.

(The book) 'Al Kafi' – from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Usman Al Asbahany who said,

'A turtle dove was gifted to Ismail son of Abu Abdullah<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> entered. When he<sup>-asws</sup> saw it, he<sup>-asws</sup> said: 'This is an inauspicious bird, expel it, for it says, "I will kill you all! I will kill you all, before you are killed!"'<sup>44</sup>

14- الكافي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ ابْنِ خُبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: الْحَمَامُ مِنْ طُيُورِ الْأَنْبِيَاءِ ع.

(The book) 'Al Kafi' – from 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<sup>-as</sup>'.<sup>45</sup>

15 وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَوَّلَ حَمَامٍ كَانَ بِمَكَّةَ حَمَامٌ كَانَ لِإِسْمَاعِيلَ ع.

And from him, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hasan Bin Ali Al Washa, from Hamad Bin Usman, from Abdul A'ala, slave of family of Saam who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The first pigeon which was at Makkah was a pigeon of Ismail<sup>-as</sup>'.<sup>46</sup>

16- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَصْلَ حَمَامِ الْحَرَمِ بَقِيَّةُ حَمَامٍ كَانَ لِإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ع اتَّخَذَهَا كَانَ يَأْنَسُ بِهَا

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

'From Abu Abdullah<sup>-asws</sup>, 'The origin of the pigeons of the Sanctuary are remainder of the pigeon of a pigeon which used to be for Ismail Bin Ibrahim<sup>-as</sup>. He<sup>-as</sup> had kept it to be comforted by it'.

<sup>43</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 12

<sup>44</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 13

<sup>45</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 14

<sup>46</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 15

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يُسْتَحَبُّ أَنْ يَتَّخَذَ طَيْرًا مَقْصُوصًا يَأْتِسُّ بِهِ خَافَةَ الْهُوَامِ.

Abu Abdullah<sup>-asws</sup> said: 'It is recommended to keep a clipped pigeon to be comforted by it, fearing the vermin'.<sup>47</sup>

17- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَلِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ هَذِهِ الْحَمَامُ حَمَامُ الْحَرَمِ هِيَ مِنْ نَسْلِ حَمَامِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الَّتِي كَانَتْ لَهُ.

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'These pigeons, pigeons of the Sanctuary are offspring from the pigeon of Ismail Bin Ibrahim<sup>-as</sup> which used to be for him<sup>-as</sup>'.<sup>48</sup>

18- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنِ ابْنِ عَائِدٍ عَنْ أَبِي خَلِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ بَيْتٍ فِيهِ حَمَامٌ إِلَّا لَمْ يُصِبْ أَهْلُ ذَلِكَ الْبَيْتِ أَقَّةٌ مِنَ الْجِنَّ إِنْ سَفَهَاءَ الْجِنَّ يَغْتَبُونَ فِي الْبَيْتِ فَيَغْتَبُونَ بِالْحَمَامِ وَ يَدْعُونَ الْإِنْسَانَ.

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washa, from Ibn Aiz, from Abu Khadeeja,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is none from a house wherein is a pigeon except the people of that house will not be afflicted by an affliction from the Jinn. Then foolish ones of the Jinn tamper in the house, so they will be tampering with the pigeons and leave the humans'.<sup>49</sup>

19- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا رَجُلٌ إِلَى النَّبِيِّ ص الْوَحْشَةَ فَأَمَرَهُ أَنْ يَتَّخِذَ فِي بَيْتِهِ زَوْجَ حَمَامٍ.

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeydullah Al Dihqan, from Dorost, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man complained to the Prophet<sup>-saww</sup> of the loneliness, so he<sup>-saww</sup> instructed him to keep a pair of pigeons in the house'.<sup>50</sup>

20- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ صَنْدَلٍ عَنْ زَيْدِ الشَّحَامِ قَالَ: دُكِرَتِ الْحَمَامُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ اتَّخِذُوهَا فِي مَنَازِلِكُمْ فَإِنَّهَا مَحْبُوبَةٌ لِحَقَّتْهَا دَعْوَةُ نُوحٍ ع وَ هِيَ آتِسُّ شَيْءٍ فِي الْبُيُوتِ.

And from him, from a number of his 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 I Shahaam who said,

<sup>47</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 16

<sup>48</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 17

<sup>49</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 18

<sup>50</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 19

‘I mentioned the pigeons in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘Keep them in your house, for they are beloved. The supplication of Noah<sup>-as</sup> has impacted them, and these are the most comforting of things in the houses’<sup>.51</sup>

21- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ رَجُلٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْحَمَامُ طَيْرٌ مِنْ طُيُورِ الْأَنْبِيَاءِ ع الَّتِي كَانُوا يُنْسِكُونَ فِي بُيُوتِهِمْ وَ لَيْسَ مِنْ بَيْتٍ فِيهِ حَمَامٌ إِلَّا لَمْ يُصَبْ أَهْلُ ذَلِكَ الْبَيْتِ آفَةٌ مِنَ الْجِنَّ إِنَّ سَفَهَاءَ الْجِنَّ يَعْجَبُونَ فِي الْبَيْتِ فَيَعْجَبُونَ بِالْحَمَامِ وَ يَدْعُونَ النَّاسَ

And from him, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from a man, from Umar Bin Yazeed, from Abu Salama who said,

‘The pigeon is a bird from the birds of the Prophets<sup>-as</sup> which they<sup>-as</sup> used to keep in their<sup>-as</sup> houses, and there isn’t any from a house wherein is a pigeon except the people of that house will not be afflicted by an affliction from the Jinn. The foolish ones of the Jinn tamper in the house, so they would be tampering with the pigeons and leaving the people’.

قَالَ فَرَأَيْتُ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ ع حَمَامًا لَا يُبْهِ إِسْمَاعِيلَ ع.

He (the narrator) said, ‘I saw a pigeon in the house of Abu Abdullah<sup>-asws</sup> being for his<sup>-asws</sup> son Ismail’<sup>.52</sup>

22- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ قَالَ أَبُو الْحَسَنِ الْأَوَّلُ ع وَ نَظَرْتُ إِلَى حَمَامٍ فِي بَيْتِهِ مَا مِنْ انْتِفَاضٍ يَنْتَفِضُ بِهَا إِلَّا نَفَرَ اللَّهُ بِهَا مِنْ دَخَلِ الْبَيْتِ مِنْ عَزْمَةِ أَهْلِ الْأَرْضِ.

And from him, from a number of his companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Yaquob Bin Ja’far who said,

‘Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> said, and he<sup>-asws</sup> had looked at a pigeon in his<sup>-asws</sup> house: ‘There is none from a movement move it moves with except Allah<sup>-azwj</sup> Causes the one from the determined ones (Jinn) of the people of the earth to flee from it’<sup>.53</sup>

23- الْكَافِي، عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ رَجُلٍ عَنْ يَحْيَى الْأَزْرَقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ خَفِيقَ أَجْنَحَةِ الْحَمَامِ لَيَطْرُدُ الشَّيَاطِينَ.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from a man from Yahya Al Azraq who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The flapping of the wings of the pigeon tends to repel the Satans<sup>-la</sup>’<sup>.54</sup>

<sup>51</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 20

<sup>52</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 21

<sup>53</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 22

<sup>54</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 23

24- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ بِالْحَمَامِ عَنْ هَذِهِ الدَّارِ.

(The book) 'Al Kafi' – from a number of his companions, from Sahl Bin Ziyad, raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Defends through the pigeon from the harms of the house (breakage etc.)'.<sup>55</sup>

25- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عُثْمَانَ بْنِ الْأَصْبَهَانِيِّ قَالَ: اسْتَهْدَانِي إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ ع فَأَهْدَيْتُ لَهُ طَيْرًا رَاعِييًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ ع فَقَالَ اجْعَلُوا هَذَا الطَّيْرَ الرَّاعِيَّ مَعِيَ فِي الْبَيْتِ يُؤْنِسُنِي

(The book) 'Al Kafi' – from a number of his companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Usman Bin Al Asbahany who said,

'Ismail son of Abu Abdullah<sup>-asws</sup> gifted (something) to me, so I gifted a ring-necked dove to him. Abu Abdullah<sup>-asws</sup> entered. He<sup>-asws</sup> said: 'Make this ring-necked dove bird to be with me<sup>-asws</sup> in the room to comfort me<sup>-asws</sup>!'

قَالَ وَ قَالَ عُثْمَانُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ بَيْنَ يَدَيْهِ حَمَامٌ يَفْتُ هَلْ خُبْرًا.

He (the narrator) said, 'And Usman said, 'I entered to see Abu Abdullah<sup>-asws</sup> and there were pigeons in front of him<sup>-asws</sup>. He<sup>-asws</sup> was fragmenting bread for them''.<sup>56</sup>

26- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ أَشْعَثَ بْنِ مُحَمَّدٍ الْبَارِقِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ صَالِحٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَرَأَيْتُ عَلَى فِرَاشِهِ ثَلَاثَ حَمَامَاتٍ خُضِرٍ قَدْ ذَرَقْنَ عَلَى الْفَرَاشِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَؤُلَاءِ الْحَمَامُ تَقْدُرُ الْفَرَاشَ فَقَالَ لَا إِنَّهُ يُسْتَحَبُّ أَنْ يُسَكَّنَ فِي الْبَيْتِ.

(The book) 'Al-Kafi' – From the number, from Sahl, from Bakr Bin Salih, from Ash'as Bin Muhammad Al Bariqy, from Abdul Kareem Bin Salih who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. I saw three green pigeons upon his<sup>-asws</sup> bed which had excreted upon the bed. I said, 'May I be sacrificed for you<sup>-asws</sup>! These pigeons have dirtied the bed!' He<sup>-asws</sup> said: 'No! It is recommended to keep them in the house''.<sup>57</sup>

27- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي مَنْزِلِ رَسُولِ اللَّهِ ص زَوْجٌ حَمَامٍ أَحْمَرَ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from one of his companions, from Aban, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'There were a pair of red pigeons in the house of Rasool-Allah<sup>-saww</sup>'.<sup>58</sup>

28- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِبْرَاهِيمَ بْنِ السِّنْدِيِّ عَنْ يَحْيَى الْأَزْرَقِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع احْتَفَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بَرًّا فَرَمَوْا فِيهَا فَأَخْبِرَ بِذَلِكَ فَجَاءَ حَتَّى وَقَفَ عَلَيْهَا فَقَالَ لَتَكْفُنَّ أَوْ لَا تُسَكِّنَهَا الْحَمَامُ

<sup>55</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 24

<sup>56</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 25

<sup>57</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 26

<sup>58</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 27

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Abu Najran, from Muhammad Bin Umar, from Ibrahim Bin Al Sindy, from Yahya Al Azraq who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-asws</sup> dug a well, but they (people) threw (stones) into it. He<sup>-asws</sup> was informed with that, so he<sup>-asws</sup> came until he<sup>-asws</sup> paused at it. He<sup>-asws</sup> said: ‘Either you will desist or I<sup>-asws</sup> shall settle the pigeons in it!’

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ خَفِيقَ أَجْنَحَتِهَا يَطْرُدُ الشَّيَاطِينَ.

Then Abu Abdullah<sup>-asws</sup> said: ‘The flapping of their wings repel the Satans<sup>-la</sup>’.<sup>59</sup>

29- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: ذُكِرَ الْحَمَامُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ إِنَّهُ بَلَّغَنِي أَنَّ عُمَرَ رَأَى حَمَامًا يَطِيرُ وَ رَجُلٌ تَحْتَهُ يَغْدُو فَقَالَ عُمَرُ شَيْطَانٌ يَغْدُو تَحْتَهُ شَيْطَانٌ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from one of his companions who said,

‘The pigeon was mentioned in the presence of Abu Abdullah<sup>-asws</sup>. A man said to him<sup>-asws</sup>, ‘It has reached me that Umar saw a pigeon flying and a man was running under it. Umar said, ‘A Satan<sup>-la</sup> running under a Satan<sup>-la</sup>’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانَ إِسْمَاعِيلُ عِنْدَكُمْ فَقِيلَ صَدِيقٌ فَقَالَ فَإِنَّ بَقِيَّةَ حَمَامِ الْحَرَمِ مِنْ حَمَامِ إِسْمَاعِيلَ ع.

Abu Abdullah<sup>-asws</sup> said: ‘What was Ismail<sup>-as</sup> in your views?’ It was said, ‘A truthful one!’ He<sup>-asws</sup> said: ‘Surely the remainder of the pigeons of the Sanctuary are from the pigeon of Ismail<sup>-as</sup>’.<sup>60</sup>

30- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اتَّخَذَ طَيْرًا فِي بَيْتِهِ فَلْيَتَّخِذْ وَرْشَانًا فَإِنَّهُ أَكْثَرُ شَيْءٍ ذَكَرًا لِلَّهِ عَزَّ وَ جَلَّ وَ أَكْثَرُ تَسْبِيحًا وَ هُوَ طَيْرٌ يُجِنُّنَا أَهْلَ الْبَيْتِ.

And from him, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who (wants to) keep a bird in his house, so let him keep a woodpigeon, for it is the most frequent of things mentioning Allah<sup>-azwj</sup> Mighty and Majestic, and the most glorifying, and it is a bird who loves us<sup>-asws</sup>, People<sup>-asws</sup> of the Household’.<sup>61</sup>

31- وَ مِنْهُ، عَنْ عِدَّةٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ بَكْرٍ عَنْ صَالِحٍ عَنْ مُحَمَّدَ بْنِ أَبِي حَمْزَةَ عَنْ عُثْمَانَ بْنِ الْأَصْبَهَانِيِّ قَالَ: اسْتَهْدَانِي إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ ع طَيْرًا مِنْ طُيُورِ الْعِرَاقِ فَأَهْدَيْتُ لَهُ وَرْشَانًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ ع فَرَأَهُ فَقَالَ إِنَّ الْوَرْشَانَ يَقُولُ بُورُكُمْ بُورُكُمْ فَأَمْسِكُوهُ.

And from him, from the number, from Ahmad bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Usman Bin Asbahany who said,

<sup>59</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 28

<sup>60</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 29

<sup>61</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 30

'Ismail son of Abu Abdullah<sup>-asws</sup> gifted to me a bird from the birds of Al-Iraq, so I gifted a wood pigeon to him. Abu Abdullah<sup>-asws</sup> entered. He<sup>-asws</sup> saw it, so he<sup>-asws</sup> said: 'The woodpigeon says, 'Be Blessed! Be Blessed!' So, keep it!'"<sup>62</sup>

32- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ سَيْفٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ هَيَّ ابْنَهُ إِسْمَاعِيلَ عَنِ اتِّخَاذِ الْفَاحِشَةِ وَ قَالَ إِنْ كُنْتُ وَ لَا بُدَّ مَتَّخِذًا فَاتَّخِذْ وَرَشَانًا فَإِنَّهُ كَثِيرُ الذِّكْرِ لِلَّهِ عَزَّ وَ جَلَّ.

And from him, from the number, from Ahmad Bin Muhammad, from Al Jamourany, from Ibn Abu Hamza, from Sayf, from Is'haq Bin Ammar, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having forbidden his<sup>-asws</sup> son Ismail from keep the turtle dove and said, 'If it is inevitable for you to keep, then keep a wood pigeon, for it is of frequent Zikr of Allah<sup>-azwj</sup> Mighty and Majestic".<sup>63</sup>

33- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ فِي دَارِ أَبِي جَعْفَرٍ ع فَاحِشَةٌ فَسَمِعَهَا يَوْمًا وَ هِيَ تَصِيحُ فَقَالَ لَهُمْ أَ تَذَرُونَ مَا تَقُولُ هَذِهِ الْفَاحِشَةُ فَقَالُوا لَا

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'There was a turtle dove in the house of Abu Ja'far<sup>-asws</sup>. One day he<sup>-asws</sup> heard it and it was cooing. He<sup>-asws</sup> said to them: 'Do you know what this turtle dove is saying?' They said, 'No'.

قَالَ تَقُولُ فَقَدْتُمْ فَقَدْتُمْ ثُمَّ قَالَ لَنَفْقِدَنَّهَا قَبْلَ أَنْ تَفْقِدَنَا ثُمَّ أَمَرَ بِهَا فَذُبِحَتْ.

He<sup>-asws</sup> said: 'It said, 'I will kill you all! I will kill you all!' Then he<sup>-asws</sup> said: 'We shall kill it before it kills us!' Then he<sup>-asws</sup> ordered with it, so it was slaughtered".<sup>64</sup>

34- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ الْجَامُورَانِيِّ عَنْ أَبِي حَمْزَةَ عَنْ سَيْفٍ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا بَا مُحَمَّدٍ اذْهَبْ بِنَا إِلَى إِسْمَاعِيلَ نَعُوذُهُ وَ كَانَ شَاكِيًا فَقُمْنَا فَدَخَلْنَا عَلَى إِسْمَاعِيلَ فَإِذَا فِي مَنَزِلِهِ فَاحِشَةٌ فِي قَفْصٍ تَصِيحُ

And from him, from the number, from Ahmad bin Muhammad Bin Khalid Al Jamourany, from Abu Hamza, from Sayf Bin Ameyra, from Is'haq Bin Ammar, from Abu Baseer who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Abu Muhammad! Let us go to Ismail to console him, and he has been complaining'. So, we arose and entered to see Ismail, and there was a turtle dove cooing in a cage.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا بُنَيَّ مَا يَدْعُوكَ إِلَى إِمْسَاكِ هَذِهِ الْفَاحِشَةِ أَوْ مَا عَلِمْتَ أَنَّهَا مَشُومَةٌ أَوْ مَا تَدْرِي مَا تَقُولُ قَالَ إِسْمَاعِيلُ لَا

<sup>62</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 31

<sup>63</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 32

<sup>64</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 33

Abu Abdullah<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! What called you to keep this turtle dove? Or don't you know that it is inauspicious? Or don't you know what it is saying?' Ismail said, 'No'.

قَالَ إِنَّمَا تَدْعُو عَلَى أَرْبَابِنَا فَتَقُولُ فَقَدْ تَكُونُ فَأَخْرِجُوهَا.

He<sup>-asws</sup> said: 'But rather it is supplication against it's owners. It is saying, 'I will kill you all! I will kill you all!' Expel it!''<sup>65</sup>

35- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُذَائِرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الطَّيْرِ يُرْسَلُ مِنَ الْبَلَدِ الْبَعِيدِ الَّذِي لَمْ يَرَهُ قَطُّ فَيَأْتِي فَقَالَ يَا ابْنَ عُذَائِرٍ هُوَ يَأْتِي مَنْزِلَ صَاحِبِهِ مِنْ ثَلَاثِينَ فَرْسَخًا عَلَى مَعْرِفَتِهِ وَحِسْبِهِ فَإِذَا زَادَتْ عَلَى ثَلَاثِينَ فَرْسَخًا جَاءَتْ إِلَى أَرْبَابِنَا بِأَرْزَاقِهَا.

(The book) 'Al Kafi' – from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, from Muhammad Bin Uzafir who said,

'I asked Abu Abdullah<sup>-asws</sup> about the bird sent with a message from the remote city it has not seen at all, so it comes? He<sup>-asws</sup> said: 'O Ibn Uzafir! It comes to the house of its owner from (a distance of) thirty Farsakhs, based upon it's recognition and it's sensory perceptions. When (the distance) increases upon thirty Farsakhs, it comes to its nourishers for their sustenance''.<sup>66</sup>

36 الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَتَى مِنْ ثَلَاثِينَ فَرْسَخًا فَبِالْهَدَايَةِ وَ مَا كَانَ أَكْثَرَ مِنْ ذَلِكَ فَيَأْتِي الْكُلَّ.

(The book) 'Al Kafi' – from a number of his companions, from Sahl Bin Ziyad, raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'Whatever comes from thirty Farsakhs, it is due to the guidance, and whatever is more than that, it is due to the eating''.<sup>67</sup>

37- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الطَّيْرُ يَجِيءُ مِنَ الْمَكَانِ الْبَعِيدِ قَالَ إِنَّمَا يَجِيءُ لِرِزْقِهِ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Is'ha Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The bird comes from the far place'. He<sup>-asws</sup> said: 'But rather it comes for its sustenance''.<sup>68</sup>

38- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهِورٍ عَنْ عَلِيِّ بْنِ دَاوُدَ الْحَدَّادِ عَنْ حَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ الْحَمَامُ يُرْسَلْنَ مِنَ الْمَوَاضِعِ الْبَعِيدَةِ فَتَأْتِي وَ يُرْسَلْنَ مِنَ الْمَكَانِ الْقَرِيبِ فَلَا تَأْتِي فَقَالَ إِذَا انْقَطَعَ أَكْلُهُ فَلَا تَأْتِي

<sup>65</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 34

<sup>66</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 35

<sup>67</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 36

<sup>68</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 37

And from him, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Hamhour, from Ali Bin Dawood Al Haddad, from Hareyz, ,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘The pigeon is sent from the far place, so it comes, and is sent from the nearby place, but it does not come’. He<sup>-asws</sup> said: ‘When it’s eating is cut off, it does not come’’.<sup>69</sup>

39- دَلَالَةُ الطَّيْرِ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ فِي طَرِيقِ مَكَّةَ وَ مَعَهُ أَبُو أُمَيَّةَ الْأَنْصَارِيُّ وَ هُوَ زَمِيلُهُ فِي مَحْمِلِهِ فَنَظَرَ إِلَى زَوْجٍ وَرَشَانٍ فِي جَانِبِ الْمَحْمِلِ مَعَهُ فَرَفَعَ أَبُو أُمَيَّةَ يَدَهُ لِيَنْجِيَهُ

(The book) ‘Al Dalaail’ – from Ahmad Bin Ibrahim, from Khalid, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Abu Ja’far Muhammad Bin Ali Al Baqir<sup>-asws</sup> was in a road of Makkah<sup>-asws</sup> and with him<sup>-asws</sup> was Umayya Al-Ansari, and he was his<sup>-asws</sup> co-traveller in his<sup>-asws</sup> carriage. He saw a pair of wood pigeons in a side of the carriage. Abu Umayya raised his hand in order to seize it.

فَقَالَ لَهُ أَبُو جَعْفَرٍ مَهْلًا فَإِنَّ هَذَا الطَّيْرَ جَاءَ يَسْتَجِيرُ بِنَا أَهْلَ الْبَيْتِ فَإِنَّ حَيَّةً تُؤْذِيهِ وَ تَأْكُلُ فِرَاحَهُ كُلَّ سَنَةٍ وَ قَدْ دَعَوْتُ اللَّهَ أَنْ يَدْفَعَ عَنْهُ وَ قَدْ فَعَلَ.

Abu Ja’far<sup>-asws</sup> said to him: ‘No! This bird has come to seek refuge with us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, for a snake is harming it and eating it’s chicks every year, and I<sup>-asws</sup> have supplicated to Allah<sup>-azwj</sup> to Defend it, and He<sup>-azwj</sup> has Done so’’.<sup>70</sup>

40- مَشَارِقُ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع إِذْ وَقَعَ عَلَيْهِ وَرَشَانَانِ ثُمَّ هَدَلَا فَرَدَّ عَلَيْهِمَا فَطَارَا فَقُلْتُ جُعِلْتُ فِدَاكَ مَا هَذَا

(The book) ‘Mashariq Al Anwaar’ – From Muhammad Bin Muslim who said,

‘I was in the presence of Abu Jafar<sup>-asws</sup> when two wood pigeons landed to him<sup>-asws</sup>. then they chirped loudly. He<sup>-asws</sup> responded to them, and they flew off. I said, ‘May I be sacrificed for you<sup>-asws</sup>! What is this?’

فَقَالَ هَذَا طَائِرٌ ظَنَّنِي زَوْجَتِهِ سُوءاً فَخَلَفَتْ لَهُ فَقَالَ لَهَا لَا أَرْضَى إِلَّا بِمَوْلَايَ مُحَمَّدِ بْنِ عَلِيٍّ فَجَاءَتْ فَخَلَفَتْ لَهُ بِالْوَلَايَةِ أَتَمَّا لَمْ تَخْنَهُ فَصَدَّقَهَا وَ مَا مِنْ أَحَدٍ يَخْلِفُ بِالْوَلَايَةِ إِلَّا صَدَقَ إِلَّا الْإِنْسَانُ فَإِنَّهُ خَلَّافٌ مَهِينٌ.

He<sup>-asws</sup> said, ‘This bird thinks his wife is evil. She swore (an oath) to him. He said to her, ‘I shall not agree except with my Master<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup>’. So, she came and swore to him<sup>-asws</sup> with the Wilayah that she did not betray him’. He<sup>-asws</sup> ratified her. And there is no one who swears an oath with the Wilayah except he is truthful, except the human, for he is **a despicable oath-monger [68:10]**’.<sup>71</sup>

<sup>69</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 38

<sup>70</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 39

<sup>71</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 40



41- دَلَائِلُ الطَّبَرِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ دَاوُدَ الْحَدَّادِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ إِذْ نَظَرْتُ إِلَى رَوْحٍ حَمَامٍ عِنْدَهُ يَهْدِيهِ الذَّكَرُ عَلَى الْأُنْثَى فَقَالَ أَتَدْرِي مَا يَقُولُ فُلْتُ لَا قَالَ يَقُولُ يَا سَكْنِي وَ عَرِسِي مَا خَلَقَ اللَّهُ خُلُقًا أَحَبَّ إِلَيَّ مِنْكَ إِلَّا أَنْ يَكُونَ جَعْفَرُ بْنُ مُحَمَّدٍ ع.

(The book) 'Dalail Al Tabari' – from Ahmad Bin Muhammad Bin Muhammad Bin Yusuf, from Ali Bin Dawood Al Haza, from Al Fuzeil Bin Yasaar,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I was in his<sup>-asws</sup> presence when I looked at a pair of pigeons with him<sup>-asws</sup>. The male was cooing to the female. He<sup>-asws</sup> said: 'Do you know what he is saying?' I said, 'No'. He<sup>-asws</sup> said: 'He is saying, 'O my co-dweller! O my bride! Allah<sup>-azwj</sup> has not Created any creature more beloved to me than you, except if it happens to be Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>'.<sup>72</sup>

42 حَيَاةُ الْحَيَوَانِ، رَوَى أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ الطَّبَرَانِيُّ وَ ابْنُ حِبَّانَ بِإِسْنَادٍ جَيِّدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص رَأَى رَجُلًا يَتَّبِعُ حَمَامَةً فَقَالَ شَيْطَانٌ يَتَّبِعُ شَيْطَانَهُ. وَ رُوِيَ شَيْطَانٌ يَتَّبِعُهُ شَيْطَانٌ.

(The book) 'Hayaat Al Haywaan' – It is reported by Abu Dawood and Ibn Maja Al Tabrani, and Ibn Hibban, by a good chain from Abu Hureyra (a well-known fabricator),

'The Prophet<sup>-saww</sup> saw a man pursuing a pigeon. He<sup>-saww</sup> said: 'A Satan<sup>-la</sup> pursuing his Satan<sup>-la</sup>'. And it is reported: 'A Satan<sup>-la</sup> pursuing a Satan<sup>-la</sup>'.<sup>73</sup> (From a non-Shia source)

وَ رَوَى ابْنُ قَانِعٍ وَ الطَّبَرَانِيُّ عَنْ حَبِيبِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي كَبْشَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص كَانَ يُعْجِبُهُ النَّظَرُ إِلَى الْأُتْرُجِ وَ الْحَمَامِ الْأَحْمَرِ.

And it is reported by Ibn Qanie, and Al Tabrani, from Habeen Bin Abdullah Bin Abu Kabasha, from his father, from his grandfather,

'The Prophet<sup>-saww</sup>, it used to fascinate him<sup>-saww</sup> to be looking at the citron and the red dove".<sup>74</sup> (From a non-Shia source)

وَ رَوَاهُ الْحَاكِمُ فِي تَارِيخِ نَيْسَابُورَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ النَّظَرُ إِلَى الْخَضِرَةِ وَ إِلَى الْحَمَامِ الْأَحْمَرِ.

And it is reported by Al Hakim in 'Tareekh Al Neysabour', from Ayesha who said,

'Rasool-Allah<sup>-saww</sup>, it used to fascinate him<sup>-saww</sup> to look at the greenery and to the red dove".<sup>75</sup> (From a non-Shia source)

وَ فِي عَمَلِ الْيَوْمِ وَ اللَّيْلَةِ لِابْنِ السَّيِّ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ عَلِيًّا شَكَا إِلَى النَّبِيِّ ص الْوَحْشَةَ فَأَمَرَهُ أَنْ يَتَّحِدَ رَوْحَ حَمَامٍ وَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى عِنْدَ هَدْيِهِ.

And in 'Amal Al Yawm Wa Al Layla' of Ib Al Sunny, from Khalid Bin Ma'dan, from Muaz Bin Jabal,

<sup>72</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 41

<sup>73</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 a

<sup>74</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 b

<sup>75</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 c

'Ali<sup>-asws</sup> complained to the Prophet<sup>-saww</sup> of the loneliness, so he<sup>-saww</sup> instructed to keep a pair of pigeons, and that he<sup>-asws</sup> should mention Allah<sup>-azwj</sup> the Exalted during its cooing".<sup>76</sup> (From a non-Shia source)

و رواه الحافظ بن عساكر و قال إنه غريب جدا و سنده ضعيف

**Note:** And it is reported by Al-Hafiz Bin Asakir and said, 'It is very strange, and it's chain is weak'.

و روى ابن عدي في كامله في ترجمة ميمون بن موسى عن علي بن أبي طالب ع أنه اشتكى إلى رسول الله ص الوحشة فقال له اتخذ زوجاً من حمام تؤنسك و توقظك للصلاة بتغريدها و اتخذ ديكاً يؤنسك و يوقظك للصلاة.

And it is reported by Ibn Aday, in his (book) 'Kamil' in a translation of Maymoun Bin Musa,

'From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having complained to Rasool-Allah<sup>-saww</sup> of the loneliness. He<sup>-saww</sup> said to him<sup>-asws</sup>: 'Take a pair of pigeons. They will comfort you<sup>-asws</sup> and awaken you<sup>-asws</sup> for the Salat with its provisions, and keep a rooster, it will comfort you and awaken you for the Salat".<sup>77</sup> (From a non-Shia source)

و روي أيضاً في ترجمة محمد بن زياد الطحان عن ميمون بن مهران عن ابن عباس قال قال رسول الله ص اتخذوا الحمام المقاصيص في بيوتكم فإنها تلهي الجفن عن صبيانكم.

And it is reported as well in a translation of Muhammad Bin Ziyad Al Tahhan, from Maymoun Bin Mihran, from Ibn Abbas who said,

'Keep the clipped pigeons in your houses, for these would distract the Jinn away from your children".<sup>78</sup> (From a non-Shia source)

و قال عبادة بن الصامت شكوا رجل إلى رسول الله ص الوحشة فقال له النبي ص اتخذ زوجاً من حمام.

And Ubada Bin Al Samit said,

'A man complained to Rasool-Allah<sup>-saww</sup> of the loneliness. The Prophet<sup>-saww</sup> said to him: 'Keep a pair of pigeons".<sup>79</sup> (From a non-Shia source)

و في كامل ابن عدي في ترجمة سهل بن وزير عن محمد بن المنكدر عن جابر أن النبي ص قال: شكيت الكعبة إلى الله تعالى فله زوارها فأوحى الله تعالى إليها لأبعثن أقواماً يحنون إليها كما تحن الحمامة إلى فراخها.

And in (the book) 'Kamil' of Ibn Aday, in a translation of Sahl Bin Wazeer, from Muhammad Bin Al Munkadir, from Jabir,

<sup>76</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 d

<sup>77</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 e

<sup>78</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 f

<sup>79</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 g

‘The Prophet<sup>-saww</sup> said: ‘The Kaaba complained to Allah<sup>-azwj</sup> the Exalted of the scarcity of its visitors. Allah<sup>-azwj</sup> the Exalted Revealed to it: “I<sup>-azwj</sup> shall Send a people who will be yearning to it like what the pigeon years to its chicks”.<sup>80</sup> (From a non-Shia source)

و فِي سُنَنِ أَبِي دَاوُدَ وَ النَّسَائِيِّ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ بِإِسْنَادٍ جَيِّدٍ أَنَّ النَّبِيَّ صَلَّى قَالَ: يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَخْضِبُونَ بِالسَّوَادِ كَحَوَامِلِ الْحَمَامِ لَا يُرِيحُونَ رَائِحَةَ الْجَنَّةِ.

And in (the book) ‘Sunan’ of Abu Dawood, and Al Nasaie, from a Hadeeth of Ibn Abbas by a good chain,

‘The Prophet<sup>-saww</sup> said: ‘A people will come into being at the end of times dyeing with the black like the carrier pigeons. They will not be smelling the aroma of Paradise”.<sup>81</sup> (From a non-Shia source)

<sup>80</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 h

<sup>81</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 42 i

## CHAPTER 4 – THE PEACOCK

1- تَخْرُجُ الْبَلَاغَةُ، مِنْ حُطْبَةٍ لَهُ عَ يَذْكُرُ فِيهَا عَجِيبَ خَلْقَةِ الطَّائُوسِ ابْتَدَعَهُمْ خَلْقًا عَجِيبًا مِنْ حَيَوَانٍ وَ مَوَاتٍ وَ سَاكِنٍ وَ ذِي حَرَكَاتٍ

(The book) 'Nahj Al-Balaghah' –

'From a sermon of his<sup>-asws</sup> mentioning in it the wonders of the creation of the peacock: 'Their beginning is a wondrous creation, from the living beings, and the lifeless, and the stationary, and the ones with movement.

فَأَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صُنْعِهِ وَ عَظِيمِ قُدْرَتِهِ مَا انْقَادَتْ لَهُ الْعُقُولُ مُعْتَرِفَةً بِهِ وَ مَسْلَمَةً لَهُ وَ نَعَتْتْ فِي أَسْمَاعِنَا دَلَالَتُهُ عَلَى وَحْدَانِيَّتِهِ

He<sup>-saww</sup> has Established from the witnessed things such proofs upon the subtleties of His<sup>-azwj</sup> Making and His<sup>-azwj</sup> Magnificent Power, the intellects bend to Him<sup>-azwj</sup> acknowledging with it, and submit to Him<sup>-azwj</sup>, and His<sup>-azwj</sup> evidence(s) upon His<sup>-azwj</sup> Oneness, reverberate in our ears.

وَ مَا ذَرَأَ مِنْ مُخْتَلِفِ صُورِ الْأَطْيَارِ الَّتِي أَسْكَنَهَا أَحَادِيدَ الْأَرْضِ وَ خُرُوقَ فِجَاجِهَا وَ رَوَاسِي أَعْلَامِهَا مِنْ دَوَاتٍ أَجْنَحَةٍ مُخْتَلِفَةٍ وَ هَيْئَاتٍ مُخْتَلِفَةٍ مُتَبَايِنَةٍ مُصَرَّفَةٍ فِي زَمَانِ التَّسْخِيرِ وَ مُرْفُوفَةٍ بِأَجْنَحَتِهَا فِي مَخَارِقِ الْجَوِّ الْمُتَنَفِّسِ وَ الْفَضَاءِ الْمُتَفَرِّجِ

And what He<sup>-azwj</sup> has Scattered from the different images of birds which He<sup>-azwj</sup> has Settled them in the furrows of the earth and perforations of its openess, and peaks of its poles (mountains), from the ones with different wings, and different appearances, dissimilar, subjugated in the reins of harness, and flapping with their wings in the breaches of the open atmosphere and the open spaces.

كَوْنَهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُورِ ظَاهِرَةٍ وَ رَكْبَتِهَا فِي حِقَاقِ مَقَاصِلِ مُحْتَجِجَةٍ وَ مَنَعَ بَعْضَهَا بِعِبَالَةِ خَلْقِهِ أَنْ يَسْمُوَ فِي الْهَوَاءِ حُفُوفًا وَ جَعَلَهُ يَدْفُ دَفِيفًا وَ نَسَقَهَا عَلَى اخْتِلَافِهَا فِي الْأَصَابِعِ بِلَطِيفِ قُدْرَتِهِ وَ دَقِيقِ صُنْعَتِهِ

He<sup>-azwj</sup> Brought them into being when there did not happen to be any apparent image in the wonders and Composed them jointed bones with flesh; and he<sup>-azwj</sup> Prevented some of these with the heaviness of their bodies to fly easily in the air, and Made it to frolic close to the ground, and Arranged them upon their differences in the different ways by the subtleties of His<sup>-azwj</sup> Power and intricacies of His<sup>-azwj</sup> Making.

فَمِنْهَا مَغْمُوسٌ فِي قَالِبٍ لَوْنٍ لَا يَشُوْبُهُ غَيْرُهُ لَوْنٍ مَا غَمِسَ فِيهِ وَ مِنْهَا مَغْمُوسٌ فِي لَوْنٍ صَبِغٍ قَدْ طَوَّقَ بِخِلَافٍ مَا صَبِغَ بِهِ

From these is one immersed in the mould of one colour, nor other colour has tainted it what is could have been immersed it, and from these is one immersed in a colour of dyeing of its neck being different to what it has been dyed with.

وَ مِنْ أَعْجَبِهَا خَلْقًا الطَّائُوسُ الَّذِي أَقَامَهُ فِي أَحْكَمِ تَغْدِيلٍ وَ نَصَدَّ أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ بِخَنَاجٍ أَشْرَجَ قَصَبَهُ وَ ذَنْبٍ أَطَالَ مَسْحَبَهُ إِذَا دَرَجَ إِلَى الْأُنْثَى نَشَرَهُ مِنْ طَيْهِ وَ سَمَا بِهِ مُطِلًّا عَلَى رَأْسِهِ كَأَنَّهُ قَلْعٌ دَارِيٌّ عَنَجَهُ نُورِيَّتُهُ يَحْتَالُ بِالْوَانِهِ وَ يَمِيسُ بِرَتَفَانِهِ يُفْضِي كَافُضَاءِ الدِّيَكَةِ وَ يَنْزُرُ بِمَلَفَاجِهِ أَرْ الْفُحُولِ الْمُعْتَلِمَةِ لِلضَّرَابِ

And from its wonders is the creation of the peacock which He<sup>-azwj</sup> has Established it in the wisest of the dimension and contradictory of colours in the most beautiful types, with wings as intertwined canes, and a long tail. When it gradually goes to the female, it spreads out its tail and raises it elongating upon its head as if it is a sail of a boat being pulled by the sailor. It feels proud of its colours and swaggers with its movements. It copulates like the rooster, leaping like the energetic stallion at the time of the striking.

أَحْيَلِكُ مِنْ ذَلِكَ عَلَى مُعَايِنَةٍ لَا كَمَنْ يُحِيلُ عَلَى ضَعِيفٍ إِسْنَادُهُ وَ لَوْ كَانَ كَزَعْمٍ مَنْ يَزْعُمُ أَنَّهُ يُلْقِحُ بِدَمْعَةٍ تَسْفَحُهَا مَدَامِعُهُ فَتَقِفُ فِي ضَفْعِي جُفُونِهِ وَ أَنَّ  
أُنْقَاهُ تَطْعَمُ ذَلِكَ ثُمَّ يَبْيِضُ [تَبْيِضُ] لَا مِنْ لِفَاحٍ فَحَلَّ سَوَى الدَّمْعِ الْمُنْبَجِسِ لَمَّا كَانَ ذَلِكَ بِأَعْجَبٍ مِنْ مُطَاعَمَةِ الْعُرَابِ

I<sup>-asws</sup> am telling you from that based upon observation, not like the one who tells based upon the weakness of his chain (of attribution), and if it had been like an allegation of the one who alleges that it impregnates by tears shed by him, so it stands in the banks of his eyelids, and that the female feeds from that (and becomes pregnant), then it lays eggs, not from impregnation of a stallion besides the tears flowing, (even that) would not be more wonderous than the feeding of the crows (during copulation).

تَحَالُ قَصَبُهُ مَدَارِي مِنْ فَصَّةٍ وَ مَا أُثْبِتَ عَلَيْهَا مِنْ عَجِيبٍ دَارَاتِهِ وَ شُمُوسِهِ خَالِصَ الْعُقَيَانِ وَ فَلَدَ الرَّبْرِجِدِ فَإِنْ شَبَّهْتَهُ بِمَا أَنْبَتَ الْأَرْضُ قُلْتُ جَنِي مِنْ زَهْرَةٍ  
كُلِّ رِبْعٍ وَ إِنْ ضَاهَيْتَهُ بِالْمَلَابِسِ فَهُوَ كَمَوْشِي الْحُلَلِ أَوْ مُوَيِّقِ عَصَبِ الْيَمَنِ وَ إِنْ شَاكَلْتَهُ بِالْحُلِيِّ فَهُوَ كَفُصُوصِ ذَاتِ الْوَانِ قَدْ نُطِقَتْ بِاللُّجَيْنِ الْمُكَلَّلِ

It can be imagined that its canes are made of silver, and what is growing upon these is from the wonderous circles, and its sun-shaped are pure god and green emeralds. If you were to resemble it with what grows in the earth you would say it is a shield of flowers of every spring; and if you were to compare it with the clothing, it would be like the printed apparel or amazing clothes of Al-Yemen; and if you were to compare it with the ornaments, it would be like colourful gems with studded silver.

يَمْشِي مَشْيَ الْمَرْحِ الْمُحْتَالِ وَ يَتَصَفَّحُ ذَنْبَهُ وَ جَنَاحَهُ فَيُثَقِّقُهُ صَاحِكًا لِحَمَالِ سِرْبَالِهِ وَ أَصَابِغٍ وَ شَاحِهِ فَإِذَا رَمَى يَبْصَرُهُ إِلَى قَوَائِمِهِ نَقًا مُعُولًا بِصَوْتٍ يَكَادُ  
يُبِينُ عَنْ اسْتِعَاثَتِهِ وَ يَشْهَدُ بِصَادِقِ تَوَجُّعِهِ لِأَنَّ قَوَائِمَهُ حُمُسٌ كَقَوَائِمِ الدِّيَكَةِ الْخِلَاسِيَّةِ

It walks the merrily walk, idly, and it opens its tail and its wings and it guffaws laughing for the beauty of its dress and colours of its gems. When it throws a glance at its legs, it cried loudly with a voice indicating almost a cry for help, and displays its true pain, because its legs are thing like the legs of the stealthy rooster.

وَ قَدْ نَجَمَتْ مِنْ ظُنُوبِ سَاقِهِ صَبِيبَةٌ خَفِيفَةٌ وَ لَهُ فِي مَوْضِعِ الْعُرْفِ فُتْرَعَةٌ خَضْرَاءُ مُوَشَّاءَةٌ وَ مَخْرُجٌ عَنْقُهُ كَالْإِبْرِيْقِ وَ مَغْرُزٌهَا إِلَى حَيْثُ بَطْنُهُ كَصَبْغِ الْوَسْمَةِ  
الْيَمَانِيَّةِ أَوْ كَحَرِيرَةٍ مُلْبَسَةٍ مَرَّةً ذَاتِ صِقَالٍ وَ كَأَنَّهُ مُتَلَفَعٌ بِعَجْرِ أَسْحَمٍ إِلَّا أَنَّهُ يُحِيلُ لِكَثْرَةِ مَائِهِ وَ شِدَّةِ بَرِيقِهِ أَنَّ الْخَضِرَةَ النَّاصِرَةَ مُتَزَجَّةً بِهِ

At the end of its shin there is a thin thorn and on the crown of its head there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch up to its belly is like the hair-dye of Yemen in colour or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil, except that on account of its excessive lustre and extreme brightness it appears that a lush green colour has been mixed with it.

وَمَعَ فَتَقِي سَمْعِهِ خُطُّ كُمُسْتَدَقِ الْقَلَمِ فِي لَوْنِ الْأَفْحَوَانِ أَبْيَضُ يَقْقُ فَهُوَ بَيَاضُهُ فِي سَوَادِ مَا هُنَالِكَ يَأْتِلِقُ وَ قَلَّ صَبْعٌ إِلَّا وَ قَدْ أَخَذَ مِنْهُ بِقَسْطٍ عَلَاهُ بِكَثْرَةِ صِقَالِهِ وَ بَرِيقِهِ وَ بَصِيصِ دِيْبَاجِهِ وَ رَوْنَقِهِ فَهُوَ كَالْأَزَاهِيرِ الْمُبْتُوتَةِ لَمْ تُرَيَّهَا أَمْطَارُ رَبِيعٍ وَ لَا شُمُوسُ قَيْظٍ

Along the openings of its ears there is a line of shining bright daisy colour like the thin end of a pen. Whiteness shines on the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish, lustre, silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of spring or the sun of the summer.

وَ قَدْ يَتَحَسَّرُ مِنْ رَيْشِهِ وَ يَغْرَى مِنْ لِبَاسِهِ فَيَسْقُطُ تَتْرَى وَ يَنْبُثُ تَبَاعاً فَيَنْبُثُ مِنْ قَصَبِهِ احْتِنَاتِ أَوْزَاقِ الْأَعْصَانِ ثُمَّ يَتَلَاخَقُ نَامِيّاً حَتَّى يَعُودَ كَهَيْئَتِهِ قَبْلَ سُقُوطِهِ لَا يُخَالِفُ سَائِرَ أَلْوَانِهِ وَ لَا يَقَعُ لَوْنٌ فِي غَيْرِ مَكَانِهِ وَ إِذَا تَصَفَّحَتْ شَعْرَةً مِنْ شَعَرَاتِ قَصَبِهِ أَرْنَتْكَ مَرَّةً حُمْرَةً وَرْدِيَّةً وَ تَارَةً خُضْرَةً زَرْجَدِيَّةً وَ أَخْيَاناً صُفْرَةً عَسْجَدِيَّةً

It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, and then they begin to join together and grow till they return to the state that existed before their falling away. The new hues do not change from the previous ones, nor does any colour occur in other than its own place. If you carefully look at one hair from the hairs of its feather stems it would look like red rose, then emerald green and then golden yellow.

فَكَيْفَ تَصِلُ إِلَى صِفَةِ هَذَا عَمَائِقِ الْفُطَنِ أَوْ تَبْلُغُهُ قَرَائِحِ الْغُفُولِ أَوْ تَسْتَظْمُ وَصْفَهُ أَقْوَالِ الْوَاصِفِينَ وَ أَقْلُ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامُ أَنْ تُدْرِكَهُ وَ الْأَلْسِنَةُ أَنْ تَصِفَهُ فَسُبْحَانَ الَّذِي بَهَرَ الْغُفُولَ عَنْ وَصْفِ خَلْقٍ جَلَّاهُ لِلْعُيُونِ فَأَذْرَكَتُهُ مَحْدُوداً مُكُوناً وَ مُؤَلَّفاً مُلَوَّناً وَ أَعْجَزَ الْأَلْسُنُ عَنْ تَلْخِيصِ صِفَتِهِ وَ قَعْدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ

How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of describers manage to tell of it. Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe them. Glorified is Allah who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and coloured. He also disabled tongues from briefly describing its qualities and also from expanding in its praise.

وَ سُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ الدَّوَرِ وَ اِهْتَمَجَةَ إِلَى مَا فَوْقَهُمَا مِنْ خَلْقِ الْحَيَاتَانِ وَ الْأَفِيلَةِ وَ وَأَى عَلَى نَفْسِهِ أَنْ لَا يَضْطَرِبَ شَيْخٌ مِمَّا أُولِجَ فِيهِ الرُّوحُ إِلَّا وَ جَعَلَ الْحِمَامَ مَوْعِدَهُ وَ الْفَنَاءَ غَايَتَهُ.

Glorified is He<sup>-azwj</sup> Who has Assigned feet to small ants and gnats and also to those above them, the serpents, and the elephants. He<sup>-azwj</sup> has made it obligatory upon Himself<sup>-azwj</sup> that no skeleton in which He<sup>-azwj</sup> Infuses the spirit would move, but that death is its promised place and destruction its final end”.<sup>82</sup>

2- تَنْبِيهُ الْخَاطِرِ لِلْوَرَامِ، دَخَلَ طَاوُسٌ الْبَيْمَانِيَّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع فَقَالَ لَهُ أَنْتَ طَاوُسٌ قَالَ نَعَمْ فَقَالَ طَاوُسٌ طَيْرٌ مَشْهُومٌ مَا نَزَلَ بِسَاحَةِ قَوْمٍ إِلَّا أَدَّكَم بِالرَّحِيلِ.

(The book) 'Tanbeeh Al Khatir' of Al Warram –

'Tawoos Al-Yamani entered to see Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'Are you Tawoos (named as peacock)?' He said, 'Yes'. He<sup>-asws</sup> said: 'Peacock is an inauspicious bird. It does not descend in a courtyard of a people except it hurts them with the departing'.<sup>83</sup>

3- الكافي، عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ يَغُثُوبَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: ذُكِرَ عِنْدَ أَبِي الْحَسَنِ عَ حُسْنِ الطَّائِيسِ فَقَالَ لَا يَزِيدُكَ عَلَى حُسْنِ الدِّيكِ الْأَبْيَضِ شَيْءٌ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Yaquob Bin Ja'far Al Ja'fary who said,

'The peacock was mentioned in the presence of Abu Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: 'It will not increase upon the beauty of the white rooster by anything!'

قَالَ وَ سَمِعْتُهُ يَقُولُ الدِّيكُ أَحْسَنُ صَوْتًا مِنَ الطَّائِيسِ وَ هُوَ أَعْظَمُ بَرَكَهً يُنْبِئُكَ فِي مَوَاقِيتِ الصَّلَاةِ وَ إِنَّمَا يَدْعُو الطَّائِيسُ بِالْوَيْلِ بِخَطِيئَتِهِ الَّتِي ابْتُلِيَ بِهَا.

He (the narrator) said, 'And I heard him<sup>-asws</sup> saying: 'The rooster is of a more excellent voice than the peacock, and it is of mightier Blessings. It alerts you during timings of the Salat; and rather, the peacock calls for the due to its sins which it had been involved with'.<sup>84</sup>

4- الكافي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الطَّائِيسُ مَسْخُ كَانَ رَجُلًا جَمِيلًا فَكَابَرَتْ امْرَأَةً رَجُلٍ مُؤْمِنٍ تُحِبُّهُ فَوَقَعَ بِهَا ثُمَّ رَاسَلَتْهُ بَعْدُ فَمَسَحَهُمَا اللَّهُ عَزَّ وَ جَلَّ طَائِوسَيْنِ أُتْنَى وَ ذَكَرًا فَلَا تَأْكُلُ لَحْمَهُ وَ لَا بَيْضَهُ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Suleyman Al Ja'fary,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'The peacock is morphed (creature). It used to be a handsome man. He seduced a wife of a Momin man to love him. He copulated with her, then she corresponded with him afterwards. Allah<sup>-azwj</sup> Mighty and Majestic Morphed them both are two peacocks, female, and male, so neither eat its meat nor its eggs'.<sup>85</sup>

<sup>83</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 2

<sup>84</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 3

<sup>85</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 4

باب 5 الدراج و القطا و القبح و غيرها من الطيور و فضل لحم بعضها على بعض

## CHAPTER 5 – THE PHEASANT, AND THE GROUSE, AND THE PARTRIDGE, AND OTHERS FROM THE BIRDS, AND MERIT OF THE MEAT OF SOME OF THEM OVER OTHERS

1- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: أَطْعَمُوا الْمَحْمُومَ لَحْمَ الْقَبَاجِ فَإِنَّهُ يُقْوِي السَّاقَيْنِ وَ يَطْرُدُ الْحُمَّى طَرْدًا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Musa, from Ali Bin Suleyman, from Ibn Abu Umeyr, from Muhammad Bin Hakeem,

'From Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: 'Feed the feverish one, the grouse meat for it strengthens the legs and repels the fever with a repelling'.<sup>86</sup>

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فَأَتَيْتُ بِقَطَاطٍ [بِقَطَاةٍ] فَقَالَ إِنَّهُ مُبَارَكٌ وَ كَانَ أَبِي يُعْجِبُهُ وَ كَانَ يَأْمُرُ أَنْ يُطْعَمَ صَاحِبَ الْبِرْقَانِ يُشَوِّى لَهُ فَإِنَّهُ يُنْفَعُهُ.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Isa, from Ali Bin Mahziyar who said,

'I had lunch with Abu Ja'far<sup>asws</sup> and was brought a (grilled) pheasant. He<sup>asws</sup> said: 'It is Blessed, and my<sup>asws</sup> father<sup>asws</sup> used to love (eating) it, and he<sup>asws</sup> would instruct to feed the one with jaundice, grilling it for him, for it would benefit him'.<sup>87</sup>

3- الْخَرَائِجُ، رُوِيَ عَنِ الْحَسَنِ ع أَنَّ عَلِيًّا ع كَانَ يَوْمًا بِأَرْضٍ فَفَرَّ قَطْرٌ فَرَأَى دُرَّاجًا فَقَالَ يَا دُرَّاجُ مِنْذُ كَمْ أَنْتَ فِي هَذِهِ الْبَرِّيَّةِ وَ مِنْ أَيْنَ مَطْعَمُكَ وَ مَشْرَبُكَ

(The book) 'Al-Kharaij' –

'It is reported from Al-Hassan<sup>asws</sup>: 'One day Ali<sup>asws</sup> was in a barren land and he<sup>asws</sup> saw a pheasant. He<sup>asws</sup> said: 'O pheasant! Since how long have you been in this wilderness, and from where is your food and your drink?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا فِي هَذِهِ الْبَرِّيَّةِ مِنْذُ مِائَةِ سَنَةٍ إِذَا جُعْتُ أَصَلِّي عَلَيْكُمْ فَأَشْبِعُ وَ إِذَا عَطِشْتُ أَدْعُو عَلَى ظَالِمِيكُمْ فَأَرْوِي.

It said, 'O Amir Al-Momineen<sup>asws</sup>! I have been in this wilderness since a hundred years ago. Whenever I am hungry, so I sent Salawaat upon you<sup>asws</sup> all, and whenever I am thirsty, I supplicate to Allah<sup>azwj</sup> against your<sup>asws</sup> oppressors, so I get saturated'.<sup>88</sup>

<sup>86</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 1

<sup>87</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 2

<sup>88</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 3



4- الْمَحَاسِنُ، عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ عَنِ ابْنِ أَصْبَاطٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ دُكِرَ عِنْدَهُ لَحْمُ الطَّيْرِ فَقَالَ أَطْيَبُ اللَّحْمِ لَحْمٌ فَرَّخَ عَذَّتُهُ فَتَاةٌ مِنْ رِبْعَةٍ بِفَضْلِ قُوَّتِهَا.

(The book) 'Al Mahasin' – from Abu Al-Hassan Al Nahdy, from Ibn Asbat, raising it to,

'Amir Al-Momineen<sup>-asws</sup>, bird meat was mentioned in his<sup>-asws</sup> presence. He<sup>-asws</sup> said: 'The best meat is meat of a chick, fed by a young woman from Rabie by the grace of her strength'.<sup>89</sup>

5- وَ مِنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْإِوزُ جَائِمُوسُ الطَّيْرِ وَ الدَّجَاجُ خِنْزِيرُ الطَّيْرِ وَ الدَّرَاجُ حَبَشُ الطَّيْرِ فَأَيُّنَ أَنْتَ عَنْ فَرْخَيْنِ نَاهِضَيْنِ رَيْتُهُمَا امْرَأَةً مِنْ رِبْعَةٍ بِفَضْلِ قُوَّتِهَا.

And from him, from Amro Bin Usman raising it to,

'Amir Al-Momineen<sup>-asws</sup> said: 'The goose is a buffalo of the birds, and the chicken is a pig of the birds, and the partridge is a turkey of the birds, and where are you from two chicks raised by a woman from (clan of) Rabie by the grace of her strength?'<sup>90</sup>

6- وَ مِنْهُ، عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ: دُكِرَتِ اللَّحْمَانِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ عُمَرُ خَاضِرٌ فَقَالَ عُمَرُ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ الدَّجَاجِ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَلَّا إِنَّ ذَلِكَ خَنَازِيرُ الطَّيْرِ وَ إِنَّ أَطْيَبَ اللَّحْمِ لَحْمٌ فَرَّخَ حَمَامٌ قَدْ تَحَضَّ أَوْ كَادَ يَنْهَضُ.

And from him, from Al Sayyari, raising it, said,

'The meats were mentioned in the presence of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> while Umar was present. Umar said, 'The best of the meats is meat of the chicken'. And Amir Al-Momineen<sup>-asws</sup> said: 'Never! That is a pig of the birds, and the best meat is meat of a chick of a pigeon which has got up (to fly), or almost got up'.<sup>91</sup>

7- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَمَّنْ رَوَاهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَقْتُلَ غَيْظُهُ فَلْيَأْكُلْ لَحْمَ الدَّرَاجِ.

And from him, from Al Sayyari, from the one who reported it, said,

'Rasool-Allah<sup>-saww</sup> said: 'One whom it cheers to kill off his anger, so let him eat meat of the pheasant'.<sup>92</sup>

8- الطَّب، طب الأئمة عليهم السلام عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ سَرَّهُ أَنْ يَقْتُلَ غَيْظُهُ فَلْيَأْكُلِ الدَّرَاجَ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>' – from Marwan Bin Muhammad, from Ali Bin Al Numan, from Ali Bin Al-Hassan,

<sup>89</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 4

<sup>90</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 5

<sup>91</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 6

<sup>92</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 7

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying; 'One whom it cheers to kill off his anger, let him eat the pheasant''.<sup>93</sup>

9- وَ عَنْهُ ع قَالَ: مَنْ اشْتَكَى فُؤَادَهُ وَ كَثُرَ غَمُّهُ فَلْيَأْكُلِ الدُّرَّاجَ.

And from him<sup>-asws</sup> having said: 'One who has a complaint of his heart, and his grief is a lot, so let him eat the pheasant''.<sup>94</sup>

10 حياة الحيوان، وَ رَوَى ابْنُ حَيَّانَ وَ غَيْرُهُ مِنْ حَدِيثِ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ وَ ابْنُ مَاجَةَ مِنْ حَدِيثِ جَابِرٍ أَنَّ النَّبِيَّ ص قَالَ: مَنْ بَنَى لِلَّهِ مَسْجِدًا وَ لَوْ كَمَفْخَصٍ فَطَاقَ بَنَى اللَّهُ تَعَالَى لَهُ بَيْتًا فِي الْجَنَّةِ.

(The book) 'Hayaat Al-Haywaan' –

And it is reported by Ibn Hayyan and others from a Hadeeth by Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, from a Hadeeth by Jabir that the Prophet<sup>-saww</sup> said: 'One who builds a Masjid for Allah<sup>-azwj</sup>, and even if it is like the nest of a grouse, Allah<sup>-azwj</sup> the Exalted would Build a house for him in the Paradise''.<sup>95</sup>

قَوْلِهِ ص لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ وَ يَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ.

His<sup>-saww</sup> words: 'May Allah<sup>-azwj</sup> Curse a stealer of the eggs, so you cut his hand, and a stealer of the pregnant one (bird), so you cut his hand''.<sup>96</sup>

<sup>93</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 8

<sup>94</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 9

<sup>95</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 10

<sup>96</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 11

أبواب الوحوش و السباع من الدواجن و غيرها

## CHAPTERS ON WILD ANIMALS, AND THE PREDATORS FROM THE DEOMESTIC ANIMALS AND OTHERS

باب 1 الكلاب و أنواعها و صفاتها و أحكامها و السنائر و الخنازير في بدء خلقها و أحكامها

### CHAPTER 1 – THE DOGS AND THEIR TYPES, AND THEIR ATTRIBUTES, AND THEIR RULINGS, AND THE CATS, AND THE PIGS IN THE BEGINNING OF THEIR CREATION AND THEIR RULINGS

الآيات

#### The Verses

المائدة قُلْ أَجَلٌ لَّكُمْ الطَّيِّبَاتُ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ بِمَا عَلَّمَكُمُ اللَّهُ

(Surah) Al Maidah: **Say: ‘Permissible for you are the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; [5:4].**

الأعراف وَ أَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

(Surah) ‘Al A’raaf’: **And recite to them the one We Gave Our Signs to, but he detached from it, and he followed the Satan, so he was from the deviators [7:175].**

وَ لَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَ لَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَ اتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

**And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him, he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, [7:176].**

الكهف وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ إِلَى قَوْلِهِ تَعَالَى سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَ يَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَ يَقُولُونَ سَبْعَةٌ وَ ثَامِنُهُمْ كَلْبُهُمْ

(Surah) 'Al Kahf': **and their dog (lies) with extended paws at the entrance. [18:18]** – up to Words of the Exalted: **(Some) would be saying, '(They were) three, the fourth of them was their dog'; throwing (guesses) at the unknown; and (some) would be saying, '(They were) seven, and the eighth of them was their dog'. [18:22].**

تفسير

## (Forbidden) Tafseer (opinionated)

سيأتي تفسير الآية الأولى.

Note: I (Majlisi) will be coming with the interpretation of the first Verse (later).

و قال الدميري دل على أن للعالم فضيلة ليست للجاهل لأن الكلب إذا علم تحصل له فضيلة على غير المعلم فالإنسان أولى بذلك لا سيما إذا عمل بما علم **كَمَا قَالَ عَلِيُّ ع لِكُلِّ شَيْءٍ قِيَمَةٌ وَ قِيَمَةُ الْمَرْءِ مَا يُحْسِنُهُ.**

And Al-Dimeyri said, 'It evidence's upon that for the knower there is a merit which isn't for the ignorant, because the dog, when it knows, a merit is obtained for it over the not-knower. So, the human being is foremost with that, not specific, when he acts in accordance with what he knows, like what Ali<sup>asws</sup> said: 'For all things there is a value, and the value of a person is what he is good at'.

و أما آيات الأعراف فالمشهور أنها في بلعم بن باعوراء كما مرت قصته في المجلد الخامس.

And as for the Verses of (Surah) Al-Araaf, the well-known is that these are regarding Balam Bin Baour, like what has passed in his story in the fifth volume.

قال الدميري قال قتادة هذا مثل ضربه الله تعالى لكل من عرض عليه الهدى فأبى أن يقبله

Al-Dimeyri said, 'Qatadah said, 'This is an example Allah<sup>azwj</sup> has Struck for every one He<sup>azwj</sup> Presented the guidance to him, but he refuses to accept it'.

**And had We so Desired, We would have Raised him with these, but he adhered to the ground [7:176].** **وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا** أي وفقناه للعمل بها فكان يرفع بذلك منزلته في الدنيا و الآخرة **وَ لَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ** أي ركن إلى الدنيا و شهواتها و لذاها فعوقب في الدنيا بأنه كان يلهث كما يلهث الكلب يشبه به صورة و هيئة.

**And had We so Desired, We would have Raised him with these, - i.e. Stood him for the working with these, so his status would be raised by that in the word and the Hereafter - but he adhered to the ground [7:176]** – i.e. inclining to the world and its desires and its pleasures. So, he is punished in the word because he was panting like what the dog pants, resembling it with him in image and appearance.

قال القتيبي كل شيء يلهث إنما يلهث من إعياء أو عطش إلا الكلب فإنه يلهث في حال الكلال و حال الراحة و في حال الري و في حال العطش فضربه الله تعالى مثلاً لمن كذب بآياته فقال إن وعظته فهو ضال و إن تركته فهو ضال كالكلب إن طردته لهث و إن تركه على حالة لهث انتهى.

Al-Quteybi said, 'All things pant, rather pant from fatigue, or thirst except the dog, for it pants during a state of tiredness, and during state of rest, and during state of saturation, and during state of thirst. So Allah<sup>-azwj</sup> the Exalted Struck it as an example for the one belying His<sup>-azwj</sup> Signs. He<sup>-azwj</sup> Said: 'If you advise him, he is lost, and if you leave him, he is lost, like the dog, if you repel him, he pants, and if you leave him, he is upon a state of panting' – end.

و اللهث نفس بسرعة و حركة أعضاء الفم معها و امتداد اللسان قال الواحدي و غيره هذه الآية من أشد الآي على أهل العلم و ذلك أن الله تعالى أخبر أنه آتاه من اسمه الأعظم و الدعوات المستجابات و العلم و الحكمة فاستوجب بالسكون إلى الدنيا و اتباع الهوى تغيير النعم بالانسلاخ عنها و من ذا الذي يسلم من هاتين الحالتين إلا من عصمه الله.

And the panting is breathing quickly, and moving parts of the mouths with it, and extending the tongues. Al-Wahidy and others said, 'This Verse is from the strongest Verses upon the people of knowledge, and that is because Allah<sup>-azwj</sup> the Exalted Informed He<sup>-azwj</sup> had Given him from His<sup>-azwj</sup> Magnificent Name, and the Answered supplication, and the knowledge, and the wisdom, so it obligated the calmness to the world. And pursuing the desires changes the bounties due to the abandoning these, and from that is which is safe from these two states, except the one Allah<sup>-azwj</sup> Protects'.

و قال أكثر أهل التفسير على أن كلب أهل الكهف كان من جنس الكلاب

And most of the people of interpretation are upon that the people of the cave were from the species of the dogs'.

و روي عن ابن جريح أنه قال كان أسدا و يسمى الأسد كلبا

And it is reported from Ibn Jareeh having said, 'It was a lion, and the lion was named as 'dog'.

و قال قوم كان رجلا طبأها لهم حكاها الطبري و يضعفه بسط الذراعين فإنه في العرف من صفة الكلب

And a group said, 'It was a man cooking for them' – Al-Tabai narrated it, and extending the two paws weakened it, for it is known to be from the attributes of the dog.

و روي أن جعفر بن محمد الصادق ع قرأ كالبهم فيحتمل أن يريد هذا الرجل

And it is reported that Ja'far<sup>-asws</sup> Bin Muhammad Bin Al-Sadiq<sup>-asws</sup> recited 'Like their dog'. So, it is possible that it is intended this man'.

و قال خالد بن معدان ليس في الجنة من الدواب سوى كلب أهل الكهف و حمار عزيز و ناقة صالح

And Khalid Bin Ma'dan said, 'There isn't any animal in the Paradise besides the dog of the people of the cave, and donkey of Uzeyr<sup>-as</sup>, and she-camel of Salih<sup>-as</sup>'.

و قيل إن من أحب أهل الخير نال من يركبهم كلب أحب أهل فضل صحبتهم ذكره الله تعالى في القرآن معهم و الوصيد فناء الكهف

And it is said, 'One who loves the good people would attain from their Blessings. A dog was loved the people of merit. It accompanied them. Allah<sup>-azwj</sup> the Exalted Mentioned it in the Quran along with them; and the word (Al Waseed) is the courtyard of the cave'.

و قيل هو التراب و قيل هو الباب و قيل عتبة الباب و قيل إن الكلب كان لهم و قيل مروا بـ كلب فنبج لهم فطردوه فعاد فطردوه مرارا فقام الكلب على رجله و رفع يديه إلى السماء كهيئة الداعي و نطق فقال لا تخافوا مني فإني أحب أجباء الله فنوموا حتى أحرسكم.

And it is said, 'It is the soil'. And it is said, 'It is the door (entrance)'. And it is said, 'The dog was theirs'. And it is said, 'They had passed by a dog, and it barked to them, so they repelled. It repeated, and they repelled it repeatedly. The dog stood upon its legs and raised its hands (forelegs) towards the sky in the appearance of the supplicater and spoke. It said, 'Do not fear from me for I love the Beloved ones of Allah<sup>-azwj</sup>, so go to sleep until I guard you all'.

و قال السدي لما خرجوا مروا برأع و معه كلب فقال الراعي إني أتبعكم على أن أعبد الله تعالى معكم قالوا سر فصار معهم و تبعهم الكلب فقالوا يا راعي هذا الكلب ينبج علينا و ينه بنا فما لنا به من حاجة

And Al-Sady said, 'When they went out, they passed by a shepherd and there was a dog with him. The shepherd said, 'I shall follow you all based upon that I shall worship Allah<sup>-azwj</sup> the Exalted with you all'. They said, 'Travel'. He travelled with them, and the dog followed them. They said, 'O shepherd! This dog is barking upon us and alerting us. There is no need for us with it!'

فطردوه فأبى إلا أن يلحق بهم فرجموه فرفع يديه كالداعي فأنطقه الله تعالى فقال يا قوم لم تطردوني لم ترجوني لم تضربوني فو الله لقد عرفت الله قبل أن تعرفوه بأربعين سنة فتعجبوا من ذلك و زادهم الله بذلك هدى

They repelled it, but it refused except that it joined with them. They pelted it, but it raised its hands (forelegs) like the supplicater. Allah<sup>-azwj</sup> the Exalted Caused it to speak. It said, 'O people! Do not repel me, do not pelt me, do not hit me, for by Allah<sup>-azwj</sup>! I have known Allah<sup>-azwj</sup> forty years before you knew Him<sup>-azwj</sup>'. They were astonished from that and Allah<sup>-azwj</sup> Increased them in guidance due to that'.

قَالَ مُحَمَّدٌ النَّبِيُّ ع كَانَ أَصْحَابُ الْكَهْفِ صَيَّاقِلَةً.

Muhammad Bin Al Baqir<sup>-asws</sup> said: 'The companions of the cave were polishers'.

قال عمرو بن دينار إن مما أخذ على العقرب أن لا تضر أحدا في ليل أو نهار صلى على نوح و مما أخذ على الكلب أن لا يضر أحدا حمل عليه في ليل أو نهار قرأ و كتبهم بأسط ذراعته بالوصيد

Amro Bin Dinar said, 'From what (covenant) has been taken upon the scorpion is, 'You will not harm anyone during a night, nor day one who sends Salawaat upon Noah<sup>-as</sup>; and from what has been taken upon the dog is that it will not harm anyone attacking it during a night or day'. He recited, '**and their dog (lies) with extended paws at the entrance. [18:18]**'.

و قال القرطبي بلغنا عن تقدم أن في سورة الرحمن آية يقرؤها الإنسان على الكلب إذا حمل عليه فلا يؤذيه بإذن الله عز و جل و هي يا معشر الجن و الإنس الآية.

And Al-Qurtuby said, 'It has reached us from the ones previously, 'In Surah Al Rahman there is a Verse, if the human were to recited it upon the dog when it attacks upon it, it would not harm him by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, and it is: **O communities of the Jinn and the humans! [55:33]**'.

P.s. – The first ten numbers are missing from the Arabic version of Bihar Al-Anwaar, vol. 62.

11- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْرَهُ أَنْ يَكُونَ فِي دَارِ الرَّجُلِ الْمُسْلِمِ الْكَلْبُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'It is disliked that a dog would be in the house of the Muslim man''.<sup>97</sup>

12- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ أَحَدٍ يَتَّخِذُ كَلْبًا إِلَّا نَقَصَ فِي كُلِّ يَوْمٍ مِنْ عَمَلٍ صَاحِبِهِ قِيرَاطٌ.

And from him, from the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no one keeping a dog except there would be a carat (portion) is reduced from the deeds of its owner''.<sup>98</sup>

13- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْكَلْبِ يُمَسَّكُ فِي الدَّارِ قَالَ لَا.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked him<sup>-asws</sup> about the dog being kept in the house. He<sup>-asws</sup> said, 'No''.<sup>99</sup>

14- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا خَيْرَ فِي الْكَلْبِ إِلَّا الْكَلْبُ الصَّيِّدُ أَوْ كَلْبٌ مَاشِيَةٌ.

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

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'There is no good in the dog except the hunting dog or the livestock dog''.<sup>100</sup>

15- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سَلِيمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُمَسَّكُ كَلْبُ الصَّيِّدِ فِي الدَّارِ إِلَّا أَنْ يَكُونَ بَيْنَكَ وَ بَيْنَهُ بَابٌ.

<sup>97</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 11

<sup>98</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 12

<sup>99</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 13

<sup>100</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 14

And from him, from the number, from Ahmad Bin Myhammad Bin Khalid, from his father, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Do not keep the hunting dog in the house except if there happens to be a (locked) door (a barrier) between you and it’<sup>.101</sup>

لَمَّا رَوَى الصَّدُوقُ عَلَيْهِ الرَّحْمَةُ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع لَا تُصَلِّ فِي دَارٍ فِيهَا كَلْبٌ إِلَّا أَنْ يَكُونَ كَلْبُ الصَّيْدِ وَ أُغْلِقَتْ دُونُهُ بَاباً فَلَا بَأْسَ فَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَ لَا بَيْتاً فِيهِ تَمَائِيلٌ وَ لَا بَيْتاً فِيهِ بَوْلٌ مُجْمُوعٌ فِي آيَةٍ.

What is reported by Al Sadouq, may the Mercy be upon him, in (the book) ‘Al Faqeeh’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘Do not pray Salat in a house wherein is a dog except if it happens to be a hunting dog, and a door is locked besides it, then there is no problem, for the Angels do not enter a house wherein is a dog, nor any house wherein are images (of worship), nor any house where urine is collected in a utensil’<sup>.102</sup>

وَ لَمَّا رَوَاهُ الْكُلَيْنِيُّ أَيْضاً عَنِ الْعَدَّةِ عَنِ الرَّجِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ كَلْبِ الصَّيْدِ يُمَسِّكُ فِي الدَّارِ قَالَ إِذَا كَانَ يُغْلِقُ دُونَهُ الْبَابُ فَلَا بَأْسَ.

And what is reported by Al Kulayni as well, from the number, from Al Barqy, from Usman Bin Isa, from Sama’at who said,

‘I asked him<sup>-asws</sup> about the hunting dog kept in the house. He<sup>-asws</sup> said: ‘When the door is locked besides it, then there is no problem’<sup>.103</sup>

ثُمَّ قَالَ وَ رَوَى الشَّيْخُ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَبْرِئِيلَ أَتَانِي فَقَالَ إِنَّا مَعَاشِرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَ لَا تَمَائِيلُ جَسَدٍ وَ لَا إِنَاءٌ يُبَالُ فِيهِ.

Then he said, ‘And it is reported by the sheykh, from Muhammad Bin Marwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> said: ‘We, community of Angels, do not enter a house wherein is a dog nor any images of a body (to be worshipped), nor any utensil having (collected) urine in it’<sup>.104</sup>

16- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص رَخَّصَ لِأَهْلِ الْقَاصِيَةِ فِي الْكَلْبِ يَتَّخِذُونَهُ.

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> allowed for the people living far from the built-up areas regarding the dog, they can keep it’<sup>.105</sup>

<sup>101</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 15 a

<sup>102</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 15 b

<sup>103</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 15 c

<sup>104</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 15 d

<sup>105</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 16



17- الْكَافِي، عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْكَلْبِ السُّلُوفِيِّ فَقَالَ إِذَا مَسِسْتَهُ فَاغْسِلْ يَدَكَ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>-asws</sup> about the greyhound dog. He<sup>-asws</sup> said: 'When you touch it, so wash your hand'.<sup>106</sup>

و فِي كِتَابِ فَضْلِ الْكِلَابِ عَلَى كَثِيرٍ مِمَّنْ لَيْسَ الْيَتَابُ، لِمُحَمَّدِ بْنِ خَلْفٍ الْمَرْزُبَانِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: رَأَى النَّبِيُّ ص رَجُلًا قَتِيلًا فَقَالَ مَا شَأْنُهُ فَقَالُوا إِنَّهُ وَتَبَ عَلَى غَنَمِ بَنِي زُهْرَةَ فَأَخَذَ مِنْهَا شَاةً فَوَتَبَ عَلَيْهِ كَلْبُ الْمَاشِيَةِ فَقَتَلَهُ فَقَالَ ص قَتَلَ نَفْسَهُ وَ أَضَاعَ دِينَهُ وَ عَصَى رَبَّهُ وَ خَانَ أَخَاهُ وَ كَانَ الْكَلْبُ خَيْرًا مِنْهُ.

And in the book 'Fazl Al Kilaab Ala Kaseer Miman labis Al Siyab', of Muhammad Bin Khalaf Al Marzuban, from Amro Bin Shueyb, from his father, from his grandfather who said,

'The Prophet<sup>-saww</sup> saw a killed man. He<sup>-saww</sup> said: 'What is his matter?' They said, 'He had leapt upon a flock of the clan of Zuhra and seized a sheep from it, so a livestock dog leapt upon him and killed him'. He<sup>-saww</sup> said: 'He killed himself and wasted his religion, and disobeyed his Lord<sup>-azwj</sup>, and betrayed his brother, and the dog was better than him!'"<sup>107</sup> (From a non-Shia source)

وَ ذَكَرَ ابْنُ عَبْدِ الْبَرِّ فِي كِتَابِ بَهْجَةِ الْمَجَالِسِ وَ أَنْسِ الْجَالِسِ، أَنَّهُ قِيلَ لِمُحَمَّدٍ الصَّادِقِ ع وَ هُوَ أَحَدُ الْأَيِّمَةِ الْإِثْنِي عَشَرَ كَمْ تَنَاحَرُ الرُّؤْيَا

And it is mentioned by Ibn Abdul Barr in the books 'Nahjat Al Majaalis' and 'Ums Al Jaalis',

'It was said to Ja'far Al-Sadiq<sup>-asws</sup>, and he<sup>-asws</sup> is one of the twelve Imams<sup>-asws</sup>, 'For how long can a dream be delayed?'

فَقَالَ خَمْسِينَ سَنَةً لِأَنَّ النَّبِيَّ ص رَأَى كَأَنَّ كَلْبًا أَبْغَعَ وَلَغَ فِي دَمِهِ فَأَقُولُهُ بِأَنَّ رَجُلًا يَقْتُلُ الْحُسَيْنَ ابْنَ بَنِيهِ فَكَانَ الشَّعْرُ بَنَ ذِي الْجَوْشَنِ قَاتِلَ الْحُسَيْنِ ع وَ كَانَ أَبْرَصَ فَتَأَخَّرَتْ الرُّؤْيَا بَعْدَ خَمْسِينَ سَنَةً.

He<sup>-asws</sup> said: 'Fifty years, because the Prophet<sup>-saww</sup> had seen as if a speckled dog was licking his<sup>-saww</sup> blood, so he<sup>-saww</sup> interpreted it that a man would kill Al-Husayn<sup>-asws</sup>, son<sup>-asws</sup> of his<sup>-saww</sup> daughter<sup>-asws</sup>. Shimr Bin Zil Jawshan<sup>-la</sup> was a killer of Al-Husayn, and he<sup>-la</sup> had vitiligo. So, the dream was delayed (in coming true) after fifty years".<sup>108</sup>

18- الْكَافِي، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا حَوْضَهَا وَ لَا قَبْرًا إِلَّا سَوْنَتَهُ وَ لَا كَلْبًا إِلَّا قَتَلْتَهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

<sup>106</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 17 a

<sup>107</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 17 b

<sup>108</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 17 c

'From Abu Abdullah<sup>-asws</sup> having said; 'Amir Al-Momineen<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> Sent me to Al-Medina. He<sup>-saww</sup> said: 'Do not leave any image except obliterate it, nor any grave except even it, nor any dog except kill it!''<sup>109</sup>

بيان قال الدميري روى مسلم عن عبد الله بن مَعْقِلٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ص بِقَتْلِ الْكِلَابِ ثُمَّ قَالَ مَا بِالْكَلْبِ ثُمَّ رَخَّصَ فِي كُلِّ الصَّيْدِ وَ كُلِّ الْعَنْمِ.

**Explanation –** Al-Dimeyri said, 'It is reported by Muslim, from Abdullah Bin Ma'qal who said, 'Rasool-Allah<sup>-saww</sup> ordered with killing the dogs. Then he<sup>-saww</sup> said: 'What is the matter with you and matter with the dogs?' Then he<sup>-saww</sup> allowed regarding the hunting dog, and the sheep dog''.

19- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ شَادَانَ بْنِ أَحْمَدَ الْبَرَاوِزِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ السَّمُرْقَنْدِيِّ عَنْ صَالِحِ بْنِ سَعْدٍ التَّيْمُودِيِّ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ مُنَبِّهِ الْيَمَانِيِّ قَالَ: لَمَّا رَكِبَ نُوحٌ ع فِي السَّفِينَةِ أَلْقَى اللَّهُ عَزَّ وَ جَلَّ السَّكِينَةَ عَلَى مَا فِيهَا مِنَ الدَّوَابِّ وَ الطَّيْرِ وَ الْوَحْشِ فَلَمْ يَكُنْ شَيْءٌ فِيهَا يَضُرُّ شَيْئًا كَانَتْ الشَّاةُ تَحْتَكُ بِالذَّنَبِ وَ الْبَقَرَةُ تَحْتَكُ بِالْأَسَدِ وَ الْعُصْفُورُ يَقَعُ عَلَى الْحَيَّةِ فَلَا يَضُرُّ شَيْءٌ شَيْئًا وَ لَا يُهَيِّجُهُ وَ لَمْ يَكُنْ لَهَا ضَجَرٌ وَ لَا صَحَبٌ وَ لَا سَبَّةٌ وَ لَا لَعْنٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ وَ أَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ حُمَةً كُلَّ ذِي حُمَةٍ

(The book) 'Al Ilal' – from Muhammad Bin Shazan Bin Ahmad Al Barawizy, from Muhammad Bin Muhammad Bin Al Haris al Samarqandy, from Salih Bin Sa'ad Al Tirmizy, from Abdul Mugham Bin Idrees, from his father, from Wahab Bin Munabbih Al Yamani who said,

'When Noah<sup>-as</sup> sailed in the ship, Allah<sup>-azwj</sup> Mighty and Majestic Cast the tranquillity upon whatever was from the animals, and the birds, and the beasts. There did not happen to be anything in it harming anything. The sheep used to rub with the wolf, and the cow rubbed with the lion, and the sparrow fell upon the snake. Nothing was harmed by anything, nor irritated it, and there did not happen to be any rebuke nor shouted, nor reviled, nor cursed. They were concerned with their own selves, and Allah<sup>-azwj</sup> Mighty and Majestic Removed the worry of every one with a worry.

فَلَمْ يَزَالُوا كَذَلِكَ فِي السَّفِينَةِ حَتَّى خَرَجُوا مِنْهَا وَ كَانَ الْفَأَرْ قَدْ كَثُرَ فِي السَّفِينَةِ وَ الْعَذِرَةُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ ع أَنْ يَمْسَحَ الْأَسَدَ فَمَسَحَهُ فَعَطَسَ فَخَرَجَ مِنْ مَنْخَرِهِ هِرَّانٌ ذَكَرٌ وَ أَنْثَى فَخَفَّفَ الْفَأَرْ وَ مَسَحَ وَجْهَ الْفِيلِ فَعَطَسَ فَخَرَجَ مِنْ مَنْخَرِهِ خِنْزِيرَانِ ذَكَرٌ وَ أَنْثَى فَخَفَّفَ الْعَذِرَةَ.

They did not cease to be like that in the ship until they exited from it, and the mouse were a lot in the ship and the excrement. So, Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Noah<sup>-as</sup> to caress the lion. He<sup>-as</sup> caressed it, and it sneezed. A male and a female 'Hirran' emerged from its nostrils. The mouse lightened and caressed the face of the elephant. It sneezed and two pigs, a male and a female emerged from its nostrils. So, the excrement lightened (the pigs ate it)''.<sup>110</sup>

20- الْعَلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ الْقُطَّانِ عَنْ أَبِي الطَّيِّبِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعُمَرِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص سُئِلَ بِمَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْكَلْبَ قَالَ خَلَقَهُ مِنْ بُرَاقٍ إِبْلِيسَ قِيلَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ

<sup>109</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18

<sup>110</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 19

(The book) 'Al Ilal' – from Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad bin Muhammad Bin Ziyad Al Qattan, from Abu Al Tayyib Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umary, from his forefathers,

'From Umar son of Ali<sup>-asws</sup>, from his father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> was asked, 'From what did Allah<sup>-azwj</sup> Mighty and Majestic Create the dog?' He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Created it from the spittle of Iblees<sup>-la</sup>'. It was said, 'And how was that O Rasool-Allah<sup>-saww</sup>?'

قَالَ لَمَّا أَهْبَطَ اللَّهُ عَزَّ وَجَلَّ آدَمَ وَ حَوَّاءَ إِلَى الْأَرْضِ أَهْبَطَهُمَا كَالْفُرْخَيْنِ الْمُرْتَعِشَيْنِ فَعَدَا إِبْلِيسُ الْمَلْعُونُ إِلَى السَّبَاعِ وَ كَانُوا قَبْلَ آدَمَ فِي الْأَرْضِ فَقَالَ لَهُمْ إِنَّ طَيْرَيْنِ قَدْ وَقَعَا مِنَ السَّمَاءِ لَمْ يَرَ الرَّاوُونَ أَغْظَمَ مِنْهُمَا تَعَالَوْا فَكُلُوهُمَا

He<sup>-saww</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Sent down Adam<sup>-as</sup> and Hawwa<sup>-as</sup>, He<sup>-azwj</sup> Sent them<sup>-as</sup> down as two quivering chicks. Iblees<sup>-la</sup> the Accursed hastened to the predatory animals and said to them, 'Two birds have fallen from the sky, the beholders have not seen any larger than them. Come, and eat them!'

فَتَعَاوَتِ السَّبَاعُ مَعَهُ وَ جَعَلَ إِبْلِيسُ يَحْتَنُّهُمْ وَ يَصِيحُ وَ يَعْدُهُمْ بِقُرْبِ الْمَسَافَةِ فَوَقَعَ مِنْ فِيهِ مِنْ عَجَلَةٍ كَلَامِهِ بُرَاقٌ فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ الْبُرَاقِ كَلْبَيْنِ أَحَدُهُمَا ذَكَرٌ وَ الْآخَرُ أُنْثَى

The predators co-operate with him<sup>-la</sup> and Iblees<sup>-la</sup> went on urging them and shouting and calling them to a near distance. So spittle fell off from his<sup>-la</sup> mouth, from the hastiness of his<sup>-la</sup> speech, and Allah<sup>-azwj</sup> Mighty and Majestic Created two dogs from that spittle, one of them male and the other female.

فَقَامَا حَوْلَ آدَمَ وَ حَوَّاءَ الْكَلْبَةُ بِجَدَّةَ وَ الْكَلْبُ بِالْهِنْدِ فَلَمْ يَزْكُوا السَّبَاعَ أَنْ يَفْرُتُوهُمَا وَ مِنْ ذَلِكَ الْيَوْمِ الْكَلْبُ عَدُوُّ السَّبُعِ وَ السَّبُعُ عَدُوُّ الْكَلْبِ.

The female dog stood around Adam<sup>-as</sup> and Hawwa<sup>-as</sup> at Jeddah and the male dog in India. They did not leave the predators in coming near them. And from that day, the dog is an enemy of the predatorial wild animals, and the predators are enemies of the dog".<sup>111</sup>

21- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنْ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ رَفَعِ الْحَدِيثَ إِلَى عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا سَمِعْتُمْ بُيَاحَ الْكَلْبِ وَ هَيِيقَ الْحَمِيرِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُمْ يَرَوْنَ وَ لَا تَرَوْنَ فَافْعَلُوا مَا تُؤْمَرُونَ الْحَنِيرَ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, and from Muhammad Bin Ahmad Al Ashary, from Al Barqy, from a man, from Ibn Asbat, from his uncle, raising the Hadeeth to,

Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever you hear barking of the dot and braying of the donkey, then seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>, for they are seeing what you are not seeing, **therefore do what you are being Commanded**". [2:68]' – the Hadeeth".<sup>112</sup>

22- الْقِصَصُ، بِإِسْنَادٍ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَنَانَ عَنِ ابْنِ أَوْزَمَةَ عَنْ أَبِي أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمَ نُوحٍ ع شَكُّوا إِلَى نُوحٍ ع الْفَأَرْ فَأَمَرَ اللَّهُ تَعَالَى الْفَهْدَ فَعَطَسَ فَطَرَحَ السِّنُّورَ فَأَكَلَ الْفَأَرْ وَ شَكُّوا إِلَيْهِ الْعَذْرَةَ فَأَمَرَ اللَّهُ الْفِيلَ أَنْ يَعْطَسَ فَسَقَطَ الْحَنْزِيرُ.

<sup>111</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 20

<sup>112</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 21

(The book) 'Al Qasas' – By the chain from Al Sadouq, from his father, from Muhammad Bin Al Attar, from Ibn Aban, from Ibn Awrama, from Abu Ahmad, from one of our companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'The people of Noah<sup>-as</sup> complained to Noah<sup>-as</sup> of the mouse. So, Allah<sup>-azwj</sup> the Exalted Commanded the cheetah, so it sneezed, and the cat dropped and ate the mouse. And they complained to him<sup>-as</sup> of the excrement (dung), so Allah<sup>-azwj</sup> Commanded the elephant to sneeze, and the pigs dropped".<sup>113</sup>

23- ثَوَابُ الْأَعْمَالِ، عَنْ ابْنِ مَسْرُورٍ عَنْ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَقِصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ امْرَأَةً عَذِّبَتْ فِي هِرَّةٍ رَبَطَتْهَا حَتَّى مَاتَتْ عَطَشًا.

(The book) 'Sawaab Al Amaal' – from Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah<sup>-asws</sup> having said: 'A woman was tormented (in the Hereafter) regarding a cat she had tied up until it died of thirst".<sup>114</sup>

24- نَوَادِرُ الرَّاوَنْدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرُّوَيْنِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي النَّارِ صَاحِبَ الْعَبَاءِ الَّتِي قَدْ غَلَّهَا وَ رَأَيْتُ فِي النَّارِ صَاحِبَ الْمِخْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِخْجَنِهِ وَ رَأَيْتُ فِي النَّارِ صَاحِبَةَ الْهَرَّةِ تَنْهَشُهَا مُقْبِلَةً وَ مُدْبِرَةً كَانَتْ أَوْتَقَتْهَا لَمْ تَكُنْ تُطْعِمُهَا وَ لَمْ تُرْسِلْهَا تَأْكُلْ مِنْ حَشَاشِ الْأَرْضِ وَ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ صَاحِبَ الْكَلْبِ الَّذِي أَرَوَاهُ مِنَ الْمَاءِ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowyani, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Muhammad Bin Ismail son of Musa<sup>-asws</sup>, from his father, from his grandfather<sup>-asws</sup> Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said; '(During an Ascension) I<sup>-saww</sup> saw in the Fire – and owner of the load bearer whom he had shackled, and I<sup>-saww</sup> saw in the Fire owner of the stick which he was stealing from the pilgrims with his stick, and I<sup>-saww</sup> saw in the Fire the owner of the cat being struck from the front and the back. She had tied it and did not happen to feed it and did not send it to eat from the insects of the earth. And I<sup>-saww</sup> entered the Paradise and saw owner of the dog whom he had saturated from the water".<sup>115</sup>

وَ أَقُولُ صَاحِبَ الْكَلْبِ إِشَارَةٌ إِلَى مَا رَوَاهُ الدِّمِيرِيُّ عَنْ مُسْلِمٍ أَنَّ النَّبِيَّ ص قَالَ: بَيْنَمَا امْرَأَةٌ تَمْشِي بِقَلَاةٍ مِنَ الْأَرْضِ إِذَا اشْتَدَّتْ عَلَيْهَا الْعَطَشُ فَتَرَلَّتْ بِرَأْسِهَا فَشَرِبَتْ ثُمَّ صَعِدَتْ فَوَجَدَتْ كَلْبًا يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَتْ لَقَدْ بَلَغَ بِهَذَا الْكَلْبِ مِثْلُ الَّذِي بَلَغَ بِي

And I (Majlisi) am saying, 'Owner of the dog is an indication to what is reported by Al-Tirmizi, from Muslim that the Prophet<sup>-saww</sup> said: 'While a woman was walking in a wilderness from the earth, when the thirst intensified upon her. She descended by a well and drank. Then she ascended and found a dog eating the (wet) soil, out of thirst. She said, 'It has reached with this dog that which had reached with me'.

<sup>113</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 22

<sup>114</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 23

<sup>115</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 24 a

ثُمَّ نَزَلَتْ الْبُيْرَ فَمَلَأَتْ حُفَّهَا وَ أَمْسَكَتُهُ بِفِيهَا ثُمَّ صَعِدَتْ فَسَقَّتُهُ فَشَكَرَ اللَّهُ لَهَا ذَلِكَ وَ عَفَرَ لَهَا

Then she descended to the well and filled her shoe and held it with her mouth. Then she ascended and quenched it. Allah<sup>-azwj</sup> Thanked her for that and Forgave (her sins) for her’.

فَقَالُوا يَا رَسُولَ اللَّهِ أَوْ لَنَا فِي الْبَهَائِمِ أَجْرٌ قَالَ نَعَمْ فِي كُلِّ رَطْبَةٍ أَجْرٌ.

They said, ‘O Rasool-Allah<sup>-saww</sup>! And there is Recompense for us regarding the beasts?’ He<sup>-saww</sup> said: ‘Yes. There is a Recompense in every wet (quenching water) effort’.<sup>116</sup> (From a non-Shia source)

25- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ الْحَوَارِيُّونَ لِعِيسَى ابْنِ مَرْيَمَ لَوْ بَعَثْتَ لَنَا رَجُلًا شَهِدَ السَّفِينَةَ فَحَدَّثَنَا عَنْهَا

(The non-Shia) book ‘Al Durr Al Mansour’ – from Ibn Abbas,

‘The disciples said to Isa Ibn Maryam<sup>-as</sup>, ‘If you<sup>-as</sup> could send to us a man who had attended the ship (of Noah<sup>-as</sup>), so he can narrate to us about it!’

فَانْطَلَقَ بِهِمْ حَتَّى انْتَهَى إِلَى كُتْبٍ مِنْ تُرَابٍ فَأَخَذَ كَفًّا مِنْ ذَلِكَ التُّرَابِ وَ قَالَ أَ تَذُبُّونَ مَا هَذَا قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He<sup>-as</sup> went with them until he<sup>-as</sup> ended up to a mound of sand. He<sup>-as</sup> grabbed a handful from that sand and said: ‘Do you know what this is?’ They said, ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-as</sup> are more knowing!’

قَالَ هَذَا كَعْبُ حَامِ بْنِ نُوحٍ فَضْرَبَ الْكَتِيبَ بِعَصَاهُ وَ قَالَ قُمْ بِإِذْنِ اللَّهِ فَإِذَا هُوَ قَائِمٌ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ قَدْ شَابَ

He<sup>-as</sup> said: ‘This is an ankle bone of Haam son of Noah<sup>-as</sup>’. He<sup>-as</sup> struck the mound of sand with his<sup>-as</sup> stick and said: ‘Arise, by the Permission of Allah<sup>-azwj</sup>!’ Behold, he stood up and shook off the soil from his head which had become grey haired.

قَالَ لَهُ عِيسَى هَكَذَا هَلَكْتَ قَالَ لَا مِثْ وَأَنَا شَابٌّ وَ لَكِنِّي طُنْتُ أَهْلَ السَّاعَةِ فَمِنْ ثَمَّ شَبْتُ قَالَ حَدِّثْنَا عَنْ سَفِينَةِ نُوحٍ

Isa<sup>-as</sup> said to him: ‘This is how you have been destroyed?’ He said, ‘No! I died while I was young, but I thought it is the Hour (Day of Qiyamah), so from then I became grey-haired’. He<sup>-as</sup> said: ‘Narrate to us about the ship of Noah<sup>-as</sup>’.

قَالَ كَانَ طُولُهَا أَلْفَ ذِرَاعٍ وَ مِائَتِي ذِرَاعٍ وَ عَرْضُهَا سِتِّمِائَةِ ذِرَاعٍ كَانَتْ ثَلَاثَ طَبَقَاتٍ فَطَبَقَةٌ فِيهَا الدَّوَابُّ وَ الْوَحْشُ وَ طَبَقَةٌ فِيهَا الْإِنْسُ وَ طَبَقَةٌ فِيهَا الطَّيْرُ

He said, ‘It’s length (of the ship) was of one thousand two hundred cubits, and its width was of three layers (floors). There was a layer wherein were the animals, and the beasts, and there was a layer wherein were the humans, and there was a layer wherein were the birds.

<sup>116</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 24 b

فَلَمَّا كَثُرَ أَزْوَاجُ الدَّوَابِّ أَوْحَى اللَّهُ إِلَى نُوحٍ أَنْ اغْمِزْ ذَنْبَ الْفِيلِ فَعَمَزَهُ فَوَقَعَ مِنْهُ خِنْزِيرٌ وَ خِنْزِيرَةٌ فَأَقْبَلَا عَلَى الرُّوثِ فَلَمَّا وَقَعَ الْفَأْرُ بِحَزْرِ السَّفِينَةِ يُفْرِضُهُ أَوْحَى اللَّهُ إِلَى نُوحٍ أَنْ اضْرِبْ عَيْنِي الْأَسَدِ فَخَرَجَ مِنْ مَنْخَرِهِ سِنُورٌ وَ سِنُورَةٌ فَأَقْبَلَا عَلَى الْفَأْرِ

When the animal dung was a lot, Allah<sup>-azwj</sup> Revealed to Noah to squeeze the tail of an elephant. So, he<sup>-as</sup> squeezed it and a male pig and a female pig fell from it. They came upon the dung. When the mouse fell on the ropes of the ship, nibbled at it. Allah<sup>-azwj</sup> Revealed to Noah<sup>-as</sup>: "Strike the eyes of the lion!" A male cat and a female cat emerged from its nostril. They came upon the mouse'.

فَقَالَ لَهُ عِيسَى كَيْفَ عَلِمَ نُوحٌ أَنَّ الْبِلَادَ قَدْ غَرِقَتْ

Isa<sup>-as</sup> said to him: 'How did Noah<sup>-as</sup> know that the cities have been drowned?'

قَالَ بَعَثَ الْعُرَابُ يَأْتِيهِ بِالْخَبَرِ فَوَجَدَ جِيفَةً فَوَقَعَ عَلَيْهَا فَدَعَا عَلَيْهِ بِالْخَوْفِ فَلِذَلِكَ لَا يَأْلَفُ الْبُيُوتَ

He said, 'He<sup>-as</sup> sent the crow to come to him<sup>-as</sup> with the news. It found a carcass, so it landed upon it. He<sup>-as</sup> supplicated against it with the fear. For that (reason) it does not come in the houses.

ثُمَّ بَعَثَ الْحَمَامَةَ فَجَاءَتْ بِوَرْقٍ زَيْتُونٍ يَنْقَارُهَا وَ طِينَ يَرْجُلُهَا فَعَلِمَ أَنَّ الْبِلَادَ قَدْ غَرِقَتْ فَطَوَّقَهَا الْحُصْرَةَ الَّتِي فِي عُنُقِهَا وَ دَعَا لَهَا أَنْ تَكُونَ فِي أُنْسٍ وَ أَمَانٍ فَمِنْ ثَمَّ تَأْلَفُ الْبُيُوتَ

Then he<sup>-as</sup> sent the pigeon. It came back with an olive leaf in its beak and there was clay in its legs. So he<sup>-as</sup> knew that the cities had been drowned. He<sup>-as</sup> collared it with the greenery which was in its neck and supplicate for it: 'You shall be in comfort and safety'. So, from them, it comes into the houses'.

فَقَالُوا يَا رُوحَ اللَّهِ أَلَا تَنْطَلِقُ بِهِ إِلَى أَهَالِينَا فَيَجْلِسَ مَعَنَا وَ يُحَدِّثَنَا

They said, 'O Spirit of Allah<sup>-azwj</sup>! Will you<sup>-as</sup> not go with him to our families so he would sit with us and narrate to us?'

قَالَ كَيْفَ يَتَّبِعُكُمْ مَنْ لَا رِزْقَ لَهُ ثُمَّ قَالَ لَهُ عُدْ بِإِذْنِ اللَّهِ فَعَادَ تُرَابًا.

He<sup>-as</sup> said: 'How can he follow you all, the one who has no sustenance for him'. Then he<sup>-as</sup> said: 'Return, by the Permission of Allah<sup>-azwj</sup>!' So he returned to be soil".<sup>117</sup> (From a non-Shia source)

وَ عَنْ عِكْرِمَةَ قَالَ: لَمَّا حَمَلَ نُوحٌ فِي السَّفِينَةِ الْأَسَدَ قَالَ يَا رَبِّ إِنَّهُ يَسْأَلُنِي الطَّعَامَ مِنْ أَيْنَ أُطْعِمُهُ

And from Ikrimah (Bin Abu Jahl<sup>-la</sup>) who said,

<sup>117</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 25 a

'When Noah<sup>-as</sup> carried the lion in the ship, he<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! It would be asking me<sup>-as</sup> for the food. Where will I<sup>-as</sup> feed it from?'

قَالَ إِنِّي سَوْفَ أَشْعَلُهُ عَنِ الطَّعَامِ فَسَلَّطَ اللَّهُ عَلَيْهِ الْحُمَىٰ فَكَانَ نُوحٌ يَأْتِي بِالْكَبْشِ فَيَقُولُ كُلْ فَيَقُولُ الْأَسَدُ آءٍ.

He<sup>-azwj</sup> Said: "I<sup>-azwj</sup> shall soon pre-occupy him from the food!" Allah<sup>-azwj</sup> Caused the fever to overcome upon it. Noah<sup>-as</sup> would come with the ram and say: 'Eat!' But the lion would say, 'Aah!'"<sup>118</sup> (From a non-Shia source)

وَعَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: لَمَّا أَمَرَ نُوحٌ أَنْ يَحْمِلَ مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ قَالَ كَيْفَ أَصْنَعُ بِالْأَسَدِ وَالْبَقَرِ وَكَيْفَ أَصْنَعُ بِالْعَنَاقِ وَالذِّئْبِ وَكَيْفَ أَصْنَعُ بِالْحَمَامِ وَالْهُرِّ

And from Wahab Bin Munabbih who said,

'When Noah<sup>-as</sup> was Commanded with carrying two of every pair **from every pair, two, [11:40]**, he<sup>-as</sup> said: 'How shall I<sup>-as</sup> deal with the lion and the cow, and how shall I<sup>-as</sup> deal with the sheep and the wolf, and how shall I<sup>-as</sup> deal with the dove and the cat?'

قَالَ مَنْ أَلْقَىٰ بَيْنَهُمُ الْعَدَاوَةَ قَالَ أَنْتَ يَا رَبِّ قَالَ فَإِنِّي أُؤَلِّفُ بَيْنَهُمْ حَتَّى لَا يَتَضَادُّوْا.

He<sup>-azwj</sup> Said: "Who Cast the enmity between them?" He<sup>-as</sup> said: 'You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>!' He<sup>-azwj</sup> Said: "So I<sup>-azwj</sup> Shall Cast love between them until they do not contradict!"<sup>119</sup> (From a non-Shia source)

26 حياة الحيوان، وَ رَوَى الْحَاكِمُ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ص يَأْتِي دَارَ قَوْمٍ مِنَ الْأَنْصَارِ وَ دُونَهُ دُورٌ لَا يَأْتِيهَا فَشَقَّ عَلَيْهِمْ ذَلِكَ فَكَلَّمُوهُ فَقَالَ إِنَّ فِي دَارِكُمْ كَلْبًا قَالُوا فَإِنَّ فِي دَارِهِمْ سِنُورًا فَقَالَ السِّنُورُ سَبْعٌ.

(The book) 'Hayaat Al Haywaan' – And it is reported by Al Hakim, from Abu Hureyra (well-known fabricator) who said,

'The Prophet<sup>-saww</sup> used to come to the house of a group of the Helpers, and besides it were houses he<sup>-saww</sup> would not go to. That was grievous upon them. They spoke to him<sup>-saww</sup>. He<sup>-saww</sup> said: 'There is a dog in your house'. They said, 'But there is a cat in their house!' He<sup>-saww</sup> said: 'The cat is seven (times better)'.<sup>120</sup> (From a non-Shia source)

وَ فِي رِوَايَةٍ أُخْرَى قَالَ: الْهُرَّةُ لَيْسَتْ بِنَجِسٍ إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ.

And in another report, he<sup>-saww</sup> said: 'The cat isn't unclean. But rather, it is from the ones rotating around you all (like servants)'.<sup>121</sup> (From a non-Shia source)

<sup>118</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 25 b

<sup>119</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 25 c

<sup>120</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 26 a

<sup>121</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 26 b

27- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: الْكِلَابُ السُّودُ أَلْبَهُمُ مِنَ الْجِنِّ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Zurara,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'The black dog is the sheep from the Jinn''.<sup>122</sup>

28- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ إِذَا التَقَمْتُ عَنْ يَسَارِهِ فَإِذَا كَلَبٌ أَسْوَدُ يَجِيءُ فَقَالَ مَا لَكَ فَجَبَحَكَ اللَّهُ مَا أَشَدَّ مُسَارَعَتَكَ

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Malik Bin Atiya, from Abu Hamza Al Sumali who said,

'I was with Abu Abdullah<sup>-asws</sup> in what is between Makkah and Al-Medina, when he<sup>-asws</sup> turned to his<sup>-asws</sup> left, and there was a pitch-black dog. He<sup>-asws</sup> said: 'What is the matter with you? May Allah<sup>-azwj</sup> Uglify your face! How severe is your quickness!'

فَإِذَا هُوَ شَبَّهَ بِالطَّائِرِ فَقُلْتُ مَا هَذَا جَعَلْتُ فِذَاكَ فَقَالَ هَذَا عَذِيمٌ بَرِيدُ الْجِنِّ مَاتَ هِشَامُ السَّاعَةِ فَهُوَ يَطِيرُ يَنْعَاهُ فِي كُلِّ بَلَدَةٍ.

Behold, it had resembled with the bird. I said, 'What is this? May I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'This is Aseem, mailman of the Jinn. Hisham just died, so it is flying giving his obituary in every city''.<sup>123</sup>

29- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكِلَابُ مِنَ ضَعْفَةِ الْجِنِّ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَامًا وَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْهِ فَلْيُطْعِمْهُ أَوْ لِيَطْرُدْهُ فَإِنَّ لَهَا أَنْفُسَ سَوَاءٍ.

And from him, from the number, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The dogs are from the weak Jinn. Whenever one of you eats the food and something from it is in front of him, then let him feed it, or let him repel it, for there is an evil breathing for it''.<sup>124</sup>

30- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْكِلَابِ فَقَالَ كُلُّ أَسْوَدٍ بَهِيمٌ وَ كُلُّ أَحْمَرٍ بَهِيمٌ وَ كُلُّ أَبْيَضٍ بَهِيمٌ فَلِذَلِكَ خُلِقَ الْكِلَابُ مِنَ الْجِنِّ وَ مَا كَانَ أَهْلُكَ فَهُوَ مَسْخٌ مِنَ الْجِنِّ وَ الْإِنْسِ.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> was asked about the dogs. He<sup>-asws</sup> said: 'Every black is a beast, and every red is a beast, and every white is a beast. For that, He<sup>-azwj</sup>

<sup>122</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 27

<sup>123</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 28

<sup>124</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 29



Created the dogs from the Jinn, and whatever was spotted (of mixed colour), it is morphed from the Jinn and the humans”<sup>125</sup>.

قَالَ الدِّمَیْرِيُّ رَوَى مُسْلِمٌ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَفْطَعُ الصَّلَاةَ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ

Al Dimeyri said, 'It is reported by Muslim,

'From Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'Rasool-Allah<sup>saww</sup> said: 'The Salat is cut off by the donkey, and the woman, and the black dog”.

قِيلَ لِأَبِي ذَرٍّ مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ [وَأَمَّا الْكَلْبُ الْأَصْفَرُ

It was said to Abu Zarr<sup>ra</sup>, 'What is the matter with the black dog from the red dog and from the yellow dog?’

قَالَ يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا سَأَلْتَنِي عَنْهُ فَقَالَ الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ.

He<sup>ra</sup> said, 'O son of my<sup>ra</sup> brother! I<sup>ra</sup> had asked Rasool-Allah<sup>saww</sup> about what you are asking me<sup>ra</sup>. He<sup>saww</sup> said: 'The black dog is a Satan<sup>la</sup>”<sup>126</sup> (From a non-Shia source)

فَحَمَلَهُ بَعْضُ أَهْلِ الْعِلْمِ عَلَى ظَاهِرِهِ وَقَالَ الشَّيْطَانُ يَتَصَوَّرُ بِصُورَةِ الْكِلَابِ السُّودِ وَلِذَا قَالَ ع أَفْتُلُوا مِنْهُمْ كُلَّ أَسْوَدَ بَهِيمٍ.

So, some of the people of knowledge carried it upon its apparent and said, 'The Satan<sup>la</sup> images in the image of the black dog, and for that (reason) he<sup>asws</sup> said: 'Kill from them every fully black one!”<sup>127</sup> (From a non-Shia source)

وَرَوَى ابْنُ مَاجَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ فِي غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُؤِ وَالدُّرِّ.

And it is reported by Ibn Maja, from Anas (a well-known fabricator),

'The Prophet<sup>saww</sup> said: 'Seeking the knowledge is an imposition upon every Muslim and placing the knowledge in other than its rightful ones is like one collaring the pigs with the jewels, and the pearls, and the gems”<sup>128</sup> (From a non-Shia source)

<sup>125</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 30 a

<sup>126</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 30 b

<sup>127</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 30 c

<sup>128</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 30 d

## CHAPTER 2 – THE FOX, AND THE RABBIT, AND THE WOLF, AND THE LION

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Abu Jameela, from Zayd Al Shahaam,

1- الكافي، عن محمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن بعض أصحابه عن أبي جميلة عن زيد الشحام عن أبي عبد الله ع في قول الله عز وجل و من عاد فينتقم الله منه قال إن رجلاً انطلق و هو محرم فأخذ ثعلباً فجعل يقرب النار إلى وجهه و جعل الثعلب يصيح و يحدث من استيه و جعل أصحابه ينهونه عما يصنع ثم أرسله بعد ذلك

'From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: **'and (as for) the one who repeats, then Allah will Take Revenge from him, [5:95]**. He<sup>-asws</sup> said: 'A man went while he was in Ihraam, and he seized a fox. He went to draw the fire near to its face and the fox went on to shout and it excreted from its genitals, and its owner went on to forbid him from what he was doing. Then he sent it away after that.

فبينما الرجل نام إذ جاءته حية فدخلت في فيه فلم تدعه حتى جعل يحدث كما أحدث الثعلب ثم خلّت عنه.

While the man was sleeping, when a snake came to him and entered into his mouth and did not leave him until it went on to excrete like what the fox had excreted. Then it left from him".<sup>129</sup>

2- دلائل الطبري، عن محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن هشام بن سالم عن محمد بن مسلم قال: كنت مع أبي جعفر ع بين مكة و المدينة نسير أنا على جماري و هو على بعلة له إذ أقبل ذئب من رأس الجبل حتى انتهى إلى أبي جعفر ع

(The book) 'Dalail' of Al Tabary – from Muhammad Bin Al-Hassan, from Musa Bin Sa'dan from Abdullah Bin Al Qasim, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far<sup>-asws</sup> in between Makkah and Al-Medina. We were travelling. I was upon a donkey of mine and he<sup>-asws</sup> was upon a mule of his<sup>-asws</sup>, when a wolf came from the top of the mountain until it ended to Abu Ja'far<sup>-asws</sup>.

فحبس له البعلة حتى دنا منه فوضع يده على قرئوس السرج و مد عنقه إليه و أدنى أبو جعفر ع أذنه منه ساعة ثم قال له امض فقد فعلت فرجع مهرولاً

He<sup>-asws</sup> paused the mule for it until it was close from him<sup>-asws</sup>. It placed its paws upon the bow of the saddle and extended its neck towards him<sup>-asws</sup> and Abu Ja'far<sup>-asws</sup> brought his<sup>-asws</sup> ears closer to it for a while. Then he<sup>-asws</sup> said to it: 'Go, for I<sup>-asws</sup> have done so'. It returned sprinting.

فقلت جعلت فداك لقد رأيت عجباً فقال هل تدري ما قال قلت الله و رسوله و ابن رسوله أعلم

I said, 'May I be sacrificed for you<sup>-asws</sup>! I have seen a wonder!' He<sup>-asws</sup> said: 'Do you know what he said?' I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and son<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

فَقَالَ ذَكَرْتُ أَنَّ زَوْجَتَهُ فِي هَذَا الْجَبَلِ وَقَدْ عَسَرَ عَلَيْهَا وَلَادَتْهَا فَأَدْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُخْلِصَهَا وَأَنْ لَا يُسَلِّطَ شَيْئاً مِنْ نَسْلِي عَلَى أَحَدٍ مِنْ شَبِيعَتِكُمْ أَهْلَ الْبَيْتِ فَقُلْتُ قَدْ فَعَلْتُ.

He<sup>-asws</sup> said: 'He mentioned that his wife is in this mountain and her giving birth is being difficult upon her, so I<sup>-asws</sup> supplicated to Allah<sup>-azwj</sup> Mighty and Majestic, 'If He<sup>-azwj</sup> were to Finish her (from the difficulties) and nothing from my lineage will overcome anyone from your<sup>-asws</sup> Shias, People<sup>-asws</sup> of the Household'. So, I<sup>-asws</sup> said: 'I<sup>-asws</sup> have done so'.<sup>130</sup>

3- وَمِنْهُ، عَنِ الْقَاضِي أَبِي الْفَرَجِ الْمُعَاوِي عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ الْكَوْكَبِيِّ عَنْ أَحْمَدَ بْنِ وَهْبٍ عَنْ عَمْرِو بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ ثُمَامَةَ بْنِ أَشْرَسَ عَنْ مُحَمَّدِ بْنِ زَائِدٍ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ حَكِيمٌ بَنُ عَبَّاسٍ الْكَلْبِيُّ يُنْشِدُ النَّاسَ بِالْكُوفَةِ هِجَاءَكُمْ فَقَالَ هَلْ عَلِمْتَ مِنْهُ بِشَيْءٍ قَالَ بَلَى فَأَنْشَدَهُ

وَلَمْ تَرَ مَهْدِيّاً عَلَى الْجَنْعِ يُصَلِّبُ  
وَ عُثْمَانُ خَيْرٌ مِنْ عَلِيٍّ وَ أَطْيَبُ -

صَلَبْنَا لَكُمْ زَيْدًا عَلَى جَذَعِ خُلَّةٍ  
وَ قَسَمْتُ بِعُثْمَانَ عَلِيّاً سَفَاهَةً

And from him, from Al Qazy Abu Al Faraj Al Muafy, from Al-Husayn Bin Al Qasim Al Kowkaby, from Ahmad Bin Wahab, from amro Bin Muhammad Al Azdy, from Sumana Bin Ashras, from Muhammad Bin Rashid, from his father who said,

'A man came to Abu Abdullah<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Hakeem Bin Abbas Al Kalby is prosing (poems) to the people in Al Kufa satirising you (Imams<sup>-asws</sup>)!' He<sup>-asws</sup> said: 'Did you catch (preserve) anything from it?' He said, 'Yes. He had prosed, 'We crucified Zayd from you upon a trunk of a palm tree, and we did not see Mahdi<sup>-ajfi</sup> crucified upon the trunk, and you<sup>-asws</sup> are comparing Ali<sup>-asws</sup> with Usman foolishly, and Usman is better than Ali<sup>-asws</sup> and better'.

فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع يَدَيْهِ إِلَى السَّمَاءِ وَ هُمَا يَتَنَفَّضَانِ رَعْدَةً فَقَالَ اللَّهُمَّ إِنْ كَانَ كَاذِباً فَسَلِّطْ عَلَيْهِ كَلْبَكَ

Abu Abdullah<sup>-asws</sup> raised his<sup>-asws</sup> hand towards the sky and they were shaking thundering. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! If he was a liar, then Cause Your<sup>-azwj</sup> dog to overcome upon him!'

قَالَ فَخَرَجَ حَكِيمٌ مِنَ الْكُوفَةِ فَأَذْلَجَ فَلَقِيَهُ الْأَسَدُ فَأَكَلَهُ فَجَاءُوا بِالْبَشِيرِ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص بِذَلِكَ فَخَرَّ لِلَّهِ سَاجِداً وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ.

He (the narrator) said, 'Hakeem went out from Al-Kufa at night. The lion faced him and devoured him. They came with the giver of the good news of that to Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> was in the Masjid of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> fell in Sajdah to Allah<sup>-azwj</sup> and said: ' ***The Praise is for Allah who Made His Promise to be true to us [39:74]***'.<sup>131</sup>

<sup>130</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 2

<sup>131</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 3

4- الدَّلَائِلُ، عَنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مَيْمَنٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ خَرَجَ إِلَى ضَيْعَةٍ لَهُ مَعَ بَعْضِ أَصْحَابِهِ فَبَيْنَمَا هُمْ يَسِيرُونَ إِذَا ذَنْبٌ قَدْ أَقْبَلَ إِلَيْهِ فَلَمَّا رَأَى غُلَمَانَهُ أَقْبَلُوا إِلَيْهِ قَالَ دَعُوهُ فَإِنَّ لَهُ حَاجَةً

(The book) 'Al Dalail' – from Al-Husayn, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad in Amro Bin Meysam, from one of our companions,

'From Abu Abdullah<sup>-asws</sup> having gone out to an estate of his with some of his<sup>-asws</sup> companions. When they were travelling when a wolf came to him<sup>-asws</sup>. When his<sup>-asws</sup> servants saw it, then turned to it. He<sup>-asws</sup> said: 'Leave it, for there is a need for it!'

فَدَنَا مِنْهُ حَتَّى وَضَعَ كَفَّهُ عَلَى ذَائِبِهِ وَ تَطَاوَلَ بِخُطْمِهِ وَ طَأْطَأَ رَأْسَهُ أَبُو عَبْدِ اللَّهِ ع فَكَلَّمَهُ الذَّنْبُ بِكَلَامٍ لَا يُعْرَفُ فَرَدَّ عَلَيْهِ أَبُو عَبْدِ اللَّهِ ع مِثْلَ كَلَامِهِ فَرَجَعَ يَغْدُو

It approached him<sup>-asws</sup> and placed it's paw upon his<sup>-asws</sup> animal and elongate with its snout and Abu Abdullah<sup>-asws</sup> lowered its head. The wolf spoke to him with an unknown speech. Abu Abdullah<sup>-asws</sup> responded to it with similar to its speech. It returned howling.

فَقَالَ لَهُ أَصْحَابُهُ قَدْ رَأَيْنَا عَجَبًا

His<sup>-asws</sup> companions said to him, 'We have seen a wonder!'

فَقَالَ إِنَّهُ أَخْبَرَنِي أَنَّهُ خَلَفَ زَوْجَتَهُ خَلْفَ هَذَا الْجَبَلِ فِي كَهْفٍ وَ قَدْ صَرَبَهَا الطَّلُوقُ وَ خَافَ عَلَيْهَا فَسَأَلَنِي الدُّعَاءَ لَهَا بِالْخُلَاصِ وَ أَنَّ يَرْزُقَهُ اللَّهُ ذَكَرًا يَكُونُ لَنَا وَلِيًّا وَ مُحِبًّا فَضَمِنْتُ لَهُ ذَلِكَ

He<sup>-asws</sup> said: 'He informed me<sup>-asws</sup> that he had left his wife behind this mountain in a cave, and the birth pangs have struck her, and he is fearing upon her, so he asked me<sup>-asws</sup> for the supplicating for her with the finishing, and that Allah<sup>-azwj</sup> should Grace him a male who would be a friend to us<sup>-asws</sup> and a loving one. So I<sup>-asws</sup> guaranteed that to him'.

قَالَ فَاذْطَلَّقَ أَبُو عَبْدِ اللَّهِ ع وَ انْطَلَقْنَا مَعَهُ إِلَى ضَيْعَتِهِ وَ قَالَ إِنَّ الذَّنْبَ قَدْ وُلِدَ لَهُ جَرُؤٌ ذَكَرٌ

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> went on, and we went with him<sup>-asws</sup> to his<sup>-asws</sup> estate, and he<sup>-asws</sup> said: 'The wolf, a male puppy has (just) been born for him'.

قَالَ فَمَكَّنْتُنِي فِي ضَيْعَتِهِ مَعَهُ شَهْرًا ثُمَّ رَجَعَ مَعَ أَصْحَابِهِ فَبَيْنَمَا هُمْ رَاجِعُونَ إِذَا هُمْ بِالذَّنْبِ وَ زَوْجَتِهِ وَ جَرُؤِهِ فَعَوَّأَا فِي وَجْهِ أَبِي عَبْدِ اللَّهِ ع فَأَجَابَهُمْ بِمِثْلِهِ وَ رَأَوْا أَصْحَابَ أَبِي عَبْدِ اللَّهِ ع الْجَرُؤَ وَ عَلِمُوا أَنَّهُ قَدْ قَالَ لَهُمُ الْحَقُّ

He (the narrator) said, 'We remained in his<sup>-asws</sup> estate with him<sup>-asws</sup> for a month, then he<sup>-asws</sup> returned with his<sup>-asws</sup> companions. While they were returning, behold they were with the wolf and his wife and his puppy. It howled in the face of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> answered it with similar to it, and the companions of Abu Abdullah<sup>-asws</sup> saw the puppy and they knew that he<sup>-asws</sup> has said the truth to them.

وَ قَالَ لَهُمُ أَبُو عَبْدِ اللَّهِ ع تَذَرُونَ مَا قَالُوا قَالُوا لَا قَالَ كَانُوا يَدْعُونَ اللَّهَ لِي وَ لَكُمْ بِحُسْنِ الصَّحَابَةِ وَ دَعَوْتُ هُمْ بِمِثْلِهِ وَ أَمَرْتُهُمْ أَنْ لَا يُؤْذُوا لِي وَلِيًّا وَ لَا لِأَهْلِ بَيْتِي فَضَمِنُوا لِي ذَلِكَ.

And Abu Abdullah<sup>-asws</sup> said to them: ‘Do you know what they said? They said, ‘No!’ He<sup>-asws</sup> said: ‘They were supplicating to Allah<sup>-azwj</sup> for me<sup>-asws</sup> and for you all with goodly accompaniment, and I<sup>-asws</sup> supplicated for them with similar to it and I<sup>-asws</sup> instructed them that they would neither harm a friend of mine<sup>-asws</sup> nor of People<sup>-asws</sup> my<sup>-asws</sup> Household. They guaranteed that to me<sup>-asws</sup>’.<sup>132</sup>

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ هَارُونَ التَّلْعُكَبَرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظْطِينَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كَانَ الْمَنْصُورُ قَدْ وَقَفَ بِأَبِي عَبْدِ اللَّهِ ع إِلَى الْكُوفَةِ فَلَمَّا أُذِنَ لَهُ قَالَ لِي يَا مُفَضَّلُ هَلْ لَكَ فِي مُرَافَقَتِي فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ إِذَا كَانَتِ اللَّيْلَةُ فَصِرْ إِلَيَّ

And from him, from Muhammad Bin Haroun Al Tal'albury, from his father, from Muhammad Bin Hammam, from Ahmad Bin Al-Husayn, well-known as Ibn Abu Al Qasim, from his father, from one of his men, from Al-Hassan Bin Ali Bin Yaqteen, from Sa'dan Bin Muslim, from Al Mufazzal Bin Umar who said,

‘Al-Mansour had called a delegation with Abu Abdullah<sup>-asws</sup> to Al-Kufa. When there was permission for him<sup>-asws</sup>, he<sup>-asws</sup> said to me: ‘O Mufazzal! Is it okay for you to accompany me<sup>-asws</sup>?’ I said, ‘Yes, may I be sacrificed for you<sup>-asws</sup>!’ He<sup>-asws</sup> said, ‘When it was the night, them come to me<sup>-asws</sup>’.

فَلَمَّا كَانَ فِي نِصْفِ اللَّيْلِ خَرَجَ وَ خَرَجْتُ مَعَهُ فَإِذَا أَنَا بِأَسَدَيْنِ مُسْرَجَيْنِ مُلْجَمَيْنِ

When it was during midnight, he<sup>-asws</sup> went out and I went out with him<sup>-asws</sup>. There, I was with two lions, saddled, reined’.

قَالَ فَخَرَجْتُ فَضَرَبَ يَدِي إِلَى عَيْنِي فَشَدَّهَا ثُمَّ حَمَلَنِي رَدِيفاً فَأَصْبَحَ بِالْمَدِينَةِ وَ أَنَا مَعَهُ فَلَمْ يَزَلْ فِي مَنْزِلِهِ حَتَّى قَدِمَ عِيَالَهُ.

He (the narrator) said, ‘I went out and struck with his<sup>-asws</sup> hand to my eye and he<sup>-asws</sup> tied them. Then he<sup>-asws</sup> carried be riding behind. In the morning he<sup>-asws</sup> was in Al-Medina and I was with him<sup>-asws</sup>. He<sup>-asws</sup> did not cease to be in his<sup>-asws</sup> house until his<sup>-asws</sup> dependants arrived’.<sup>133</sup>

6- وَ مِنْهُ، بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَخِيهِ عَنْ بَعْضِ رِجَالِهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ مَنْصُورٍ عَنْ نُوحٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا بَا خَالِدٍ خُذْ رُفْعِي فَأَتِ غَيْصَةً قَدْ سَمَّاهَا فَأَنْشُرْهَا فَأَيُّ سَبْعٍ جَاءَ مَعَكَ فَجَنَنِي بِهِ

And from him, by the chain, from Ahmad Bin Al-Husayn, from his brother, from one of his men from Abdullah Bin Muhammad Bin Mansour Bin Nuh, from Ismail Bin Jabir, from Abu Khalid Al Kabuly who said,

‘I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to me: ‘O Abu Khalid! Take my<sup>-asws</sup> note and go to a forest (which he<sup>-asws</sup> named) and spread it. Whichever lion comes with you, then come to me<sup>-asws</sup> with it’.

قَالَ قُلْتُ أَغْفِنِي جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘Excuse me (from doing that), may I be sacrificed for you<sup>-asws</sup>!’

<sup>132</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 4

<sup>133</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 5

قَالَ فَقَالَ لِي اذْهَبْ يَا بَا خَالِدٍ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'Go, O Abu Khalid!''

قَالَ فَمُلْتُ فِي نَفْسِي يَا بَا خَالِدٍ لَوْ أَمَرَكَ جَبَّارٌ عَنِيفٌ ثُمَّ خَالَفْتَهُ إِذْ كَيْفَ يَكُونُ خَالِكَ

He (the narrator) said, 'I said within myself, 'O Abu Khalid! If only he<sup>-asws</sup> had ordered you (to go to) an obstinate tyrant, then you were to oppose it, then how would have been your situation?'

قَالَ فَمَفَعَلْتُ ذَلِكَ حَتَّى إِذَا صِرْتُ إِلَى الْعَيْضَةِ وَنَشَرْتُ الرُّقْعَةَ جَاءَ مَعِيَ وَاحِدٌ مِنْهَا فَلَمَّا صَارَ بَيْنَ يَدَيَّ أَبِي عَبْدِ اللَّهِ عَ نَظَرْتُ إِلَيْهِ وَاقِفًا مَا يُحْرِكُ مِنْ شَعْرِهِ شَعْرَةً فَأَوْمَأَ بِكَلَامٍ لَمْ أَفْهَمْهُ

He (the narrator) said, 'I did that until when I came to the forest and spread out the note, one of them came with me. When it came to be in front of Abu Abdullah<sup>-asws</sup>, I looked at it standing, not moving a single hair from its hairs. It gestured with a speech I could not understand it'.

قَالَ فَلَبِثْتُ عِنْدَهُ وَ أَنَا مُتَعَجِّبٌ مِنْ سُكُونِ السَّبْعِ بَيْنَ يَدَيْهِ فَقَالَ لِي يَا بَا خَالِدٍ مَا لَكَ تَتَفَكَّرُ

He (the narrator) said, 'I waited in his<sup>-asws</sup> presence, and I was surprised from the calmness of the lion in front of him<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Abu Khalid! What is the matter with you, being thoughtful?'

قَالَ قُلْتُ أَفَكَّرْتُ فِي إِعْظَامِ السَّبْعِ

He (the narrator) said, 'I said, 'I am thinking regarding the reverence by the lion!'

قَالَ ثُمَّ مَضَى السَّبْعُ فَمَا لَبِثْتُ إِلَّا وَقْتًا قَلِيلًا حَتَّى طَلَعَ السَّبْعُ وَ مَعَهُ كَيْسٌ فِي فِيهِ

He (the narrator) said, 'Then the lion went away. I did not wait except for a little time until the lion emerged and there was a bag with it in its mouth'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ قَالَ يَا بَا خَالِدٍ هَذَا كَيْسٌ وَجَّهَ بِهِ إِلَيَّ فُلَانٌ مَعَ الْمُفَضَّلِ بْنِ عُمَرَ وَ اخْتَجْتُ إِلَى مَا فِيهِ وَ كَانَ الطَّرِيقُ خَوْفًا فَبَعَثْتُ هَذَا السَّبْعَ فَبَجَاءَ بِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! This is a strange thing!' He<sup>-asws</sup> said: 'O Abu Khalid! This is a bag so and so had sent to me with Al-Mufazzal Bin Umar, and I<sup>-asws</sup> was needy to what is in it, and the road was fearful. So I<sup>-asws</sup> sent this lion and it came with it'.

قَالَ فَمُلْتُ فِي نَفْسِي وَ اللَّهُ لَا أَتْرُكُ حَتَّى يَقْدَمَ الْمُفَضَّلُ بْنُ عُمَرَ وَ أَعْلَمَ ذَلِكَ

He (the narrator) said, 'I said within myself, 'By Allah<sup>-azwj</sup>! I will not depart until Al-Mufazzal Bin Umar arrived and I know that (to be true)'.

قَالَ فَضَحِكَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ قَالَ لِي نَعَمْ يَا بَا خَالِدٍ لَا تَبْرَحْ حَتَّى يَأْتِيَ الْمُفَضَّلُ

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> chuckled, then said to me: 'O Abu Khalid! Do not depart until Al-Mufazzal comes'.

قَالَ فَتَدَاخَلَنِي وَاللَّهِ مِنْ ذَلِكَ حَيْرَةٌ ثُمَّ قُلْتُ أَفَلَيْي جُعِلْتُ فِدَاكَ وَ أَقَمْتُ أَيَّامًا ثُمَّ قَدِمَ الْمُفَضَّلُ وَ بَعَثَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع

He (the narrator) said, 'By Allah<sup>-azwj</sup>, bewilderment entered me from that! Then I said, 'Let me be, may I be sacrificed for you<sup>-asws</sup>!' And I stayed for days. Then Al-Mufazzal arrived, and Abu Abdullah<sup>-asws</sup> sent for me.

فَقَالَ الْمُفَضَّلُ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّ فُلَانًا بَعَثَ مَعِيَ كَيْسًا فِيهِ مَالٌ فَلَمَّا صِرْتُ فِي مَوْضِعٍ كَذَا وَ كَذَا جَاءَ سَبْعٌ وَ خَالَ بَيْنَنَا وَ بَيْنَ رِحَالِنَا فَلَمَّا مَضَى السَّبْعُ طَلَبْتُ الْكَيْسَ فِي الرَّحْلِ فَلَمْ أَجِدْهُ

Al-Mufazzal said, 'My Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! So and so had sent a bag with me wherein was money. When I came to be in such and such place, a lion came and hindered between us and our rides. When the lion went away, I sought the bag in the luggage but could not find it!'

قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا مُفَضَّلُ أ تَعْرِفُ الْكَيْسَ قَالَ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ

Abu Abdullah<sup>-asws</sup> said: 'O Mufazzal! Will you recognise the bag?' He said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا جَارِيَةُ هَاتِي الْكَيْسَ فَأَتَتْ بِهِ الْجَارِيَةُ فَلَمَّا نَظَرَ إِلَيْهِ الْمُفَضَّلُ قَالَ نَعَمْ هَذَا هُوَ الْكَيْسُ

Abu Abdullah<sup>-asws</sup> said: 'O maid! Bring the bag to me!' The maid came with it. When Al-Mufazzal looked at it, he said, 'Yes, this, it is the bag!'

ثُمَّ قَالَ يَا مُفَضَّلُ تَعْرِفُ السَّبْعَ قَالَ جَعَلَنِي اللَّهُ فِدَاكَ كَانَ فِي قُلُوبِي فِي ذَلِكَ الْوَقْتِ رُعبٌ

Then he<sup>-asws</sup> said: 'O Mufazzal! Will you recognise the lion?' He said, 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! There was dread in my hear during that time'.

فَقَالَ لَهُ اذْنُ مَتِي فَدَنَا مِنْهُ ثُمَّ وَضَعَ يَدَهُ عَلَيْهِ ثُمَّ قَالَ لِأَبِي خَالِدٍ امْضِ بِرُفْعَتِي إِلَى الْعَيْصَةِ فَأَتَنَا بِالسَّبْعِ

He<sup>-asws</sup> said to him: 'Come closer to me<sup>-asws</sup>!' He came closer to him<sup>-asws</sup>. Then he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon him (to calm him), then said to Abu Khalid: 'Go with my<sup>-asws</sup> note to the forest and come to us with the lion!'

فَلَمَّا صِرْتُ إِلَى الْعَيْصَةِ فَعَمَلْتُ مِثْلَ الْفِعْلِ الْأَوَّلِ جَاءَ السَّبْعُ مَعِيَ فَلَمَّا صَارَ بَيْنَ يَدَيَّ أَبِي عَبْدِ اللَّهِ عَ نَظَرْتُ إِلَى إِعْظَامِهِ إِنِّي فَاسْتَعْفَرْتُ فِي نَفْسِي

When I came to the forest, I did similar to what I had done at first. The lion came with me. When it came in front of Abu Abdullah<sup>-asws</sup>, I looked at its reverence to him<sup>-asws</sup>. I sought Forgiveness (from Allah<sup>-azwj</sup>) within myself.

ثُمَّ قَالَ يَا مُفَظَّلُ هَذَا هُوَ قَالَ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ فَقَالَ يَا مُفَظَّلُ أُبَشِّرُ فَأَنْتَ مَعَنَا.

Then he<sup>-asws</sup> said: 'O Mufazzal! Is this it?' He said, 'Yes, may Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'O Mufazzal! Receive good news, for you are from us<sup>-asws</sup>!'<sup>134</sup>

7- المهج، مهج الدعوات عن الْمُفَظَّلِ بْنِ الرَّبِيعِ قَالَ: اصْطَبَحَ الرَّشِيدُ يَوْمًا ثُمَّ اسْتَدْعَى حَاجِبَهُ فَقَالَ لَهُ امْضِ إِلَى عَلِيِّ بْنِ مُوسَى الْعَلَوِيِّ وَ أَخْرِجْهُ مِنَ الْحَبْسِ وَ أَلْقِهِ بِرُكَّةِ السَّبَاعِ

(The book) 'Mahj Al Dawaat' – from Al Mufazzal Bin Al Rabie who said,

'Al-Rasheed (the caliph) had breakfast one day, then summoned his guard. He said to him, 'Go to Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, the Alawite, and bring him<sup>-asws</sup> out from the prison, and throw him<sup>-asws</sup> in the enclosure of lions!'

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ لَمَّا انْتَهَيْتُ إِلَى الرِّكَّةِ فَتَحْتُ بَابَهَا وَ أَذْخَلْتُهُ فِيهَا وَ فِيهَا أَرْبَعُونَ سَبُعًا

And he continued the Hadeeth up to he said, 'When I ended up to the enclosure, I opened its door and entered into it, and therein were forty lions'.

وَ سَأَقِ الْحَدِيثَ إِلَى قَالَ فَعُدْتُ إِلَيْهِ فَإِذَا هُوَ قَائِمٌ يُصَلِّي وَ السَّبَاعُ حَوْلَهُ إِلَى آخِرِ الْحَبْرِ الطَّوِيلِ الَّذِي تَقَدَّمَ فِي بَابِ مُعْجَزَاتِهِ ع.

And he continued the Hadeeth up to he said, 'I returned to him<sup>-asws</sup>, and there he<sup>-asws</sup> was, standing, praying Salat, and the lions were around him<sup>-asws</sup>' – up to the end of the long Hadeeth which has preceded in the chapter of his<sup>-asws</sup> miracles"<sup>135</sup>.

و قال السيد رضي الله عنه ربما كان هذا الحديث عن الكاظم ع لأنه كان محبوبا عند الرشيد لكوني ذكرت هذا كما وجدته.

**Note:** And the Seyyid, may Allah<sup>-azwj</sup> be Pleased with him, said, 'Perhaps this Hadeeth is about Al-Kazim<sup>-asws</sup>, be he<sup>-asws</sup> was imprisoned by Al Rasheed, but I have mentioned this just as I found it to be'.

8- الإختصاص، عن مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ فِي طَرِيقٍ مَكَّةَ فَمَرَّ بِهِ ثَغْلَبٌ وَ هُمْ يَتَعَدَّوْنَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَكُمْ أَنْ تُعْطُونِي مَوْثِقًا مِنَ اللَّهِ لَا تُهَيِّجُونَ هَذَا الثَّغْلَبَ حَتَّى أَدْعُوهُ فَيَجِيءَ إِلَيْنَا فَحَلَفُوا لَهُ

(The book) 'Al Ikhtisas' – from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Abdul Rahman Bin Abu Hashim, from Salim Bin Muram,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was with his<sup>-asws</sup> companions in a road of Makkah. A wolf passed by him while they were having lunch. Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to them: 'Is it okay for you to give me a covenant from Allah<sup>-azwj</sup> that you will not provoke this fox until I<sup>-asws</sup> call it, so it would come to us?' They took an oath to him<sup>-asws</sup>.

<sup>134</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 6

<sup>135</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 7



فَقَالَ يَا تَعْلَبُ تَعَالٍ أَوْ قَالَ اثْنَا فَجَاءَ التَّعْلَبُ حَتَّى وَقَعَ بَيْنَ يَدَيْهِ فَطَرَحَ إِلَيْهِ عُرَاقًا فَوَلَّى بِهِ لِيَأْكُلَهُ فَقَالَ لَهُمْ هَلْ لَكُمْ أَنْ تُعْطُونِي مَوْثِقًا مِنَ اللَّهِ وَ أَدْعُوهُ  
أَيْضًا فَيَجِيءَ فَأَعْطُوهُ

He<sup>-asws</sup> said: 'O fox, come!' Or he<sup>-asws</sup> said: 'Come to us!' The fox came until it paused in front of him<sup>-asws</sup>. He<sup>-asws</sup> dropped a bone to it. It turned around in order to eat it. He<sup>-asws</sup> said to them: 'Is it okay for you to give me a covenant from Allah<sup>-azwj</sup>, and I<sup>-asws</sup> call it as well, so it would come and I<sup>-asws</sup> give him (food)?'

فَدَعَا فَجَاءَ فَكَلَخَ رَجُلٌ مِنْهُمْ فِي وَجْهِهِ فَخَرَجَ يَغْدُو فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَنْ الَّذِي خَفَرَ ذِمَّتِي

He<sup>-asws</sup> called, it came, but a man from them scowled in its face. It went away sprinting. Ali Bin Al-Husayn<sup>-asws</sup> said: 'Who is the one who broke my<sup>-asws</sup> guarantee (to the fox)?'

فَقَالَ رَجُلٌ مِنْهُمْ يَا ابْنَ رَسُولِ اللَّهِ أَنَا كَلَخْتُ فِي وَجْهِهِ وَ لَمْ أَدْرِ فَأَسْتَغْفِرُ اللَّهَ فَسَكَتَ.

A man from them said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I scowled in its face, and I did not know, so I hereby seek Forgiveness of Allah<sup>-azwj</sup>!' He<sup>-asws</sup> was silent".<sup>136</sup>

و رُوِيَ عَنِ النَّبِيِّ ص شَرُّ السِّبَاعِ هَذِهِ الْأَنْعَامُ.

And it is reported from the Prophet<sup>-saww</sup>: 'The vilest of the predators are these foxes'.<sup>137</sup>

و عَنْ أَبِي هُرَيْرَةَ قَالَ: هَلَانِي رَسُولُ اللَّهِ ص فِي الصَّلَاةِ عَنْ ثَلَاثٍ نَفَرَةٍ كَتَفَرَةِ الدِّيكِ وَ إِفْعَاءِ كِلْقَعَاءِ الْكَلْبِ وَ التَّنَاقُ كَالْتِفَاتِ التَّعْلَبِ.

And from Abu Hureyra who said, 'Rasool-Allah<sup>-saww</sup> forbade me from three (things) regarding the Salat – knocking (the head in Sajdah) like knocking of the rooster, and poisoning like the poise of the dog, and the gesturing like gestures of the fox'.<sup>138</sup>

9- الإِكْتِصَاصُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخُطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ أَنَا أُسِيرُ عَلَى جِمَارٍ لِي وَ هُوَ عَلَى بَعْلَةٍ لَهُ إِذْ أَقْبَلَ دُثُبٌ مِنْ رَأْسِ الْجَبَلِ حَتَّى انْتَهَى إِلَى أَبِي جَعْفَرٍ ع

(The book) 'Al Ikhtisas' – from Muhamamd Bin Al-Husayn Bin Abu Al Khattab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far<sup>-asws</sup> between Makkah and Al-Medina, and I was travelling upon a donkey of mine, and he<sup>-asws</sup> was upon a mule of his<sup>-asws</sup>, when a wolf came from the top of the mountain to Abu Ja'far<sup>-asws</sup>.

فَحَبَسَ الْبَعْلَةَ وَ دَنَا الدُّثُبُ مِنْهُ حَتَّى وَضَعَ يَدَهُ عَلَى قَرْئُوسِ سَرْجِهِ وَ مَدَّ عُنُقَهُ إِلَى أُذُنِهِ وَ أَذْنِي أَبُو جَعْفَرٍ ع أَذُنُهُ مِنْهُ سَاعَةً ثُمَّ قَالَ لَهُ امْضِ فَقَدْ فَعَلْتُ فَرَجَعَ مَهْرُولًا

<sup>136</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 8 a

<sup>137</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 8 b

<sup>138</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 8 c

He<sup>-asws</sup> withheld the mule, and the wolf came near him<sup>-asws</sup> until it placed its paws upon the bow of his<sup>-asws</sup> saddle and extended its neck to his<sup>-asws</sup> ears, and Abu Ja'far<sup>-asws</sup> brought his<sup>-asws</sup> ear close to it for a while, then said to it: 'Go, I<sup>-asws</sup> have done so'. It went out sprinting.

فَعُلْتُ لَهُ رَأَيْتُ عَجِيبًا قَالَ وَ تَدْرِي مَا قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

I said to him<sup>-asws</sup>, 'I have seen a wonder!' He<sup>-asws</sup> said: 'And do you know what he said?' I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and son<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ إِنَّهُ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ زَوْجَتِي فِي ذَلِكَ الْجَبَلِ وَ قَدْ تَعَسَّرَ عَلَيْهَا وَلَا ذَهَابَ فَادَعُ اللَّهَ أَنْ يُخَلِّصَهَا وَ أَنْ لَا يُسَلِّطَ شَيْئًا مِنْ نَسْلِي عَلَى أَحَدٍ مِنْ شِيعَتِكُمْ فَقُلْتُ قَدْ فَعَلْتُ.

He<sup>-asws</sup> said: 'It said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! My wife is in that mountain and her giving birth is difficult upon her, so supplicate to Allah<sup>-azwj</sup> to finish off her (pain) and no one from my lineage would overcome upon anyone from your<sup>-asws</sup> Shias'. So I<sup>-asws</sup> said: 'I<sup>-asws</sup> have done so'.<sup>139</sup>

10 حياة الحيوان، وَ رَوَى الْحَاكِمُ فِي مُسْتَدْرَكِهِ عَنْ أَبِي سَعِيدٍ قَالَ: بَيْنَمَا رَاعٍ يَرْعَى بِالْحَرَّةِ إِذْ عَدَا الذِّئْبُ عَلَى شَاؤِ فَحَالَ الرَّاعِي بَيْنَ الذِّئْبِ وَ بَيْنَهَا فَأَقْبَعَ الذِّئْبُ عَلَى ذَنْبِهِ وَ قَالَ يَا عَبْدَ اللَّهِ تَحُولُ بَيْنِي وَ بَيْنَ رِزْقِي سَأَفُتُكَ اللَّهُ إِلَيَّ

(The book) 'Hayaat Al Haywaan' – And it is reported by Al Hakim his 'Mustadrak', from Abu Saeed who said,

'While a shepherd was pasturing at Al-Harra when a wolf sprinted to a sheep. The shepherd hindered between the wolf and it. The wolf stood upon its tail and said, 'O servant of Allah<sup>-azwj</sup>! You are obstructing between me and the sustenance which Allah<sup>-azwj</sup> has Ushered to me!'

فَقَالَ الرَّجُلُ يَا عَجَبَاهُ ذَنْبٌ يُكَلِّمُنِي فَقَالَ أَلَا أُخْبِرُكَ بِأَعْجَبَ مِنِّي رَسُولُ اللَّهِ ص بَيْنَ الْحَرَّتَيْنِ يُخْبِرُ النَّاسَ بِأَنْبَاءِ مَا سَبَقَ فَزَوَّى الرَّاعِي شِيَاهَهُ إِلَى زَاوِيَةٍ مِنْ زَوَايَا الْمَدِينَةِ

The man said, 'O how astonishing! A wolf is talking to me'. It said, 'Shall I inform you with what is more astonishing than me? Rasool-Allah<sup>-saww</sup> is between Al-Harrateyn informing the people with news of what has preceded, and the shepherd has placed his sheep in an area from the areas of Al-Medina'.

ثُمَّ أَتَى النَّبِيَّ ص فَأَخْبَرَهُ فَخَرَجَ رَسُولُ اللَّهِ ص إِلَى النَّاسِ فَقَالَ صَدَقَ وَ الَّذِي نَفْسِي بِيَدِهِ.

Then he came to the Prophet<sup>-saww</sup> and informed him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> came out to the people. He<sup>-saww</sup> said: 'It spoke the truth, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul!'<sup>140</sup>

قال ابن عبد البر و غيره كلم الذئب من الصحابة ثلاثة رافع بن عميرة و سلمة بن الأكوع و أهبان بن أوس الأسلمي

<sup>139</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 9

<sup>140</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 a

Ibn Abdul Bir and others, 'The wolf spoke to three from the companions – Rafie Bin Umeyra, and Salamah Bin Al-Akou, and Ahban Bin Aws Al Aslamy'.

قال و لذلك تقول العرب هو كذئب أهبان يتعجبون منه و ذلك أنَّ أَهْبَانَ بْنَ أَوْسٍ الْمَذْكُورَ كَانَ فِي غَنَمٍ لَهُ فَشَدَّ الذِّئْبُ عَلَى شَاةٍ مِنْهَا فَصَاحَ بِهِ أَهْبَانُ فَأَقْعَى لَهُ الذِّئْبُ وَ قَالَ أَ تَنْزِعُ مِنِّي رِزْقًا رَزَقْنِيهِ اللَّهُ تَعَالَى

He said, 'And for that (reason) the Arabs tend to say, 'He is like the wolf of Uhban', astonished from me, and that is because Uhban Bin Aws, the mentioned, was among a flock of his. The wolf was severe upon a sheep from it. Ahban shouted at it. The wolf stood to him and said, 'Are you snatching the sustenance away from it which Allah<sup>-azwj</sup> the Exalted has Graced?'

فَقَالَ أَهْبَانُ مَا سَمِعْتُ وَ لَا رَأَيْتُ أَعْجَبَ مِنْ هَذَا ذِئْبٌ يَتَكَلَّمُ فَقَالَ أَ تَعْجَبُ مِنْ هَذَا وَ رَسُولُ اللَّهِ ص بَيْنَ هَذِهِ النَّخْلَاتِ وَ أَوْمَأَ بِيَدِهِ إِلَى الْمَدِينَةِ يُحَدِّثُ بِمَا كَانَ وَ يَكُونُ وَ يَدْعُو إِلَى اللَّهِ وَ عِبَادَتِهِ وَ لَا يُجِيبُونَهُ

Uhban said, 'I have not seen anything more astonishing that this! A wolf is talking!' It said, 'You are being astonished from this, and Rasool-Allah<sup>-saww</sup> in between these palm trees' - and it gestured with its paws towards Al-Medina – 'narrating with what has happened and will be happening, and he<sup>-saww</sup> is calling to Allah<sup>-azwj</sup> and worshipping Him<sup>-azwj</sup>, and he<sup>-saww</sup> is not being answered'.

قَالَ فَجِئْتُ النَّبِيِّ ص وَ أَخْبَرْتُهُ بِالْقِصَّةِ وَ أَسْلَمْتُ قَالَ النَّبِيُّ ص حَدِّثْ بِهِ النَّاسَ.

He (Uhban) said, 'I came to the Prophet<sup>-saww</sup> and informed him<sup>-saww</sup> with the story and I became a Muslim. The Prophet<sup>-saww</sup> said: 'Narrated to the people with it!''<sup>141</sup> (From a non-Shia source)

وَ فِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا إِذْ جَاءَ الذِّئْبُ فَذَهَبَ بِإِثْنٍ إِحْدَاهُمَا فَقَالَتْ هَذِهِ لِصَاحِبَتِهَا إِنَّمَا ذَهَبَ بِإِثْنٍ أَنْتِ فَقَالَتِ الْأُخْرَى إِنَّمَا ذَهَبَ بِإِثْنٍ أَنْتِ

And in the two 'Saheeh' (Bukhair and Muslim) – from Abu Hureyra (well-known fabricator),

'The Prophet<sup>-saww</sup> said: 'There were two women, with them were their two sons, when the wolf came and went away with the son of one of them. This one said to her companions, 'But rather the wolf has gone away with your son!' The other one said, 'But rather it went with your son!'

فَتَحَاكَمَا إِلَى دَاوُدَ ع فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجْنَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ ع فَأَخْبَرْتَاهُ بِذَلِكَ فَقَالَ ائْتُونِي بِالسَّكِّينِ أَشْفَهُ بَيْنَكُمَا

They both went for judgment to Dawood<sup>-as</sup>. He<sup>-as</sup> judged with it for the elder. They went to Suleyman Bin Dawood<sup>-as</sup> and informed him<sup>-as</sup> with that. He<sup>-as</sup> said: 'Bring me the knife, I<sup>-as</sup> shall slice him (in two halves) between you!'

فَقَالَتِ الصُّغْرَى لَا يَزُحْمُكَ اللَّهُ هُوَ ابْنُهَا فَقَضَى بِهِ لِلصُّغْرَى

<sup>141</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 b

The younger one said, 'No! May Allah<sup>-azwj</sup> have Mercy on you<sup>-saww</sup>! It is her son'. So he<sup>-as</sup> judge with it being for the younger one'.

قَالَ أَبُو هُرَيْرَةَ وَ اللَّهُ مَا سَمِعْتُ بِالْبَيْتَيْنِ قَطُّ إِلَّا يُؤْمِنُ وَ مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ.

Abu Hureyra said, 'By Allah<sup>-azwj</sup>! I have not heard of the knife at all except on that day, and we were not saying except 'the pen knife''.<sup>142</sup> (From a non-Shia source)

وَ فِي تَارِيخِ ابْنِ النَّجَّارِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: بَيْنَمَا امْرَأَةٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى سَاحِلِ الْبَحْرِ تَغْسِلُ ثِيَابَهَا وَ صَبِيٌّ لَهَا يَدْبُ بَيْنَ يَدَيْهَا إِذَا جَاءَ سَائِلٌ فَأَعْطَتْهُ لُقْمَةً مِنْ رَغِيفٍ كَانَ مَعَهَا فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ جَاءَ ذَنْبٌ فَالْتَقَمَ الصَّبِيُّ فَجَعَلَتْ تَعْدُو خَلْفَهُ وَ هِيَ تَقُولُ يَا ذَنْبُ ابْنِي يَا ذَنْبُ ابْنِي

And in 'Tareekh' of Ibn Al Najjar, from Wahab Bin Munabbih who said,

'While a woman from the children of Israel was at the coast of the sea washing her clothes, and a child of her was in front of her, when a beggar came. She gave him a morsel of bread which was with her. It could not have been quicker before a wolf came and grabbed the child. She went running behind it and she was saying, 'O wolf, my son! O wolf, my son!'

فَبَعَثَ اللَّهُ مَلَكًا انْتَرَعَ الصَّبِيَّ مِنْ فَمِ الذِّئْبِ وَ رَمَى بِهِ إِلَيْهَا وَ قَالَ لُقْمَةً بِلُقْمَةٍ.

Allah<sup>-azwj</sup> Sent an Angel to snatch the child from the mouth of the wolf and threw him towards her and said, 'A morsel for a morsel!''<sup>143</sup>

وَ هُوَ فِي الْحُلِيِّ، عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: أَخَذَ السَّبُعُ صَبِيًّا لِامْرَأَةٍ فَتَصَدَّقَتْ بِلُقْمَةٍ فَأَلْقَاهَا السَّبُعُ فَنُودِيَتْ لُقْمَةً بِلُقْمَةٍ.

And it is in (the book) 'Al Hilya, from Malik Bin Dinar who said, 'A lion grabbed a child of a woman. She gave in charity with a morsel (of bread). The lion threw it and called out, 'A morsel for a morsel!''<sup>144</sup> (From a non-Shia source)

وَ رَوَى مُحَمَّدُ بْنُ الْمُنَكْبَرِ عَنْ سَفِينَةَ مَوْلَى رَسُولِ اللَّهِ ص أَنَّهُ رَكِبَتْ سَفِينَةً فِي الْبَحْرِ فَانْكَسَرَتْ فَرَكِبَتْ لَوْحًا فَأَخْرَجَنِي إِلَى أَجْمَةٍ فِيهَا أَسَدٌ فَأَقْبَلَ إِلَيَّ فَقُلْتُ أَنَا سَفِينَةُ مَوْلَى رَسُولِ اللَّهِ ص وَ أَنَا تَائِهَةٌ فَجَعَلَ يَعْزِمُنِي بِمَنْكِبِهِ حَتَّى أَقَامَنِي عَلَى الطَّرِيقِ ثُمَّ هَمَّهِمْ فَطَنَنْتُ أَنَّهُ السَّلَامُ.

And it is reported by Muhammad Bin Al Munkadir, from Safeena,

'A slave of Rasool-Allah<sup>-saww</sup> (said), 'I sailed in a sip in the sea. It broke, so I sailed a plank (of wood). It brought me to a thicket wherein was a lion. It came towards me. I said, 'I am Sefeena, slave of Rasool-Allah<sup>-saww</sup>, and I am lost'. It went on to nudge me with its shoulder until it made me stand on the road. Then it grumbled. It though it is (meant), 'The greetings''.<sup>145</sup> (From a non-Shia source)

<sup>142</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 c

<sup>143</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 d

<sup>144</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 e

<sup>145</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 f

وَدَعَا رَسُولُ اللَّهِ ص عَلَى عُتْبَةَ بْنِ أَبِي هَبٍ فَقَالَ اللَّهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِنْ كِلَابِكَ فَافْتَرَسَهُ الْأَسَدُ بِالزَّرْقَاءِ مِنْ أَرْضِ الشَّامِ.

And Rasool-Allah<sup>-sawww</sup> supplicated against Utba son of Abu Lahab<sup>-la</sup>. He<sup>-sawww</sup> said: Cause a dog from Your<sup>-azwj</sup> dogs to overcome upon him! A lion devoured him at Al-Zarqa'a from the land of Syria".<sup>146</sup> (From a non-Shia source)

وَرَوَى الْحَافِظُ أَبُو نُعَيْمٍ بِسَنَدِهِ عَنِ الْأَسْوَدِ بْنِ هَبَّارٍ قَالَ: تَجَهَّزَ أَبُو هَبٍ وَابْنُهُ عُتْبَةُ نَحْوَ الشَّامِ فَخَرَجَتْ مَعَهُمَا فَتَزَلْنَا السَّرَاةَ قَرِيبًا مِنْ صَوْمَعَةِ رَاهِبٍ فَقَالَ الرَّاهِبُ مَا أَنْزَلَكُمْ هَاهُنَا هُنَا سِبَاعُ

And it is reported by Al Hafiz Abu Nueym, by his chain from Al Aswad Bin Habbar who said,

'Abu Lahab<sup>-la</sup> and his<sup>-la</sup> son Utba prepared to go towards Syria. I went out with them. We descended at Al Sarrah, nearby from a monastery of a monk. The monk said, 'What made you descend over here? There are lions over here!'

فَقَالَ أَبُو هَبٍ أَنْتُمْ عَرَفْتُمْ سَيِّ وَ حَقِّي فَلْنَا أَجَلُ قَالَ إِنَّ مُحَمَّدًا دَعَا عَلَى ابْنِي فَاجْمَعُوا مَتَاعَكُمْ عَلَى هَذِهِ الصَّوْمَعَةِ ثُمَّ افْرُشُوا لِابْنِي عَلَيْهِ وَ نَوْمُوا حَوْلَهُ

Abu Lahab<sup>-la</sup> said, 'You all know my<sup>-la</sup> age and my<sup>-la</sup> rights!' We said, 'Yes'. He<sup>-la</sup> said, 'Muhammad<sup>-sawww</sup> has supplicated against my<sup>-la</sup> son, so gather your belongings at this monastery, then furnish for my<sup>-la</sup> son at it, and you sleep around him'.

فَفَعَلْنَا ذَلِكَ وَ جَمَعْنَا الْمَتَاعَ حَتَّى ارْتَفَعَ وَ دُرْنَا حَوْلَهُ وَ بَاتَ عُتْبَةُ فَوْقَ الْمَتَاعِ فَجَاءَ الْأَسَدُ فَشَمَّ وَجُوهَنَا ثُمَّ وَثَبَ فَإِذَا هُوَ فَوْقَ الْمَتَاعِ فَقَطَعَ رَأْسَهُ فَقَالَ سَنِيحِي يَا كَلْبُ وَ لَمْ يَقْدِرْ عَلَى غَيْرِ ذَلِكَ

We did that and gathered the luggage until it was high, and we formed a circle around him, and Utba spent the night above the luggage. The lion came and smelt our faces, then it leapt, and behold, it was above the luggage and cut his head. He said, 'My sword, O dog!' And he was not able upon other than that'.

وَ فِي رِوَايَةٍ فَضْرَتُهُ يَدِيهِ ضَرْبَةً وَاحِدَةً فَخَدَشَهُ فَقَالَ قَتَلَنِي فَمَاتَ مِنْ سَاعَتِهِ وَ طَلَبْنَا الْأَسَدَ فَلَمْ نَجِدْهُ.

And in a report, 'He struck a strike with his hand. It scratched him. He said, 'You are killing me!' He died at that very time and we searched for the lion but could not find it".<sup>147</sup> (From a non-Shia source)

وَ إِنَّمَا سَمَاهُ النَّبِيُّ ص كَلْبًا لِأَنَّهُ شَبِيهُهُ فِي رَفْعِ رِجْلِهِ عِنْدَ الْبُولِ

**Note:** And rather the Prophet<sup>-sawww</sup> named it as 'a dog', because it resembles it in raising its leg during the urinating.

وَ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ أَنَّ النَّبِيَّ ص قَالَ: فَرَّ مِنَ الْمَجْدُومِ فِرَارَكَ مِنَ الْأَسَدِ.

<sup>146</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 f

<sup>147</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 g

And it is reported by Al Bukahri in his (book) 'Saheeh' – The Prophet<sup>-saww</sup> said: 'Flee from the leper (like) your fleeing from the lion!'"<sup>148</sup> (From a non-Shia source)

و فِي حَدِيثٍ آخَرَ أَنَّهُ ص أَخَذَ يَدَ مَجْدُومٍ وَ قَالَ بِسْمِ اللَّهِ تَقَىٰ بِاللَّهِ وَ تَوَكَّلَا عَلَيْهِ وَ أَدْخَلَهَا مَعَهُ الصَّخْفَةَ.

And in another Hadeeth – 'He<sup>-saww</sup> held a hand of a leper and said, 'In the Name of Allah<sup>-azwj</sup>! I<sup>-saww</sup> trust Allah<sup>-azwj</sup> and rely upon Him<sup>-azwj</sup>! And he<sup>-saww</sup> entered the courtyard with him'"<sup>149</sup> (From a non-Shia source)

وَ جَاءَ فِي الْحَدِيثِ أَنَّهُ ص قَالَ: لَا يُورِدُ دُو عَاهَةِ عَلَىٰ مُصَبِّحٍ.

And it has come in the Hadeeth – He<sup>-saww</sup> said: 'Do not bring one with disability to a healthy one'"<sup>150</sup> (From a non-Shia source)

وَ الَّذِي ذَكَرَهُ أَنَّهُ ص أَنَّهُ مَجْدُومٌ لِيَبَايَعَهُ فَلَمْ يَمُدَّ يَدَهُ إِلَيْهِ بَلْ قَالَ أَمْسِكْ يَدَكَ فَقَدْ بَايَعْتُكَ.

And that which he mentioned is that a leper came to him<sup>-saww</sup> in order to pledge allegiance to him<sup>-saww</sup>, but he<sup>-saww</sup> did not extend his<sup>-as</sup> hand towards him, but said, 'Withhold your hand, so I<sup>-saww</sup> have accepted your allegiance'"<sup>151</sup> (From a non-Shia source)

وَ فِي مُسْنَدِ أَحْمَدَ، أَنَّ النَّبِيَّ ص قَالَ: لَا تُطِيلُوا النَّظَرَ إِلَى الْمَجْدُومِ وَ إِذَا كَلَّمْتُمُوهُ فَلْيَكُنْ بَيْنَكُمْ وَ بَيْنَهُ قَيْدُ رُمْحٍ.

And in (the book) 'Musnad' of Ahmad' – 'The Prophet<sup>-saww</sup> said: 'Do not prolong looking at the leper, and whenever you speak to him, then let there be (a distance) of a spear's leng between you and him!'"<sup>152</sup> (From a non-Shia source)

وَ رَوَى الطَّبْرَانِيُّ وَ غَيْرُهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: أَلَا تَدْرُونَ مَا يَقُولُ الْأَسَدُ فِي زَيْرِهِ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ ص إِنَّهُ يَقُولُ اللَّهُمَّ لَا تُسَلِّطْنِي عَلَى أَحَدٍ مِنْ أَهْلِ الْمَعْرُوفِ.

And it is reported by Al Tabrani and others, from Abu Hureyra (well-known fabricator),

'The Prophet<sup>-saww</sup> said: 'Do you know what the lion is saying during its roar?' They said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing!' He<sup>-saww</sup> said: 'It says, 'O Allah<sup>-azwj</sup>! Do not Cause me to overcome upon anyone from the people of kindness!'"<sup>153</sup> (From a non-Shia source)

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا كُنْتَ بِوَادٍ تَخَافُ فِيهِ الْأَسَدَ فَقُلْ أَعُوذُ بِدَانِيَالٍ وَ بِالْحَبِّ مِنْ شَرِّ الْأَسَدِ.

<sup>148</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 h

<sup>149</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 i

<sup>150</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 j

<sup>151</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 k

<sup>152</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 l

<sup>153</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 m

And from Ibn Abbas who said, 'Whenever you are in a valley wherein the lion is feared, then say, 'I seek refuge with Daniyal<sup>-as</sup> and with the pit, from the evil of the lion".<sup>154</sup> (From a non-Shia source)

أشار بذلك إلى مَا رَوَاهُ الْبَيْهَقِيُّ فِي الشَّعْبِ أَنَّ دَانِيَالَ ع طَرَحَ فِي الْجُبِّ وَ أُلْقِيَتْ عَلَيْهِ السِّبَاغُ فَجَعَلَتْ السِّبَاغُ تَلَحُّسَهُ وَ تُبْصِصُ إِلَيْهِ فَأَتَاهُ مَلَكٌ فَقَالَ لَهُ دَانِيَالُ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ.

And indication with that is to what is reported by Al Bayhaqi in 'Al Shi'b' – 'Daniyal<sup>-as</sup> was dropped in the pit and the lions were thrown upon him. The lions went on to licking and wagging their tails towards him<sup>-as</sup>. The king came to him<sup>-as</sup>. Daniyal<sup>-as</sup> said to him: 'The Praise is to Allah<sup>-azwj</sup> Who does not forget the one who mentions Him<sup>-azwj</sup>!"<sup>155</sup> (From a non-Shia source)

وَ رَوَى ابْنُ أَبِي الدُّنْيَا أَنَّ مُجْتَنَصَرَ ضَرَى أَسَدَيْنِ وَ أَلْقَاهُمَا فِي جُبٍّ وَ أَمَرَ بِدَانِيَالَ فَأُلْقِيَ عَلَيْهِمَا فَمَكَثَ مَا شَاءَ اللَّهُ ثُمَّ اشْتَهَى الطَّعَامَ وَ الشَّرَابَ فَأَوْحَى اللَّهُ تَعَالَى إِلَى أَرْمِيَا وَ هُوَ بِالسَّامِ أَنْ يَذْهَبَ إِلَى دَانِيَالَ بِطَعَامٍ وَ شَرَابٍ وَ هُوَ بِأَرْضِ الْعِرَاقِ

And it is reported by Ibn Abu Dunya –

'Bakht Nasr brought two lions and threw them in a pit and ordered with Daniyal<sup>-as</sup> to be thrown upon them. He<sup>-as</sup> remained for as long as Allah<sup>-azwj</sup> so Desired. Then he<sup>-as</sup> desired the food and the drink. Allah<sup>-azwj</sup> the Exalted Revealed to Irmiya<sup>-as</sup>, and he<sup>-as</sup> was in Syria: "Go to Daniyal<sup>-as</sup> with food and drink and he<sup>-as</sup> is in the land of Al Iraq!"

فَذَهَبَ إِلَيْهِ حَتَّى وَقَفَ عَلَى رَأْسِ الْجُبِّ وَ قَالَ دَانِيَالُ فَقَالَ مَنْ هَذَا قَالَ أَرْمِيَا قَالَ مَا جَاءَ بِكَ قَالَ أُرْسَلَنِي إِلَيْكَ رَبُّكَ

He<sup>-as</sup> went to him<sup>-as</sup> until he<sup>-as</sup> paused at the top of the pit and said, 'Daniyal<sup>-as</sup>! Daniyal<sup>-as</sup>!' He<sup>-as</sup> said: 'Who is this?' He<sup>-as</sup> said: 'Irmiya<sup>-as</sup>!' He<sup>-as</sup> said: 'What have you come for?' He<sup>-as</sup> said: 'Your<sup>-as</sup> Lord<sup>-azwj</sup> has Sent me<sup>-as</sup> to you<sup>-as</sup>'.

قَالَ دَانِيَالُ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ رَجَاهُ وَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى سِوَاهُ وَ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا

Daniyal<sup>-as</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who does not forget the one who mentions Him<sup>-azwj</sup>! And the Praise is for Allah<sup>-azwj</sup> Who does not disappoint the one who hopes in Him<sup>-azwj</sup>! And the Praise is for Allah<sup>-azwj</sup> Who, one who trusts in Him<sup>-azwj</sup>, does not allocate him to anyone else! And the Praise is for Allah<sup>-azwj</sup> Who Suffices a favour with the Favour!

وَ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالصَّبْرِ نَجَاةً وَ عُفْرَانًا وَ الْحَمْدُ لِلَّهِ الَّذِي يَكْشِفُ ضُرْرَنَا بَعْدَ كَرْهِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ يَقْتُنُنَا حِينَ يَسْوءُ ظَنُّنَا بِأَعْمَالِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ تَنْقَطِعُ الْحَيَلُ مِنَّا.

And the Praise is for Allah<sup>-azwj</sup> Who Suffices salvation and Forgiveness with patience! And the Praise is for Allah<sup>-azwj</sup> Who Removes our harm after our distress! And the Praise is for Allah<sup>-azwj</sup>

<sup>154</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 n

<sup>155</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 o

Who is our trusted when our thoughts are evil with our deeds! And the Praise is for Allah<sup>-azwj</sup>  
Who, He<sup>-azwj</sup> would hope when the means are cut off from us!’’<sup>156</sup> (From a non-Shia source)

---

<sup>156</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 10 p



## CHAPTER 3 – THE ANTELOPE AND REST OF THE WILD ANIMALS

1 الإختصاص، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ الْحِطَّاطِ عَنْ مُحَمَّدِ بْنِ سَكِينٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ إِذْ أَقْبَلَ ظَبْيٌ مِنَ الصَّحْرَاءِ حَتَّى قَامَ حِذَاءَهُ وَحَمَحَمَ فَقَالَ بَعْضُ الْقَوْمِ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ هَذِهِ الظَّبْيَةُ

(The book) 'Al Ikhtisas' – from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Ali, from Ali bin Muhammad Al Khayyat, from Muhammad Bin Sukeyn, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'While Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was with his<sup>-asws</sup> companions when a female antelope came from the desert until it stood facing him<sup>-asws</sup> and it whined. One of the people said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is this female antelope saying?'

قَالَ تَقُولُ إِنَّ فَلَانًا الْفَرَشِيَّ أَخَذَ حِشْمَهَا بِالْأَمْسِ وَأَنَّهَا لَمْ تُرْضِعْهُ مِنْ أَمْسٍ شَيْئًا

He<sup>-asws</sup> said: 'It is saying that so and so Qureyshi has seized its fawn yesterday and it has not been fed anything since yesterday'.

فَبَعَثَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ ع أَرْسَلَ إِلَى الْخِشْفِ فَبَعَثَ بِهِ فَلَمَّا رَأَتْهُ حَمَحَمَتْ وَصَرَبَتْ يَدَيْهَا ثُمَّ رَضَعَ مِنْهَا فَوَهَبَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع لَهَا وَكَلَّمَهَا بِكَلَامٍ نَحْوَ كَلَامِهَا فَتَحَمَحَمَتْ وَصَرَبَتْ يَدَيْهَا وَانْطَلَقَتْ وَالْخِشْفُ مَعَهَا

Ali Bin Al-Husayn<sup>-asws</sup> send a message to him: 'Send the fawn to me'. He sent it. When it saw her (mother), it struck with its paws, then it (fawn) fed from her. Ali Bin Al-Husayn<sup>-asws</sup> gifted it to her and spoke to her with a speech approximate to her speech. She struck with her paws and went away, and the fawn was with her.

فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي قَالَتْ فَقَالَ دَعَتْ اللَّهَ لَكُمْ وَجَزَتْكُمْ خَيْرًا.

They said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is that which it said?' He<sup>-asws</sup> said: 'She supplicate to Allah<sup>-azwj</sup> for you all and for you to be Recompensed goodly'.<sup>157</sup>

2 الْمَحَاسِنُ، عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الْأَمِصِّ فَقَالَ مَا هُوَ فَذَهَبْتُ أَصِفُهُ فَقَالَ أَلَيْسَ الْيَحَامِيرُ قُلْتُ بَلَى قَالَ أَلَيْسَ تَأْكُلُونَهُ بِالْحِلِّ وَالْخُرْدَلِ وَالْأَبْزَارِ قُلْتُ بَلَى قَالَ لَا بَأْسَ بِهِ.

(The book) 'Al Mahasin' – from Sa'ad Bin Sa'ad who said,

'I asked Al-Reza<sup>-asws</sup> about 'Al Amas''. He<sup>-asws</sup> said: 'What is it?' I went on to describe it. He<sup>-asws</sup> said: 'Isn't it the doe (female antelope)?' I said, 'Yes'. He<sup>-asws</sup> said: 'Aren't you eating it with

<sup>157</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 1

the vinegar and the mustard and the pepper?’ I said, ‘Yes’. He<sup>-asws</sup> said: ‘There is no problem with it’.<sup>158</sup>

(The book) ‘Hayaat Al-Haywaan’ –

3 حياة الحيوان، اليعفور دابة وحشية لها قرنات طويلان كأنهما منشاران ينشر بهما الشجر إذا عطش وورد الغرات يجد الشجر ملتفة فينشرها بهما و قيل إنه اليعفور نفسه وقرونه كقرون الأيل يلقيها في كل سنة وهي صامغة لا تحويث فيها ولونه إلى الحرة وهو أسرع من الأيل وقال الجوهري اليعفور حمار الوحش ودهنه ينفع من الاسترخاء الحاصل في أحد شقي الإنسان إذا استعمل مع دهن البلسان نفع وذكر ابن الجوزي في كتاب العرائس أن بعض طلبة العلم خرج من بلاده فرأى شخصاً في الطريق فلما كان قريباً من المدينة التي قصدتها قال له ذلك الشخص قد صار لي عليك حق و ذمام وأنا رجل من الجبان ولي إليك حاجة فقال ما هي قال إذا أتيت إلى مكان كذا وكذا فإنك تجد فيه دجاجاً بينها ديك فاسأل عن صاحبه واشتره منه واذبحه فهذه حاجتي إليك قال فقلت له يا أخي وأنا أيضاً أسألك حاجة قال وما هي قلت إذا كان الشيطان مارداً لا تعمل فيه العرائم وألح بالأذى مما ما دواؤه فقال دواؤه أن يؤخذ قدر فتر من جلد يعفور ويشد به إبهام المصاب من يديه شداً وثيقاً ثم يؤخذ له من دهن السداب البري فتقطر في أنفه الأيمن أربعاً وفي الأيسر ثلاثاً فإن السالك له يموت ولا يعود إليه بعده قال فلما دخلت المدينة أتيت إلى ذلك المكان فوجدت الديك لحيوز فسألتها بيعة فأبته فاشترته منها بأضعاف ثمنه فلما اشتريته تمهل لي من بعيد وقال لي بالإشارة اذبحه فذبحته فخرج عند ذلك رجال ونساء وجعلوا يضربوني ويقولون يا ساحر فقلت لست بساحر فقالوا إنك منذ ذبحت الديك أصبحت شابة عندنا بجي وأنه منذ سلكها لم يفارقها فطلبت وترا قدر شرب من جلد يعفور ودهن السداب البري فأتوني بهما فشددت إبهامي يد الشابة شداً وثيقاً فصاح وقال أنا علمتكم على نفسي قال ثم قطرت الدهن في أنفها الأيمن أربعاً وفي الأيسر ثلاثاً فخر ميتاً من ساعته وشفى الله تعالى تلك الشابة ولم يعادها بعده الشيطان.

(From a non-Shia source +Not a Hadeeth)<sup>159</sup>

4 الدلائل للطبري، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بَشْرِ بْنِ مُحَمَّدٍ عَنْ هُرْمَانَ بْنِ أَعْيَنَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَجَاءَتْ طَبِيبَةٌ فَتَبَصَّصَتْ وَ ضَرَبَتْ بِذَنْبِهَا فَقَالَ هَلْ تَدْرُونَ مَا تَقُولُ هَذِهِ الطَّبِيبَةُ قُلْنَا مَا نَدْرِي

(The book) ‘Dalail Al Aemma<sup>-asws</sup>’ of Al Tabari – from Muhammad Bin Ibrahim, from Bishr Bin Muhammad, from Humran Bin Ayn who said,

‘I was seated in the presence of Ali Bin Al-Husayn<sup>-asws</sup> and there was a group of his<sup>-asws</sup> companions with him<sup>-asws</sup>. A doe (female antelope) came, and it whines and kept striking with its tail. He<sup>-asws</sup> said: ‘Do you know what this doe is saying?’ We said, ‘We don’t know’.

فَقَالَ تَزْعُمُ أَنَّ رَجُلًا اصْطَادَ خِشْفًا لَهَا وَ هِيَ تَسْأَلُنِي أَنْ أَكَلِمَهُ أَنْ يَرُدَّهُ عَلَيْهَا

He<sup>-asws</sup> said: ‘She claims that a man has hunted a fawn of hers, and she is asking me<sup>-asws</sup> to speak to him to return it to her’.

فَقَامَ وَ قُمْنَا مَعَهُ حَتَّى جَاءَ إِلَى بَابِ الرَّجُلِ فَخَرَجَ إِلَيْهِ وَ الطَّبِيبَةُ مَعَنَا فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ هَذِهِ الطَّبِيبَةَ زَعَمَتْ كَذَا وَ كَذَا وَ أَنَا أَسْأَلُكَ أَنْ تَرُدَّهُ عَلَيْهَا

<sup>158</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 2

<sup>159</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 3

He<sup>-asws</sup> stood up and we stood up with him<sup>-asws</sup> until he<sup>-asws</sup> came to the door of a man. He came out to him<sup>-asws</sup> and the doe was with us. Ali Bin Al-Husayn<sup>-asws</sup> said to him: 'This doe claims such and such, and I<sup>-asws</sup> ask you to return it to her'.

فَدَخَلَ الرَّجُلُ مَسْرِعاً دَارَهُ وَ أَخْرَجَ إِلَيْهِ الْحِشْفَ وَ سَبَّهَ وَ مَضَتِ الظَّبْيَةُ وَ الْحِشْفُ مَعَهَا وَ أَقْبَلَتْ تُحْرِكُ ذَنْبَهَا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ هَلْ تَدْرُونَ مَا تَقُولُ  
فَقُلْنَا مَا نَدْرِي

The man quickly entered his house and brought the fawn out to him<sup>-asws</sup> and laid it down, and the doe went away, and the fawn was with it, and she went on to wag her tail. Ali Bin Al-Husayn<sup>-asws</sup> said: 'Do you know what she is saying?' We said, 'We don't know'.

فَقَالَ إِنَّمَا تَقُولُ رَدَّ اللَّهُ عَلَيْكُمْ كُلَّ حَقٍّ غُصِبْتُمْ عَلَيْهِ أَوْ كُلَّ غَائِبٍ وَ كُلَّ سَبَبٍ تَرْجُوْنَهُ وَ عَفَرَ لِعَلِّي بْنِ الْحُسَيْنِ كَمَا رَدَّ عَلَيَّ وَلَدِي.

He<sup>-asws</sup> said: 'She is saying, 'May Allah<sup>-azwj</sup> Return to you all every right you have been usurped upon, or every absentee, and every means you hope for, and may He<sup>-azwj</sup> Forgive for Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> for having returned my child to me''<sup>160</sup>

5 حياة الحيوان، ذكر ابن خلكان في ترجمة جعفر الصادق ع أَنَّهُ سَأَلَ أَبَا خَنِيفَةَ مَا تَقُولُ فِي مُحْرِمٍ كَسَرَ رَبَاعِيَةً ظَنِّي

(The book) 'Hayaat Al-Haywaan' – Ibn Khalkan as mentioned in a translation of Ja'far Al-Sadiq<sup>-asws</sup> having asked Abu Haneefa, 'What are you saying regarding one in Ihraam breaking front teeth of an antelope?'

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَا أَعْلَمُ فِيهِ فَقَالَ إِنَّ الظَّبْيَ لَا يَكُونُ لَهُ رَبَاعِيَا [رَبَاعِيَةً] وَ هُوَ نَتْنِي أَبَدًا.

He said, 'O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I don't know regarding it'. He<sup>-asws</sup> said: 'The antelope, there do not happen to be any front teeth for it, and it is of molars, for ever''<sup>161</sup>  
(From a non-Shia source)

**Note:** Antelope are ruminants, so have well-developed molar teeth, which grind cud (food balls stored in the stomach) into a pulp for further digestion. They have no upper incisors, but rather a hard upper gum pad, against which their lower incisors bite to tear grass stems and leaves.

وَ رَوَى الدَّارَقُطْنِيُّ وَ الطَّبْرَانِيُّ فِي مُعْجَمِهِ الْأَوْسَطِ عَنْ أَنَسِ بْنِ مَالِكٍ وَ الْبَيْهَقِيِّ فِي سُنَنِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى قَوْمٍ قَدْ صَادُوا ظَبْيَةً وَ شَدُّوْهَا إِلَى عُمُودٍ فُسْطَاطٍ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي وَضَعْتُ وَ لِي جِشْفَانِ فَاسْتَأْذِنِي أَنْ أُزْضِعَهُمَا ثُمَّ أُعَوِدَ إِلَيْهِمْ

And it is reported by Al Daraqutny, and Al Tabrany in his 'Mu'jam Al Awsat' – from Anas Bin Malik (well-known fabricator), and Al Bayhaqi in his 'Sunan' from Abu Saeed Al Khudry who said,

'Rasool-Allah<sup>-saww</sup> passed by a people who had hunted a doe (female antelope) and tied her to a pillar of a tent. She said, 'O Rasool-Allah<sup>-saww</sup>! I gave birth and there are two fawn for me. Seek permission for me to feed them, then I shall return to them'.

<sup>160</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 4

<sup>161</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5 a

فَقَالَ ص خَلُّوا عَنْهَا حَتَّى تَأْتِي حِشْقَيْهَا تُرْضِعُهُمَا وَ تَأْتِي إِلَيْكُمْ قَالُوا وَ مَنْ لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ قَالَ ص أَنَا

He<sup>-saww</sup> said: 'Free her until she goes to her fawn and feeds them, and she will come back to you'. They said, 'And who is for us (as a guarantor) with that, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'I<sup>-saww</sup> am!'

فَأَطْلَقُوهَا فَذَهَبَتْ فَأَرْضَعَتْهُمَا ثُمَّ عَادَتْ إِلَيْهِمْ فَأَوْثَقُوهَا فَقَالَ ص أَ تَبْعُونِيهَا قَالُوا هِيَ لَكَ يَا رَسُولَ اللَّهِ فَخَلُّوا عَنْهَا فَأَطْلَقَهَا.

They untied her. She went and fed them, then returned to them. They tied her. He<sup>-saww</sup> said; 'Will you sell her to me<sup>-saww</sup>?' They said, 'It is yours<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>!' They untied her, and he<sup>-saww</sup> freed her".<sup>162</sup> (From a non-Shia source)

وَ فِي رِوَايَةٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: لَمَّا أَطْلَقَهَا رَسُولُ اللَّهِ ص رَأَيْتُهَا تُسَبِّحُ فِي الْبَرِّيَّةِ وَ هِيَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص.

And in a report from Zayd Bin Arqam who said,

'When Rasool-Allah<sup>-saww</sup> freed her, I saw her glorifying in the wilderness, and she was saying, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'"<sup>163</sup> (From a non-Shia source)

وَ رَوَى الطَّبْرَانِيُّ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ص فِي الصَّحْرَاءِ فَإِذَا مُنَادٍ يُنَادِي يَا رَسُولَ اللَّهِ فَالتَفَتَ فَلَمْ يَرِ أَحَدًا ثُمَّ التَفَتَ فَإِذَا ظَبْيَةٌ مُؤْتَوِفَةٌ فَقَالَتْ اأَذُنْ مِنِّي يَا رَسُولَ اللَّهِ

And it is reported by Al Tabrani,

'From Umm Salama<sup>-ra</sup> having said, 'Rasool-Allah<sup>-saww</sup> was in the desert when a caller called out, 'O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> turned around but did not see anyone. Then he<sup>-saww</sup> turned, and there was a tied doe (female antelope). She said, 'Come near me, O Rasool-Allah<sup>-saww</sup>!'

فَدَنَا مِنْهَا فَقَالَ مَا حَاجُكَ فَقَالَتْ إِنَّ لِي حِشْقَيْنِ فِي هَذَا الْجَبَلِ فَخَلِّني حَتَّى أَذْهَبَ إِلَيْهِمَا فَأَرْضِعُهُمَا ثُمَّ أَرْجِعَ إِلَيْكَ

He<sup>-saww</sup> near her. He<sup>-saww</sup> said: 'What is your need?' She said, 'There are two fawns for me in this mountain. Until me until I go to them and feed them, then I shall return to you<sup>-saww</sup>'.

فَقَالَ رَسُولُ اللَّهِ ص وَ تَفْعَلِينَ فَقَالَتْ عَذَّبَنِي اللَّهُ عَذَابَ الْعَشَّارِ إِنْ لَمْ أَفْعَلْ

Rasool-Allah<sup>-saww</sup> said: 'And you will do so?' She said, 'May Allah<sup>-azwj</sup> Punish me with the punishment of the tax (tithe) collectors if I don't do so!'

فَأَطْلَقَهَا فَذَهَبَتْ فَأَرْضَعَتْ حِشْقَيْهَا ثُمَّ رَجَعَتْ فَأَوْثَقَهَا وَ انْتَبَهَ الْأَعْرَابِيُّ فَقَالَ أ لَكَ حَاجَةٌ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ تُطْلِقُ هَذِهِ فَأَطْلَقَهَا فَخَرَجَتْ تَعْدُو وَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ.

<sup>162</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5 b

<sup>163</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5 c

He<sup>-saww</sup> freed her. She went and fed her fawns, then returned. He<sup>-saww</sup> tied her, and the Bedouin alerted him<sup>-saww</sup>. He said, 'Is there any need for you, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Yes. Free this one!' He freed her. She went out rushing and saying, 'I testify that there is no god except Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'<sup>164</sup> (From a non-Shia source)

وَفِي دَلَائِلِ النَّبُوَّةِ لِلْبَيْهَقِيِّ عَنْ أَبِي سَعِيدٍ قَالَ: مَرَّ النَّبِيُّ ص بِطَبِيبَةٍ مَرْبُوطَةٍ إِلَى خَبَاءٍ فَقَالَتْ يَا رَسُولَ اللَّهِ خَلِّني حَتَّى أَذْهَبَ فَأَرْضِعَ خَشْفِي ثُمَّ أَرْجِعَ فَتَرْبِطُنِي

And in (the book) 'Dalail Al Nubuwwah' of Al Bayhaqi, from Abu Saeed who said,

'The Prophet<sup>-saww</sup> passed by a doe (female antelope) tied to a tent. She said, 'O Rasool-Allah<sup>-saww</sup>! Untie me until I go and feed my two fawns, then I shall return, so you<sup>-saww</sup> can tie me'.

فَقَالَ ص صَيِّدُ قَوْمٍ وَ رَبِطْتُ قَوْمٍ فَأَخَذَ عَلَيْهَا فَخَلَقَتْ لَهُ فَخَلَّهَا فَمَا مَكَنتُ إِلَّا قَلِيلًا حَتَّى جَاءَتْ وَ قَدْ نَفَضَتْ مَا فِي صَرْعِهَا فَتَرْبَطَهَا رَسُولُ اللَّهِ ص

He<sup>-saww</sup> said: 'Prey of a (another) people and a tied up by a (another) people'. He<sup>-saww</sup> took upon her to oath to him<sup>-saww</sup>. She took an oath. It was not long except a little until she came (back), and she had depleted whatever was in her udders. Rasool-Allah<sup>-saww</sup> tied her.

ثُمَّ أَتَى خَبَاءَ أَصْحَابِهَا فَاسْتَوْهَبَهَا مِنْهُمْ فَوَهَبُوهَا لَهُ فَخَلَّهَا ثُمَّ قَالَ ص لَوْ عَلِمَتِ الْبَهَائِمُ مِنَ الْمَوْتِ مَا نَعْلَمُونَ مَا أَكَلْتُمْ مِنْهَا سَمِينًا أَبَدًا.

Then the owners of the tent came. He<sup>-saww</sup> sought to have her gifted from them. They gifted her to him<sup>-saww</sup>. He<sup>-saww</sup> untied her, then he<sup>-saww</sup> said: 'If the beasts knew from the death what you are knowing, you would not have eaten a fat one from them'.<sup>165</sup> (From a non-Shia source)

<sup>164</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5 d

<sup>165</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5 e

أبواب الصيد و الذبائح و ما يحل و ما يحرم من الحيوان و غيره

## CHAPTERS ON THE HUNTING AND THE SLAUGHTER AND WHAT IS PERMISSIBLE AND WHAT IS PROHIBITED FROM THE ANIMALS AND OTHERS

باب 1 جوامع ما يحل و ما يحرم من المأكولات و المشروبات و حكم المشتبه بالحرام و ما اضطرروا إليه

### CHAPTER 1 – A SUMMARY OF WHAT IS PERMISSIBLE AND WHAT IS PROHIBITED FROM THE FOODS AND DRINKS, AND RULINGS OF THE SUSPECTED (ITEMS) AND WHAT ONE IS DESPERATE TO

الآيات

#### The Verses –

البقرة الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَ السَّمَاءَ بِنَاءً وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

(Surah) Al Baqarah : **Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; [2:22].**

و قال تعالى هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

And the Exalted Said: **He is the (One) Who Created for you the entirety of what is in the earth [2:29].**

و قال تعالى كُلُوا وَ اشْرَبُوا مِنْ رِزْقِ اللَّهِ

And the Exalted Said: **“Eat and drink from the Grace of Allah [2:60].**

و قال تعالى يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And the Exalted Said: **O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168].**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِتَاءَهُ تَعْبُدُونَ

And the Glorious Said: **O you those who are believing! Eat from the good (things) what We Provided you (with), and give thanks to Allah if it is Him you are worshipping [2:172].**

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَ مَا أَهْلًا بِهِ لَعَبْرَ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

**But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and whatever is dedicated with for other than Allah. But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173].**

آل عمران كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنَّ كُنْتُمْ صَادِقِينَ

(Surah) Aal e Imran<sup>as</sup>: **All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself from before the Revelation of the Torah. Say: 'So come with the Torah and recite it if you are truthful!' [3:93].**

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ

**So the one who forges the lie upon Allah from after that (establishment of truth), they are the unjust ones [3:94].**

الْمَائِدَةُ أُحِلَّتْ لَكُم مِّمَّا الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ

(Surah) Al Maidah: **Permissible for you are beasts of the livestock except what has been recited upon you, other than the hunting of domesticated (animals) while you are in Ihram; [5:1].**

وَقَالَ تَعَالَى حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَ مَا أَهْلًا لَعَبْرَ اللَّهِ بِهِ وَ الْمُنْخَنِقَةُ وَ الْمُؤَفَّذَةُ وَ الْمُرْتَدَّةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا دَكَّيْتُمْ وَ مَا دُبِحَ عَلَى النُّصَبِ وَ أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكَمْ فَنَقُ

And the Exalted Said: **Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the beaten, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression. [5:3].**

إِلَى قَوْلِهِ تَعَالَى فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

**But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3].**

يَسْتَأْذِنُكَ مَا ذَا أَجَلَ هُمْ قُلْ أَجَلٌ لَكُمْ الطَّيِّبَاتُ

**They are asking you as to what is that (which is) Permissible for them. Say: 'Permissible for you are the good things [5:4].**

و قال الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ

And Said: **Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, [5:5].**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And the Exalted Said: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceeders [5:87].**

وَ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88].

و قال تعالى لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَ آمَنُوا ثُمَّ اتَّقَوْا وَ أَحْسَنُوا وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

And the Exalted Said: **There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. Then they are fearing and believing, then they are fearing and being good (to others), and Allah Loves the good doers [5:93].**

و قال تعالى قُلْ لَا يَسْتَوِي الْحَبِيثُ وَ الطَّيِّبُ وَ لَوْ أَغْنَبَكَ كَثْرَةُ الْحَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted Said: **Say: 'The bad and the good are not equal, and even though the abundance of the bad fascinates you'. Therefore fear Allah, O ones of understanding, perhaps you would be successful [5:100].**

الْأَنْعَامُ وَ مَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ وَ إِنْ كُنْتُمْ لَا تَفْلِحُونَ بِأَهْوَائِهِمْ بَعِيرٍ عَلَيْهِمْ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

(Surah) Al Anaam: **And what reason is there for you that you should not be eating from what Allah's Name has been mentioned upon and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? And that many are being strayed by their whims without knowledge. Surely your Lord, He is more Knowing with the exceeders [6:119].**

هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَ عَيْرٍ مَعْرُوشَاتٍ وَ النَّخْلَ وَ الزَّيْعَ مُخْتَلِفًا أَكُلُهُ وَ الرِّثْيُونَ وَ الرُّمَانَ مُتَشَابِهًا وَ عَيْرٍ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

And He is the One Who Produces gardens, trellised and without trellises, and the palm trees, and the crops of different foods, and the olives, and the pomegranates resembling and



**without resemblance. Eat from its fruits when its yields and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141].**

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

**And from the cattle (He Created) carriers and (for) consumption. Eat from what Allah Graced you and do not be following the footsteps of the satan, he is a clear enemy for you [6:142].**

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيُّنِي يَعْلَمُ إِنَّ كُنْتُمْ صَادِقِينَ

**Consider) pairs of eight – (for) two from the sheep and two from the goats, Say: ‘Is it the two males He Prohibited, or the two females, or what is contained in the wombs of the two females? Inform me with knowledge if you were truthful’ [6:143].**

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ يَغْيِرُ عِلْمُ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

**And (for) two from the camels and two from the cows, say, ‘Is it the two males He Forbade or the two females, or what is contained in the wombs of the two females? Or were you witnesses when Allah Advised you with this? So who is more unjust than the one who fabricates a lie upon Allah in order to stray the people without (having any) knowledge? Surely, Allah does not Guide the unjust people’ [6:144].**

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

**Say: ‘I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, for it is an uncleanness or a transgression, dedicated with for other than Allah. But the one who is desperate, without rebelling nor exceeding, then your Lord is Forgiving, Merciful’ [6:145].**

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبِعْيِهِمْ وَإِنَّا لَصَادِقُونَ

**And to those Jews We Prohibited all with claws; and from the cows and the sheep we Prohibited upon them both their meats except what their backs carried, or the entrails, or what was mixed with bones. That was Our Recompense due to their rebellion, and We are Truthful [6:146].**

الْأَعْرَافَ وَ لَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ

(Surah) Al Araaf: **And We have Enabled you in the earth and We Made livelihood for you therein. very few are thankful [7:10].**

وَقَالَ تَعَالَى وَكُلُوا وَاشْرَبُوا وَلا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

And the Exalted Said: **and eat and drink and do not be extravagant; surely He does not Love the extravagant ones [7:31].**

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

**Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know’ [7:32].**

و قال تعالى وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

And the Exalted Said: **and permitting for them the good things and prohibiting upon them the bad, [7:157].**

يونس وَ لَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَ رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

(Surah) Yunus<sup>as</sup>: **And We had Lodged the Children of Israel in respectable dwellings, and We Sustained them from the good things; [10:93].**

إبراهيم فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَكُمْ إِلَى قَوْلِهِ وَ سَخَّرَ لَكُمْ الْأَنْهَارَ

(Surah) Ibrahim<sup>as</sup>: **and He Extract by it the fruits being a sustenance for you. – up to His<sup>azwj</sup> Words - and Subdued the rivers for you [14:32].**

الحجر وَ جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَنْ لَسْتُمْ لَهُ بِرَازِقِينَ

(Surah) Al Hijr: **And We Made livelihood to be in it for you and ones you are not the sustainers for [15:20].**

النحل وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعُ وَ مِنْهَا تَأْكُلُونَ

(Surah) Al Nahl: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5].**

و قال تعالى وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَناً خَالِصاً سَائِغاً لِلشَّارِبِينَ

And the Exalted Said: **And surely there is a lesson for you in the cattle. We Quench you from what is in their bellies – from what is between dung and blood – pure milk, palatable for the drinkers [16:66].**

وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَ رِزْقاً حَسَناً إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

**And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. Surely in that there is a Sign for people using their intellects [16:67].**

و قال تعالى وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ

And the Exalted Said: **and Graced you from the good things. [16:72].**

و قال تعالى فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَ اشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And the Exalted Said: **So eat from what Allah has Graced you, Permissible, good, and be thankful for the Favours of Allah if it Him you were worshipping [16:114].**

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَ مَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**But rather, He has Prohibited upon you the dead, and the blood, and the flesh of the swine, and whatever is devoted to other than Allah with. But, one who is desperate, without a rebelling nor excess, then Allah is Forgiving, Merciful [16:115].**

وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِيَتَفَتَّحُوا عَلَى اللَّهِ الْكَذِبَ

**And do not say when your tongues describe the lie, 'This is Permissible and this is Prohibited', to fabricate the lie upon Allah. [16:116].**

طه فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى كُلُوا وَ ارْزُقُوا أَنْعَامَكُمْ

(Surah) Ta Ha: **so He Extracts by it pairs from species of vegetation [20:53].**

و قال تعالى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ لَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي

And the Exalted Said: **Eat from the good things what We Graced you and do not transgress in it, or My Wrath would be Released upon you. [20:81].**

المؤمنون وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لِقَادِرُونَ

(Surah) Al Mominoun: **And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18].**

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَحِيلٍ وَ أَغْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ

**Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19].**

وَ شَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَ صِبْغٍ لِلْأَكْلِيلِ

**And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20].**

وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَ لَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ

**And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21].**

لَقَمَان أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

(Surah) Luqman<sup>as</sup>: **Do you not see that Allah has Subdued to you whatever is in the skies and whatever is in the earth, and Bestowed upon you His Bounties, apparent and hidden? [31:20].**

التَّنْزِيلَ أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

(Surah) Al Tanzeel (Sajdah): **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not, see? [32:27].**

فَاطِرٍ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا

(Surah) Fatir: **And from each you are eating fresh meat [35:12].**

يَسْ وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

(Surah) Yaseen: **and Extract seeds from it, so they are eating from it [36:33].**

إِلَى قَوْلِهِ تَعَالَى لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

Up to Words of the Exalted: **For them to eat from its fruits, and what their hands had not worked for. So will they not be thankful? [36:35].**

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

**Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36].**

الْمُؤْمِنِينَ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِيَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

(Surah) Al-Momineen: **Allah is the One Who Made for you the cattle in order for you to ride from these, and from these you are eating [40:79].**

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ

**And there are benefits in these for you, and for you to reach upon these to your needs which are in your chests, and upon these and upon the ships you are being carried [40:80].**

عَبَسَ فَأَنْبَتْنَا فِيهَا حَبًّا وَعِنَبًا وَقَضْبًا وَزَيْتُونًا وَنَخْلًا وَحَدَائِقَ غُلْبًا وَفَاكِهَةً وَأَبًّا مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

(Surah) Abasa: ***So We Grow grain therein [80:27] And grapes and green fodder [80:28] And olive and palm [80:29] And thick foliaged gardens [80:30] And fruits and grass [80:31] Being a provision for you and for your cattle [80:32].***

تفسير

## (Forbidden) Tafseer (opinionated)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا يدل على جواز الانتفاع بالأرض على أي وجه كان من السكنى و الزراعة و العمارة و حفر الأنهار و إجراء القنوات و غيرها من وجوه الانتفاعات إلا ما أخرجه الدليل.

***Who Made the earth a resting place for you [2:22]*** – evidence's upon the permission to benefit with the earth based upon whichever aspect it may be – from the dwelling, and the farming, and the building, and digging the rivers, and flowing the channels, and other such from the beneficial aspects, except what the evidences brings out.

و قوله رِزْقًا لَكُمْ يدل على حلية جميع الثمرات و بيعها و سائر الانتفاعات و لكم صفة رزقا إن أريد به المرزوق و مفعول له إن أريد به المصدر كأنه قال رزقه إياكم و يدل تمة الآية على وجوب شكر المنعم

And His<sup>-azwj</sup> Words: ***as a sustenance for you; [2:22]***, evidence's upon the ornamentation of entirety of the fruits and its sale, and rest of the benefits, and for you is a description of sustenance, that the sustained is intended with it, and the affected, for him is that the source is intended with him, as if He<sup>-azwj</sup> Said His<sup>-azwj</sup> sustenance is for you all, and the complete Verse evidence's upon obligation of thanking for the bounties.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا امتن سبحانه على عباده بخلق جميع ما في الأرض لهم و هذا يدل على صحة انتفاعهم بكل ما فيها من وجوه المصالحه إذا خلا عن المفسدة

***He is the (One) Who Created for you the entirety of what is in the earth [2:29]*** – The Glorious Conferred upon His<sup>-azwj</sup> servants by Creating entirety of what is in the earth for them, and this evidence's upon the correctness of their benefitting with all what is in it, from an aspect of betterment, when it is devoid from the spoilage.

و منه يستدل على أن الأصل في الأشياء الإباحة إذ هي مباحة لمن خلقت له

And from is evidence's upon that the original of the things is the legalisation, when these are legalised for the one it has been Created for.

و قيل الامتنان بخلق الجميع يقتضي حل الجميع و أن لكل شيء منها فائدة و نفعاً و ما يقال من أن ما لا نفع به كالسم و العقرب و بعض الحشرات خارج عن ذلك ففيه نظر و أن عدم الوجدان لا يدل على عدم الوجود و وجود ضرر في شيء لا يدل على انتفاء النفع فيه

And it is said, 'The Conferment for entirety of the creatures demand the permissibility of the entirety, and there are benefits for all things from it, and a profit, and what is said from that what there is no benefit with it, like the poison, and the scorpion, and some of the vegetation outside from that, so there is a consideration in it, and absence of the existence does not

evidence upon non-existence, and existence of harm in something does not evidence upon conferment of the benefit in it.

أ لا ترى أن المأكولات الطيبة تضر المريض غاية المضرة و من تأمل في حكمته تعالى لم يتجاسر بمثل هذا المقال فلعل المراد أن ليس في الخلق ما هو ضرر محض خال عن النفع بل إنما فيه من جهة ضررا

Don't you see that good foods harm the patient at the peak of his illness, and the who hopes regarding His<sup>-azwj</sup> Exalted Wisdom, would not be audacious with the likes of this word. Perhaps the intent is that there isn't in the creation what is purely harmful, empty from the benefits, but rather in is there is an aspect of harm.

و جهة خلا من ذلك الوجه من المنفعة لا يقع به امتنان من تلك الجهة بل الامتنان من جهة النفع مع الخلو عن الضرر و الطيب في بعض الآيات إشارة إلى ذلك كما فسرہ الطبرسي أن المراد الطاهر من كل شبهة خبث و ضرر و الله أعلم انتهى.

And an aspect of being devoid from that aspect of the benefit, the conferment does not occur with it from that aspect, but the conferment from an aspect of the benefit with the emptiness from the harm, and the good in some of the Verses is an indication to that, like what Al Tabasree has interpreted it, that the intent is the clean from all doubts, wickedness, and harm. And Allah<sup>-azwj</sup> is more Knowing' – end.

و قال البيضاوي معنى لَكُمْ لأجلكم و انتفاعكم في دنياكم باستنفاعكم بها في مصالح أبدانكم بوسط أو غير وسط أو دينكم بالاستدلال و الاعتبار و التعرف بما يلائمها من لذات الآخرة و آلامها

And Al-Bayzawiy said, 'The meaning of **for [2:29]**, is for your reason, and your benefit in your world by your benefitting with it in the betterment of your bodies, with moderation or without moderation, or your religion with the reasoning and the consideration, and the acquaintance with what corresponded from the pleasures of the Hereafter, and its pains.

فهو يقتضي إباحة الأشياء النافعة و لا يمنع اختصاص بعضها ببعض لأسباب عارضة فإنه يدل على أن الكل للكل لا أن كل واحد لكل واحد و ما يعم كل ما في الأرض لا الأرض إلا إذا أريد به جهة السفلى كما يراد بالسماء جهة العلو و جميعا حال من الموصول

It requires the permissibility of beneficial things and does not prevent the specialisation of some of them to others for accidental reasons, as it indicates that the whole is for all, not that each one is for each one, and what pervades all that is on the earth, not the earth (itself), unless it is intended by it in the direction of the lower as it is intended by the sky in the direction of higher, and all of them are in a state of being connected.

الثاني كُلُوا وَ اشْرَبُوا ظاهر الخطاب لبني إسرائيل فالمراد ما رزقهم الله من المن و السلوى و العيون و يمكن الاستدلال على العموم بوجه لا يخلو من تكلف.

The second, **and eat and drink [7:31]**, the apparent address is to the children of Israel. So the intent is what Allah<sup>-azwj</sup> had Graced them from the Manna and the Quails, and the springs, and it is possible that the evidence based upon the generality by an aspect, is not vacant from the encumberment.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ قَالَ الطبرسي رحمه الله عن ابن عباس أنها نزلت في ثقيف و خزاعة و بني عامر بن صعصعة و بني مدلج لما حرموا على أنفسهم من الحرث و الأنعام و البحيرة و السّائبة و الوصيلة.

**O you people! Eat from what is in the earth, [2:168]** – Al-Tabrsee, may Allah<sup>-azwj</sup> have Mercy on him, said, from Ibn Abbas, ‘It was Revealed regarding (clans of) Saqeef and Khuza’a, and clan of Aamir Bin Sa’sa, and the clan of Mudlaj, when they prohibited upon themselves from the farming and the cattle, and Al-Baheira, and Al-Sa’iba, and Al-Waseela.

و قال قدس سره اختلف الناس في المأكّل و المنافع لا ضرر على أحد فيها فمنهم من ذهب إلى أنها على الحظر و منهم من ذهب إلى أنها على الإباحة و اختاره المرتضى رحمه الله و منهم من وقف بين الأمرين و جوز كل واحد منهما و هذه الآية دالة على إباحة المأكّل إلا ما دل الدليل على حظره فجاءت مؤكدة لما في العقل انتهى.

And he, holy be his soul, said, ‘The people differed regarding the foods and the benefits, there being no harm upon anyone in it. From them is one who went to, that these are upon the caution; and from them is one who went to that these are upon the legalisation, and Al Murtaza, may Allah<sup>-azwj</sup> have Mercy on him, chose it; and from them is one who paused between the two matters, and each one of them allowed, and this Verse is evidence upon the legalisation of the foods except what the evidence evidence’s upon its caution, so an emphasis would come due to what is in the intellect’ – end.

و المراد بالأكل إما خصوص الأكل اللغوي أو مطلق الانتفاع فإنه مجاز شائع و الحلال هو الجائز من أفعال العباد و نظيره المباح و الطيب

And the intent with the food, as for it being specifically the foods, is linguistic, or absolutely beneficial, for it is a common metaphor, and the Permissible it is the allocated from the deeds of the servants, the legalised, and the good.

يقال لمعان الأول ما حلله الشارع. الثاني ما كان طاهرا. الثالث ما خلا عن الأذى في النفس و البدن. الرابع ما يستلذه الطبع المستقيم و لا يتنفر عنه. الخامس ما لم يكن فيه جهة قبح توجب المنع عنه كما نفهم من أكثر موارد استعماله و ستعرفه

It is said to conferment, the first is what He<sup>-azwj</sup> has Permitted in the Law. The second is whatever was clean. The third is whatever was vacant from harming in the soul and the body. The fourth is what is appealing to the straight nature, not turning away from it. The fifth is what does not happen to have an aspect of ugliness in it obliging the refusal from it like what we understand from most common sources of its usage, and you know it.

و الخطاب هنا عام لجميع المكلفين من بني آدم و الأمر في **كُلُوا** للإباحة و لما كان في المأكول ما يحرم و ما يحل بين ما يجب أن يكون عليه من الصفة فقال **حَلَالًا**

And the address over here is general for entirety of the encumbered ones, from the children of Adam<sup>-as</sup>, and the Command in (the Word) **eat [16:114]**, is for the legalised, and when there was in the foods what He<sup>-azwj</sup> had Prohibited and what He<sup>-azwj</sup> had Permitted between what is obligation that there would be upon it from the description, so He<sup>-azwj</sup> Said: And the Exalted Said: **Permissible [16:114]**.

و قبل الأمر للوجوب نظرا إلى مراعاة القيد

And it is said, 'The Command is for the Obligation, for the observance of the restriction'.

طَبِيحاً قِيلَ هُوَ الْحَلَالُ أَيْضاً جَمَعَ بَيْنَهُمَا لاختلاف اللفظين تأكيداً

**good, [16:114]** – It is said, 'It is the Permissible as well, a gathering between the two. There is no differing of the two wordings as an emphasis'.

و قِيلَ مَا تَسْتَطِيبُونَهُ وَ تَلَذُّونَهُ فِي الْعَاجِلِ وَ الْآجِلِ وَ فِي الْكَشَافِ وَ الْجَوَامِعِ طَاهِراً مِنْ كُلِّ شِبْهَةِ قِيلَ وَ لَا يَبْعُدُ عَلَى تَقْدِيرِ مَفْعُولِيَّةٍ **حَلَالاً** وَ حَالِيَّتِهِ أَنْ يَرَادَ بِالْحَلَالِ مَا خِلا مِنْ جِهَةِ الْحَظَرِ بِحَسَبِ ذَاتِهِ وَ أَحْوَالِهِ الْغَالِبَةِ وَ الطَّيِّبِ مَا خِلا مِنْ جِهَةِ الْحَظَرِ مِنْ كُلِّ وَجْهِ.

And it is said, 'Whatever you like and are enjoying in the current and the future'. And in (the books) 'Al Kashaf' and 'Al Jawamie' – clean from all suspicions. It is said, 'And it is not far-fetched from estimating the efficacy of a Permissible and its current state, that what is meant by Permissible is what is except from the aspect of Prohibition according to itself and its prevailing conditions, and the good is what is excluding from the aspect of Prohibition in every aspect.

و أَقُولُ عَلَى تَقْدِيرِ حَالِيَّةِ الطَّيِّبِ وَ حَمْلِ الْأَمْرِ عَلَى الرَّجْحَانِ الْأَظْهَرِ أَنْ يَكُونَ الْحَلَالُ لِلِاحْتِرَازِ عَنِ الْحَرَامِ وَ الطَّيِّبِ لِلِاحْتِرَازِ عَنِ الشُّبُهَاتِ

And I (Majlisi) am saying, 'Based upon the current state of the good, and the interpretation of the matter according to the clearest probability, that the permissible is to guard against the forbidden, and the good is to guard against suspicions.

ثُمَّ قَوْلُهُ **حَلَالاً** إِمَّا مَفْعُولٌ كَلُّوا وَ مِنْ حَيْثُؤُذْ بِنَدَائِيَّةٍ أَوْ بَيَانِيَّةٍ وَ ظَاهِرُ الْكَشَافِ أَنَّهَا تَبْعِيضِيَّةٌ وَ مَنَعَ مِنْهُ التَّفْتَازَانِي لِأَنَّ مِنَ التَّبْعِيضِيَّةِ فِي مَوْقِعِ الْمَفْعُولِ أَيُّ كَلُّوا بَعْضُ مَا فِي الْأَرْضِ.

Then His<sup>-azwj</sup> Word: **Permissible [16:114]**. As for the effect (it is) 'Eat', and from then is its beginning, or its explanation, or apparent of the survey is that it is partly, and the refusal from it is a scan, because from the 'partly' is in the place of the effect, i.e., 'Eat part of what is in the earth'.

قَالَ فَإِنْ قِيلَ لَمْ لَا يَجُوزُ أَنْ يَكُونَ حَالاً مِنْ حَلَالٍ قُلْنَا لِأَنَّ كَوْنَ مِنَ التَّبْعِيضِيَّةِ ظَرْفًا مُسْتَقَرًّا وَ كَوْنَ اللَّغْوِ حَالاً مِمَّا لَا تَقُولُ بِهِ النَّحَاةُ

He said, 'If it is said, 'Why is it no allowed that it be a permissible from the permissible?' We said, 'Because it happens to be from the partly, a stable condition, and the linguistically it happens to be from what the grammarians do not say it'.

و قِيلَ فِيهِ نَظَرٌ لِأَنَّ كَوْنَ مِنَ التَّبْعِيضِيَّةِ فِي مَوْضِعِ الْمَفْعُولِ لَيْسَ مَعْنَاهُ أَنَّهُ مَفْعُولٌ بِهِ مِنْ حَيْثُ الْإِعْرَابُ مَغْنٌ عَنِ الْمَفْعُولِ بِهِ بَلْ إِنَّمَا يَتَّحِدُ مَعَ الْمَفْعُولِ بِهِ أَنْتَهَى.

And it was said about it considering that being from the subjunctive in the object of the object does not mean that it is the object in terms of the expression as a substitute for the object by it, but rather it is united with the object with it' – end.



أو حال من المفعول و هو **يَمَّا فِي الْأَرْضِ** فيكون المراد بما في الأرض المأكولات المحللة أو صفة مصدر محذوف أي كلوا أكلا حلالا و من للتبعيض أو ابتدائية إما كونه مفعولا له أو تميزا كما زعم بعضهم فغير واضح و طيبا مثل حلالا أو صفته.

Or it is a state from the effect, and it is, **from what is in the earth, [2:168]**. So, the intent would be with whatever is in the earth of the foods, the Permissible, or a description of a deleted source, i.e., 'Eat the Permissible foods', and from the partly or its beginning. As for it being an effect for it, or a distinction, is like what one of the claimed, it is not clear, ad good is like Permissible or is it's description.

أقول هذا ما ذكره القوم و الأظهر عندي أن حلالا و طيبا للتأكيد لا للتقييد سواء جعلنا حالين مؤكداً أو غيره لأن التقييد مع حمل الأمر على الإباحة كما ذكره الأكثر يجعل الكلام خاليا عن الفائدة إذ حاصله حينئذ أحل لكم ما أحل لكم إذ يجوز لكم الانتفاع بما أحل لكم.

I (Majlisi) am saying, 'The is what the people have mentioned, and the apparent in my view is that the (words) 'Permissible' and the 'good' is for the emphasis, not for the restriction whether they make two certain conditions or otherwise, because the restriction with carrying the matter to the permissibility as mentioned by most makes the speech devoid of interest because it is then permissible for you what is permissible for you as it is permissible for you to benefit from what is permissible to you.

فإن قيل كيف يستقيم هذا مع أنه معلوم أن ما في الأرض مشتمل على محرمات كثيرة قلنا إذا حملنا من على التبعيض لا يرد ذلك

If it is said, 'How can this be straight along with that it is known that whatever is in the earth is inclusive upon many prohibitions?' We say, 'When we carry upon the partly, that is not rejected.

و أيضا يمكن أن يكون هذا قبل تحريم ما حرم من الأشياء فإنه يظهر من بعض الأخبار أنه لم يجب قبل الهجرة شيء سوى الشهادتين و ما يتبعهما من العقائد و لم يحرم سوى الشرك و إنكار النبوة و ما يلزمهما و بعد الهجرة نزلت الواجبات و المحرمات تدريجا على أنه يمكن أن يكون عاما مخصصا كما في سائر العمومات فتدل على حل ما في الأرض جميعا إلا ما أخرجه الدليل.

And as well, it is possible that this would be before the Prohibition of whatever is Prohibited from the things, for it is apparent from some of the Ahadeeth that it was not obligatory before the emigration, besides the two testimonies, and whatever followed these two from the beliefs, and nothing was Prohibited besides the Shirk, and the denial of the Prophet-hood, and what necessitated these two. And after the emigration were Revealed the Obligations, and the Prohibitions gradually based upon that it is possible that it would be general, specific, like what is in rest of the generalisations. It evidence's upon a permission of whatever is in the whole earth except what the evidence expels it.

و قيل يظهر من عمومات الخطاب حل المحللات للكفار و الفساق أيضا و جواز إعطائهم منها إلا ما دل على المنع منه دليل

And it is said, 'it is apparent from the generalisation of the address permission for the Permissibles for the Kafirs and the mischief-makers as well, and permission of giving them from these, except what an evidence would evidence upon the prevention from it.

و لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ أَي لَا تَتَّبِعُوا وَسَاوِسَ الشَّيْطَانِ فِي تَحْرِيمِ مَا أَحَلَّ اللَّهُ أَوْ فِي تَرْكِ شُكْرِ مَا أَنْعَمَ اللَّهُ وَ يُؤَيِّدُ الْأَوَّلُ قَوْلَهُ وَ أَنَّ تَقُولُوا عَلَى اللَّهِ

**and do not follow the footsteps of Satan; [2:168]** – i.e., do not follow insinuations of the Satan<sup>-la</sup> in prohibition what Allah<sup>-azwj</sup> has Permitted, or in neglecting the thanking of what Allah<sup>-azwj</sup> has Favoured upon. And the first is supported by His<sup>-azwj</sup> Words: **and that you should be saying against Allah [2:169]**.

وَرُوي عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّ حُطُواتِ الشَّيْطَانِ الْحَلْفُ بِالطَّلَاقِ وَ النَّذْرُ فِي الْمَعَاصِي وَ كُلُّ يَمِينٍ بغيرِ اللَّهِ.

And it is reported from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>: 'The footsteps of Satan<sup>-la</sup> is the false oath with the divorce, and the vowing regarding the (act of) disobedience, and every swear by other than Allah<sup>-azwj</sup>'.

أقول يحتمل أن يكون المراد الحلف و النذر على تحريم المحلات بقريضة صدر الآية.

I (Majlisi) am saying, 'It is possible that the intent with the oath and the vow would be upon the prohibition of the Permissibles, by presumption of the beginning of the Verse'.

و قيل في هذا النهي تنبيه على أن المراد بحلالا في الأمر التقييد لا إطلاق حل ما في الأرض و المأكول منه أو الأكل و هو يعم مخالفة الأمر بالتعدي إلى أكل غير الحلال و باجتناب أكل الحلال و فعل غير ذلك من المحرمات انتهى و ضعفه ظاهر مما ذكرنا

And it was said about this Prohibition as a warning that what is meant by Permissible in the Command is a restriction, not Permitting what is on the ground and what is eaten from it or eating, and it pervades the violation of the Command to transgress to eating something other than a Permissible and to avoid eating Permissible and doing other forbidden things' - end. And its weakness is evident from what we have mentioned.

يا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ مضمون صدر الآية قريب مما تقدم إلا أنها خاصة باعتبار الخطاب للمؤمنين

**O you those who are believing! Eat from the good (things) what We Provided you (with), [2:172]**. The subject of the beginning of the Verse is nearby from what has preceded, except it is specific with expression of the addressing to the Momineen.

و قيل الأمر للترغيب أو لإباحة أكل ما يستلذه المؤمنون و يستطيونه و يعدونه طيبا لا خبيثا ينفر عنه الطبع و يحزم العقل بقبح أكله مثل الدم و البول و المني و الحشرات و غيرها فيفهم منه كونه طاهرا أيضا إذ النجس خبيث و ليس مما يعدونه طيبا

And it is said, 'The Command is for the encouraging or for Legalising what the Momineen derive pleasure from and enjoying it and considering it as good, not bad that nature would flee from it, and the intellect would be certain of ugliness in eating it, like the blood, and the urine, and the semen, and the insects and other such. So, it is understood from it being clean as well when the unclean is bad, and it isn't from what is called good.

فهو في الدلالة على إباحة جميع ما يعده العقل طيبا و لا يجد فيه ضررا و خبثا مما يسمى رزقا لبني آدم أي ينتفع به في الأكل أصرح مما تقدم ففهم كون الأشياء على أصل الخلية منها أولى.

So, it is the evidence upon legalisation of entirety of what the intellects calls to as good, and does not find in it any harm and badness, from what has been names as sustenance for the children of Adam<sup>-as</sup>, i.e., to be benefitting by it in the eating, is more explicit that what has

preceded. So understand the things being upon the origins of the permissibility from it is foremost.

أقول على سياق ما قدمنا يكون الحاصل كلوا مما لم يدل دليل شرعي على تحريمه فيما رزقناكم و مكناكم من التصرف فيه أو مما لم يكن فيه جهة قبح واقعي

And I (Majlisi) am saying, 'Based upon the context of what we have presented, the result would be, 'Eat from what the legal evidence does not indicate upon its Prohibition, among what We<sup>-azwj</sup> have Graced you and Enabled you from utilising regarding it, or from what there does not happen to be an aspect of actual ugliness in it'.

فيرجع إلى الأول لأنه يعلم ذلك ببيان الشارع أو مما لم يكن مضرًا بالنفس و البدن أو مما يستلذه الطبع المستقيم و لا يتنفر عنه إما بناء على الغالب من أنه لا يرغب إلى غير ذلك أو بناء على أن سياق الآية مشتمل على الامتنان و عمدة الامتنان به لا بما تتنفر الطباع عنه أو مرجوحية أكل الخبائث غير المحرمة بناء على أن الأمر للإباحة الصرفة أو لرجحان التصرف في الطيبات و أكلها بناء على أن الأمر للاستحباب.

So, return to the first because that is known by an explanation of the Legislator, or from what does not happen to be harmful to the soul and the body, or from what the nature derives the pleasure and does not flee from it. Either it is based upon the majority that it does not desire to other than that, or it is based upon that the continuation of the Verse is inclusive upon the gratitude and the deliberation of the gratitude with it, not with what the natures would flee from it, or because of the preference for eating evil things that are not forbidden, based on the fact that the command is for pure permissibility, or because it is more likely to dispose of and eat good things, based on the fact that the command is to be recommended.

و بالجملة يشكل الاستدلال بأمثاله على تحريم ما تتنفر عنه عامة الطباع.

And in summary, the inference with its example is based upon the Prohibition of what the general natures would flee from it.

و قال الرازي اعلم أن الأكل قد يكون واجباً و ذلك عند دفع الضرر و قد يكون مندوباً و ذلك أن الضيف قد يمتنع من الأكل إذا انفرد و ينسبط إذا ساعد فهذا مندوب و قد يكون مباحاً إذا خلا عن هذه العوارض و الأصل في الشيء أن يكون خالياً عن العوارض فلا جرم كان مسمى الأكل مباحاً و إذا كان الأمر كذلك كان الأمر كذلك.

And Al-Razy said, 'Know that the eating has become obligatory and that is during repelling the harm, and it happens to be recommended, and that is because the Host has Conferred the foods when He<sup>-azwj</sup> is Individual, and He<sup>-azwj</sup> Extends when Happy. So this is a recommendation and has happen to be Legalised when it is devoid from these objections, and the origin regarding the thing is that it happens to be devoid from the objections. So, there is no doubt the named food are legalised. And when the matter happens to be like that, the matter would be like that'.

ثم قال احتج الأصحاب أن الرزق قد يكون حراماً بقوله **مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ** بأن الطيب هو الحلال فلو كان كل رزق حلالاً لكان المعنى كلوا من محلات ما حللنا لكم فيكون تكراراً و هو خلاف الأصل

Then he said, 'The companions have argued that the sustenance happens to be Prohibited by His<sup>-azwj</sup> Words: **Eat from the good (things) what We Provided you (with), [2:172]**, by that the 'good', it is the Permissible. So if all sustenance was Permissible, the meaning would be, 'Eat from the Permissibles whatever We<sup>-azwj</sup> have Permitted for you all', so there would have been a repetition, and it is opposite to the origin.

و أجابوا عنه بأن الطيب في اللغة عبارة المستلذ المستطاب و لعل أقواما ظنوا أن التوسع في المطاعم و الاستكثار من طيباتها ممنوع منه فأباح الله تعالى ذلك بقوله كلوا من لذائذ ما أحللنا لكم فكان تخصيصه بالذكر لهذا المعنى انتهى.

And they answer about it by, that the 'good' in the language is an expression of the pleasurable, the enjoyable, and perhaps there are people who think that the vastness in the foods and the plentifulness from their good is prohibited from. So Allah<sup>-azwj</sup> the Exalted Legalised that by His<sup>-azwj</sup> Words: 'Eat from what We<sup>-azwj</sup> have Legalised for you all!' So His<sup>-azwj</sup> particularising with the Mention is for this meaning' – end.

و مضمون باقي الآية تعليق وجوب الشكر لله على عبادتهم إياه و تلخيصه أن العبادة له إن كانت واجبة عليكم لأنه إلهكم فالشكر له أيضا واجب عليكم فإنه منعم بحسن إليكم كذا ذكره الطبرسي رحمه الله

And the content of the remainder of the Verse is related with Obligation of thanking Allah<sup>-azwj</sup> based upon their worshipping Him<sup>-azwj</sup>, and its summarisation is that the worship is to Him<sup>-azwj</sup>, if it was Obligatory upon you because He<sup>-azwj</sup> is your God<sup>-azwj</sup>, so the gratitude as well is obligated upon you all, for He<sup>-azwj</sup> is a Benefactor to you all' – like that is mentioned by Al Tabarsee, may Allah<sup>-azwj</sup> have Mercy on him.

و قال الرازي فيه وجوه أحدها و اشكروا الله إن كنتم عارفين بالله و نعمه فعبور عن معرفة الله تعالى بعبادته إطلاقا لاسم الأثر على المؤثر.

And Al-Razy said, 'There are aspects regarding it. One of these is, 'And thank Allah<sup>-azwj</sup> if you were recognisers of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Bounties'. An expression of recognising Allah<sup>-azwj</sup> the Exalted is by worshipping Him<sup>-azwj</sup>, being relating the name of the impact with the impactor.

و ثانيها معناه إن كنتم تريدون أن تعبدوا الله فاشكروه فإن الشكر رئيس العبادات.

And its second, its meaning is, if you were intending to worship Allah<sup>-azwj</sup>, then thank Him<sup>-azwj</sup>, for the thanking is chief of the (acts of) the worship.

و ثالثها و اشكروا الله الذي رزقكم هذه النعمة إن كنتم إياه تعبدون أي إن صح أنكم تخصونه بالعبادة و تقررون أنه هو سبحانه إلهكم لا غير انتهى.

And its second, and thank Allah<sup>-azwj</sup> Who has Graced you these bounties, if it is Him<sup>-azwj</sup> you are worshipping, i.e., it is correct if you were to particularise Him<sup>-azwj</sup> with the acts of worship, and you should be acknowledging that He<sup>-azwj</sup> the Glorious is your God<sup>-azwj</sup>, not someone else' – end.

و أقول يحتمل أن يكون الغرض أن شكركم إنما يصح و يستقيم بترك الشرك و إخلاص العبادة له تعالى.

And I (Majlisi) am saying, 'It is possible that the purpose would happen to be that you should be thankful, would rather be correct and straight by neglecting the Shirk and being sincere in worshipping Him<sup>-azwj</sup> the Exalted'.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ كَانَ هذه الآية كالاستثناء عن عموم ما تقدم أو أنه سبحانه لما أمر في الآية بأكل الطيبات بين في هذه الآية الحباثت ليعلم أن ما سواها من الطيبات

**But rather, (it is) Prohibited upon you, the dead, [2:173]** – This Verse is like the exclusion of generality of what has preceded, or He<sup>-azwj</sup>, the Glorious, when He<sup>-azwj</sup> Commanded in the Verse of eating the good, Explained in this Verse the bad, in order to Teach whatever is besides from the good.

و إنما على المشهور بين أهل العربية و الأصوليين للحصر فيدل على حصر المحرمات من المأكولات في هذه الأشياء فهي حجة في حل ما سواها إلا ما أخرجه الدليل.

And rather, the well-known between the Arabic people and the Usoolis (fundamentalists) is for the restriction. Its evidence's upon the restrictions of the Prohibitions from the foods among these things. It is an argument in permitting whatever is besides it, except what the evidence excludes.

و قال البيضاوي المراد قصر الحزمة على ما ذكر مما استحلوه لا مطلقا أو قصر حرمة على حال الاختيار كأنه قيل إنما حرم عليكم هذه الأشياء ما لم تضطروا إليها انتهى.

And Al-Bayzawi said, 'What is meant is limiting the prohibition to what was mentioned of what they permitted, not at all, or limiting its prohibition to the state of choice, as if it was said that these things are forbidden to you so long as you do not have to' - End.

و يمكن أن يكون التحريم في هذا الوقت مقصورا على ما ذكر فحرم بعد ذلك غيرها كما مر و الأول من المحرمات في تلك الآية الميتة و هي على المشهور ما فارق الروح لا على وجه التذكية الشرعية

And it is possible that the Prohibition in this time would be restricted upon what He<sup>-azwj</sup> has Mentioned. He<sup>-azwj</sup> Prohibited others after that, like what has passed, and the first of the Prohibitions in that Verse is 'the dead', and based upon the well-known, it is what the soul has separated from, not upon the aspect of the cleaning by the Law.

و في الجمع هي كل ما له نفس سائلة من دواب البر و طيره مما أباح الله أكله إنسيهما و وحشيتهما فارقته روحه من غير تذكية

And in 'Al-Majma' it is all what has a soul for it, flowing from the animals of the land and its birds, from what Allah<sup>-azwj</sup> has Legalised eating it, for its humans and its beasts, its soul having separated from it from without a cleansing (slaughter).

و قبل الميتة كل ما فارقته الحياة من دواب البر و طيره بغير تذكية

And it is said, 'The 'dead' is what the life has separated from, from the animals of the land and its birds, without cleansing (slaughter)'.

وَقَدْ رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمَّى الْجَرَادَ وَالسَّمَكَ مَيِّتًا فَقَالَ مَيِّتَانِ مُبَاحَتَانِ الْجَرَادُ وَالسَّمَكُ. انتهى.

And it has been reported from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> had named the locusts and the first as 'dead'. He<sup>-saww</sup> said: 'Two 'dead' are legalised – the locusts and the fish' – end.

و لا يبعد أن يكون إطلاق الميتة على السمك و الجراد على الجراد فإن إخراج الأول من الماء و قبض الثاني تذكيتهما.

And it is not far-fetched that the link of 'the dead' would be upon the fist and the locusts based upon a metaphor, for the first the extraction from the water and the seizure of the second would be their 'cleansing'.

و استدلل بهذه الآية و أمثالها على حرمة جميع انتفاعات الميتة إلا ما أخرجه الدليل لأن الحرمة المضافة إلى العين تفيد عرفا حرفة التصرف فيها مطلقا

And one can evidence with this Verse and it's like upon the Prohibition of entirety of the benefits of the 'dead', except what the evidence excludes, because the additional Prohibition is to the eye, it is customary to use the craft in it absolutely.

و قيل الحرمة المضافة إلى كل عين تفيد تحريم الانتفاع المتعارف الغالب فيه فإن المتبادر في تحريم الميتة الأكل لا سيما ذكرها مع الدم و لحم الخنزير و في تحريم الأمهات الوطء و هكذا

And it is said, 'The Prohibition is additional to ever eye benefiting the prohibition of the benefitting, recognising the majority in it, for the initiation is in Prohibition of the 'dead' is the eating, not specially mentioning it with the blood, and the meat of the pig, and in prohibition of the mothers is the sexual intercourse, and like that'.

و كان هذا أقوى و حملوا الميتة عليها و على أجزائها التي تحل فيها الحياة فلا تحرم ما لا تحل فيه الحياة منها إلا ما كان خبيثا على المشهور لا لذلك بل لكونه خبيثا على رأيهم و حمل عليه كل ما أبين من حي مما حلت فيه الحياة.

And this was stronger, and they carried 'the dead' upon it, and upon its allowance which the life permeates in it. So, it is not Prohibited from these, whatever the life does not permeate in it, except what was bad upon the well-known, not for that, but due to it being bad upon their views, and it is carried upon it all what is clear from a living being from what the life has permeated in.

و الثاني الدم و قيد بالمسفوح لتقييده به في الآية الأخرى و المطلق محمول على المقيد و المسفوح هو الذي يخرج بقوة عند قطع عرق الحيوان أو ذبحه من سفحت الماء إذا صببته أي المصبوب و احتراز به عما يخرج من الحيوان بنشاكل كدم السمك فلا يكون نجسا

The second is the blood, and it is restricted with the shed (blood) in order to restrict with it in another Verse, and the absoluteness is carried upon the restriction. And the shed, it is which comes out with strength during cutting a vein of the animal or its slaughter, from pouring the water when you pour it, i.e., and poured ones, and be cautious with it about what comes out from the animal with weight, like blood of the fish, for it does not happen to be unclean.

و اختلفوا في حرمة فقيل هو حرام لإطلاق هذه الآية و قد عرفت جوابه و لأنه من الخبائث و قد منع ذلك و ستسمع الكلام في الخبائث و حرمتها.

And they are differing regarding its Prohibition. It is said, 'It is Prohibited due to the relating with this Verse', and they know its answer, and because it is from the bad, and that is refused, and you shall be hearing the speech regarding the bad and its Prohibition.

و أما الدم المختلف في الذبيحة في الحيوان مأكول اللحم فلا أعرف خلافا بين الأصحاب في كونه حلالا و نقل العلامة الإجماع عليه و ما يجذبه النفس إلى باطن الذبيحة ليس في حكم المختلف في الحل و الطهارة و في تحريم

And as for the different blood regarding the slaughter in the animal whose meat can be eaten, I do not know of any differing between the companions in it being Permissible, and the Allamah has transmitted the consensus upon it and what the soul pulls to the esoteric of the slaughter. There is not different ruling regarding the Permissible, and the clean, and in the Prohibition.

المتخلف في الكبد و القلب وجهان و لا يبعد ترجيح عدم التحريم لظاهر الآية إلا أن يثبت كونه خبيثا و حرمة مطلق الخبيث و الدم المتخلف في حيوان غير مأكول اللحم تابع لذلك الحيوان و ظاهر الأصحاب الحكم بنجاسته

The differing regarding the liver and the heart, there are two aspects, and it is not far-fetched to prefer the non-Prohibition due to the apparent of the Verse, except that it proves it being bad, and Prohibition is absolute regarding the bad; and the difference regarding the animal which the meat cannot be eaten, is pursuant to that animal, and the companions of the rulings have manifested its uncleanness.

و نقل عن بعض المتأخرين التوقف فيها و ما عدا المذكورات من الدماء التي لم تخرج بقوة من عرق و لا لها كثرة انصباب لكنه مما له نفس

And it is reported from the latter ones, the pausing regarding it and with an exception of the mentioned from the bloods which does not come out in strength from a vein, nor is there a lot for it, a cause of it being what has breath for it.

فظاهر الأصحاب الاتفاق على نجاسته و ظاهر الفاضلين دعوى الإجماع عليه و يستفاد من بعض الأخبار أيضا فيلزم التحريم أيضا

The apparent companions are concurring upon its uncleanness, and the apparent meritorious ones are claiming the consensus upon it, and it is beneficial from some of the Ahadeeth as well. Thus, it necessitated the prohibition as well.

و أما دم غير السمك مما لا نفس له فقد نقل جماعة من الأصحاب الإجماع على طهارته و الكلام في حله و حرمة كالكلام في دم السمك.

As for the blood of other than the fish from what there is no breath for it, a group of the companions have transmitted the unison upon its cleanliness, and the speech regarding its permissibility and its prohibition is like the speech regarding blood of the fish.

الثالث لحم الخنزير قيل خص اللحم و إن كان كل أجزائه محرما لأنه هو المقصود بالأكل و غيره تابع و لشدة حرص الكفرة و مزيد اعتقادهم بحسنه و بركته فخصه ردا عليهم.

The third is pig meat. It is said, 'It is specific for the meat', and even though all of its are Prohibited, because it is the purpose with the eating and other such natures, and due to the

intensity of the Kafirs urging (upon eating it), and increasing their beliefs with it being good, and with neglecting it He<sup>-azwj</sup> Specified it as a Rebuttal upon them.

الرابع ما أهل به لغير الله أي ما رفع به الصوت عند ذبحه لغير الله كالصنم و المسيح و غيرها و الإهلال أصله رؤية الهلال يقال أهلّ الهلال و أهّلته لكن لما جرت العادة برفع الصوت بالتكبير إذا رئي سمي ذلك إهلالاً

And fourth is what is being slaughtered for other than Allah<sup>-azwj</sup>, i.e., what the voice is raised with during slaughtering it for other than Allah<sup>-azwj</sup>, like the idol, and the Messiah<sup>-as</sup> and other such. And the permissibility (Ihlal), its origin is sighting the crescent (Hilal). It is said, 'The crescent is released', and 'I have released it'. But when the norm flowed with raising the voice with the exclamation of Takbeer, when it was seen, that was named as 'Ihlal'.

ثم قيل لرفع الصوت و إن كان لغيره و قال في موضع آخر **و لا تأكلوا مما لم يذكر اسم الله عليه**

Then it is said for raising the voice, and if it was for other than Him<sup>-azwj</sup>. And he said in another place, '**And do not eat from what Allah's Name has not been mentioned upon, [6:121]**'.

قيل فهذا مطلق و الأول مقيد فيحمل الثاني على الأول أو بينهما عموم و خصوص من وجه فجمع بينهما بمقتضى الروايات المعتبرة و سيأتي أحكام التسمية إن شاء الله.

It is said, 'So this is absolute, and the first is a restriction', so he carried the second upon the first, or between the two generally and specifically, from an aspect. He gathered between the two with considerable contradictory reports, and I (Majlisi) shall be coming with the rulings of the naming (Allah<sup>-azwj</sup>), if Allah<sup>-azwj</sup> so Desires.

**فَمَنْ اضْطُرَّ** أي إلى أكل هذه الأشياء قال الطبرسي رحمه الله ضرورة جماعة عن أكثر المفسرين و قيل ضرورة إكراه عن مجاهد و تقديره فمن خاف على النفس من الجوع و لا يجد مأكولاً يسد به الرمق

**But one who is desperate, [16:115]** – i.e., to eating these things. Al-Tabarsee, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Desperation is starvation' – from most of the interpreters. And it is said, 'Desperation is being coerced' – from Mujahid and his assessment is, 'The one who fears upon the self from the hunger and cannot find anything to eat to withhold the breath with'.

و قوله **غَيْرِ بَاغٍ وَ لا عَادٍ** فيه ثلاثة أقوال أحدها غير باغ لذة و لا عاد سد الجوعة.

And His<sup>-azwj</sup> Words: **without a rebellion nor excess, [16:115]** – there are three words regarding it. One of these is without craving pleasure not excessive to blocking the hunger.

و ثانيها غير باغ في الإفراط و لا عاد في التقصير.

And its second is without craving excessively nor being excessive in the deficiency (shortening the Salat or not Fasting).

و ثالثها غير باغ على المسلمين و لا عاد عليه بالمعصية و هو المروي عن أبي جعفر و أبي عبد الله ع انتهى.



And its third is without rebelling upon the (Imam<sup>-asws</sup>) of the Muslims nor being excessive against him<sup>-asws</sup> with the disobedience – and it is reported from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> – end.

و فِي الْكَافِي عَنِ الصَّادِقِ عِ الْبَاغِي الَّذِي يُخْرِجُ عَلَى الْإِمَامِ وَ الْعَادِي الَّذِي يَقْطَعُ الطَّرِيقَ لَا تَحِلُّ لَهُمَا الْمَيِّتَةُ.

And in (the book) 'Al-Kafi' – from Al-Sadiq<sup>-asws</sup>: 'The rebel is the one who comes out against the Imam<sup>-asws</sup>, and the excessive is the one who cuts the road (bandit). The dead is not Permissible for them'.

و فِي التَّهْذِيبِ الْبَاغِي بَاغِي الصَّيْدِ وَ الْعَادِي السَّارِقَ لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيِّتَةَ إِذَا اضْطَرَّ هِيَ حَرَامٌ عَلَيْهِمَا

And in (the book) 'Al Tehzeeb', 'The rebel is a rebel of the hunting, and the excessive is the thief. It isn't for them that they should eat the dead when they are desperate. It is Prohibited upon them'.

و فِي الْفَقِيهِ عَنِ الْجَوَادِ ع قَالَ: الْعَادِي السَّارِقُ وَ الْبَاغِي الَّذِي يَبْغِي الصَّيْدَ بَطْرًا أَوْ هَوًى لَا لِيَعُودَ بِهِ عَلَى عِيَالِهِ لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيِّتَةَ إِذَا اضْطَرَّ هِيَ حَرَامٌ عَلَيْهِمَا فِي حَالِ الْإِضْطِرَّارِ كَمَا هِيَ حَرَامٌ عَلَيْهِمَا فِي حَالِ الْإِخْتِيَارِ وَ لَيْسَ لَهُمَا أَنْ يَقْصُرَا فِي صَوْمٍ وَ لَا صَلَاةٍ فِي سَفَرٍ.

And in (the book) 'Al-Faqeeh' – From Al Jawad<sup>-asws</sup> having said: 'The excessive is the thief, and the rebel is the one who seeks the hunting in amusement or playfully, not to be assisted with upon his dependants. It isn't for them that they should be eating the dead when they are desperate. It is Prohibited upon them in a state of desperation, like what it is Prohibited upon them during a state of choice, and it isn't for them that they shorten in a Fast nor a Salat during a journey'.

و قَالَ الْبَيْضاوي وَ غَيْرُ بَاغٍ بِالْإِسْتِيَارِ عَلَى مُضْطَرِّ آخِرٍ وَ لَا عَادَ سَدَ الرَّمَقِ وَ الْجُوعَةِ

And Al-Bayzawi said, '**without a rebellion** – is with the agitation upon another desperation - **nor excess, [16:115]** – is to block the last breath and the starvation'.

و قِيلَ غَيْرُ بَاغٍ عَلَى الْوَالِي وَ لَا عَادَ بِقَطْعِ الطَّرِيقِ فَعَلَى هَذَا لَا يَبَاحُ عَلَى الْعَاصِي بِالسَّفَرِ وَ هُوَ ظَاهِرُ مَذْهَبِ الشَّافِعِيِّ وَ قَوْلِ أَحْمَدَ.

And it is said, '**without a rebellion [16:115]** against the guardian, **nor excess, [16:115]** - by cutting the road (banditry). Based upon this, it is not legal upon the disobedient in the journey – and it is the apparent doctrine of Al Shafie and word of Ahmad (Bin Hanbal).

فَلَا إِثْمَ عَلَيْهِ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ أَيُّ لَا حَرَجَ عَلَيْهِ وَ إِنَّمَا ذَكَرَ هَذَا اللَّفْظَ لِتَبْيِينِ أَنَّهُ لَيْسَ بِمَبَاحٍ فِي الْأَصْلِ وَ إِنَّمَا رَفَعَ الْحَرَجَ لِلضَّرُورَةِ

**So, there is no sin upon him. [2:173]** – Al Tabarsee, may Allah<sup>-azwj</sup> have Mercy on him, said, 'I.e., there is no problem upon him, and rather He<sup>-azwj</sup> Mentioned this Wording in order to clarify that it isn't legal in the origin, and rather the problem is raised for the desperation.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ إِنَّمَا ذَكَرَ الْمَغْفِرَةَ لِأَجْلِ أَمْرَيْنِ إِمَّا لِتَبْيِينِ أَنَّهُ إِذَا كَانَ يَغْفِرُ الْمَعْصِيَةَ فَإِنَّهُ لَا يَأْخُذُ فِيمَا رَخَّصَ فِيهِ وَ إِمَّا لِأَنَّهُ وَعَدَ بِالْمَغْفِرَةِ عِنْدَ الْإِنَابَةِ إِلَى الطَّاعَةِ مِمَّا كَانُوا عَلَيْهِ مِنْ تَحْرِيمٍ مَا لَمْ يَحْرَمَهُ اللَّهُ مِنَ السَّائِبَةِ وَ غَيْرِهَا أَنْتَهَى.

**Surely Allah is Forgiving, Merciful [2:173]** – But rather He<sup>-azwj</sup> Mentioned the Forgiveness for the reason of two matters, either to clarify that when He<sup>-azwj</sup> will be Forgiving the disobedience, He<sup>-azwj</sup> will not be Seizing regarding what He<sup>-azwj</sup> has Allowed in; and as for His<sup>-azwj</sup> Promising the Forgiveness during the repentant to (return to) the obedience, from what they had been upon from the prohibiting of what Allah<sup>-azwj</sup> had not Prohibited, from Al Sabia and other such’ – end.

و أقول و إن كان ظاهر بعض الأخبار اختصاص الحكم بالاضطرار في المخصصة لكن لفظ الآية شامل لكل اضطرار من مجاعة أو خوف قتل أو ضرر عظيم لا يتحمل عادة.

And I (Majlisi) am saying, ‘And even though apparent of some Ahadeeth are of specific rulings, with the desperation in particular, but the Wording of the Verse is inclusive of all desperations – from starvation, or fear of being killed, or mighty harm what a norm does not carry’.

كُلُّ الطَّعَامِ فِي الْمَجْمَعِ كُلِّ الْمَأْكُولَاتِ كَانَ حَلَالًا أَيَّ حَلَالًا لِبَنِي إِسْرَائِيلَ وَ إِسْرَائِيلَ هُوَ يَعْقُوبُ ع إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ اخْتَلَفُوا فِي ذَلِكَ الطَّعَامِ فَقِيلَ إِنَّ يَعْقُوبَ ع أَخَذَهُ وَجَعَ الْعِرْقِ الَّذِي يُقَالُ لَهُ عِرْقُ النَّسَا فَنَذَرَ أَنْ يَشْفَاهُ اللَّهُ أَنْ يَحْرِمَ الْعِرْقَ وَ لَحْمَ الْإِبِلِ وَ هُوَ أَحَبُّ الطَّعَامِ إِلَيْهِ عَنْ ابْنِ عَبَّاسٍ وَ غَيْرِهِ

**All food** – in (the book) ‘Al Majma’ ‘All edibles’ - **was Permissible** – i.e., Halal - **for the Children of Israel** – and Israel, he<sup>-as</sup> is Yaqoub<sup>-as</sup> - **except that which Israel had forbidden upon itself [3:93]**. They have differed regarding that food. It is said, ‘Yaqoub<sup>-as</sup> was seized by vein pain which is called ‘Al Nasa’ vein. He<sup>-as</sup> vowed if Allah<sup>-azwj</sup> were to cure him<sup>-as</sup>, he<sup>-as</sup> would prohibit the veins and the meat of the camels, and it was the most beloved of the foods to him<sup>-as</sup>’ – from Ibn Abbas and others.

و قيل حرم إسرائيل على نفسه لحم الجزور تعبداً لله و سأل الله أن يبيح له فحرم الله تعالى ذلك على ولده عن الحسن

And it is said, ‘Israel prohibited unto itself the camel meal in worship Allah<sup>-azwj</sup> and asked Allah<sup>-azwj</sup> to allow it for him<sup>-as</sup>. Allah<sup>-azwj</sup> the Exalted Prohibited that upon his<sup>-as</sup> children’ – from Al-Hassan.

و قيل حرم زائدتي الكبد و الكليتين و الشحم إلا ما حملته الظهور عن عكرمة

And it is said, ‘He<sup>-as</sup> prohibited the appendices of the liver, and the two kidneys, and the fat, except what the backs carried’ – from Ikrimah.

و اختلف في أنه كيف حرمه على نفسه فقيل بالاجتهاد و قيل بالنذر و قيل بنص ورد عليه و قيل حرمه كما يحرم المستظهر في دينه من الزهاد اللذة على نفسه

And they differed regarding, ‘How could he<sup>-as</sup> prohibit unto himself<sup>-as</sup>?’ It is said, ‘Due to the Ijtihad (striving in religion)’. And it is said, ‘Due to the vow’. And it is said, ‘Due to a text having arrived to him<sup>-as</sup>’. And it is said, ‘He<sup>-as</sup> prohibited it like what the ascetic tends to prohibit in his religion in abstention of the pleasures unto himself.

مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ أَيَّ كُلِّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ قَبْلَ نَزُولِ التَّوْرَةِ عَلَى مُوسَى فَإِنَّهَا تَضَمَّنَتْ تَحْرِيمَ مَا كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ وَ اخْتَلَفُوا فِيهَا حَرَمَ عَلَيْهِمْ وَ حَالَهَا بَعْدَ نَزُولِ التَّوْرَةِ.

**from before the Revelation of the Torah. [3:93]** – i.e., all foods were Permissible for children of Israel<sup>as</sup> before the Revelation of the Torah unto Musa<sup>as</sup>, for it included the Prohibitions of what used to be Permissible for children of Israel. And they are differing regarding what was Prohibited unto them and its Permissibles after Revelation of the Torah.

فَقِيلَ إِنَّهُ حَرَمَ عَلَيْهِمْ مَا كَانُوا يَحْرِمُونَهُ قَبْلَ نَزُولِهَا اقْتِدَاءً بِأَبِيهِمْ يَعْقُوبَ عَنِ السَّادِي.

It is said, 'It was Prohibited unto them what they had prohibited it before its Revelation, believing in their father<sup>as</sup> Yaqoub<sup>as</sup>' – from Al Sady.

و قِيلَ لَمْ يَحْرِمَهُ اللَّهُ عَلَيْهِمْ فِي التَّوْرَةِ وَ إِنَّمَا حَرَمَ عَلَيْهِمْ بَعْدَ التَّوْرَةِ بِظُلْمِهِمْ وَ كُفْرِهِمْ وَ كَانَتْ بَنُو إِسْرَائِيلَ إِذَا أَصَابُوا ذَنْبًا عَظِيمًا حَرَّمَ اللَّهُ عَلَيْهِمْ طَعَامًا طَيِّبًا وَ صَبَّ عَلَيْهِمْ رِجْزًا وَ هُوَ الْمَوْتُ وَ ذَلِكَ قَوْلُهُ تَعَالَى قَيْظُكُمْ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

And it is said, 'Allah<sup>azwj</sup> did not Prohibit unto them in the Torah, and rather He<sup>azwj</sup> Prohibited unto them after the Torah, due to their injustices and their Kufr, and it was so that the children of Israel, whenever they committed a major sin, Allah<sup>azwj</sup> would Prohibit good food unto them and Send a Curse upon them, and it is the death, and that is the Word of the Exalted: **Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, [4:160].**

و قِيلَ لَمْ يَكُنْ شَيْءٌ مِنْ ذَلِكَ حَرَامًا عَلَيْهِمْ فِي التَّوْرَةِ وَ إِنَّمَا هُوَ شَيْءٌ حَرَمَهُ عَلَى أَنْفُسِهِمْ اتِّبَاعًا لِأَبِيهِمْ وَ أَضَافُوا تَحْرِيمَهُ إِلَى اللَّهِ فَكَذَّبَهُمُ اللَّهُ تَعَالَى فَاحْتَجَّ عَلَيْهِمُ بِالتَّوْرَةِ وَ أَمَرَهُمُ بِالْإِتْيَانِ بِهَا وَ بَأْنَ يَقْرَءُوا مَا فِيهَا فَإِنَّهُ كَانَ فِي التَّوْرَةِ أَنَّهَا كَانَتْ حَلَالًا لِلْأَنْبِيَاءِ

And it is said, 'There did not happen to be anything from that Prohibited unto them in the Torah, and rather it is something they had prohibited upon themselves following their father<sup>as</sup>, and the added its prohibition to Allah<sup>azwj</sup>. So, Allah<sup>azwj</sup> the Exalted Belied them. He<sup>azwj</sup> Argued upon them with the Torah and Commanded them with coming with it, and that they should be reading whatever was in it, for it was in the Torah, it used to be Permissible for the Prophets<sup>as</sup>.

وَ إِنَّمَا حَرَمَهَا إِسْرَائِيلَ عَلَى نَفْسِهِ فَلَمْ يَجْسُرُوا عَلَى إِتْيَانِهَا لَعَلَّهُمْ بِصَدَقِهِ ص وَ كَذَّبَهُمْ وَ كَانَ ذَلِكَ دَلِيلًا عَلَى صِحَّةِ نَبُوتهِ مِنْ بَعْدِ ذَلِكَ أَيَّ بَعْدَ قِيَامِ الْحُجَّةِ فَأُولَئِكَ هُمُ الظَّالِمُونَ لأنفسهم.

And rather Israil<sup>as</sup> had prohibited until himself<sup>as</sup>, but they did not have the audacity to be committing it due to their knowledge of its truthfulness and their lies; and that evidence's upon the correctness of his<sup>as</sup> Prophet-hood, i.e., after the establishment of the argument, **they are the unjust ones [3:94]** to themselves.

و أَقُولُ ظَاهِرُهُ عَلَى بَعْضِ الْوُجُوهِ تَحْلِيلُ مَا حَرَمَهُ عَلَى أَنْفُسِهِمْ فَتَأْمَلُ.

And I (Majlisi) am saying, 'It's apparent is upon one of the aspects is Permission of what they had prohibited unto themselves, so ponder'.

أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ قَدْ مَرَّ تَفْسِيرُهُ فِي بَابِ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ قِيلَ أَيُّ إِلَّا مُحَرَّمٌ مَا يُتْلَى عَلَيْكُمْ كَقَوْلِهِ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ أَوْ إِلَّا مَا يُتْلَى عَلَيْكُمْ آيَةُ تَحْرِيمِهِ

**Permissible for you are beasts of the livestock** – Its interpretation has already passed in the chapters on the livestock - **except what has been recited upon you, [5:1]**. It is said, 'I.e., except what prohibition of what is recited upon you, like His<sup>-azwj</sup> Words: **Prohibited unto you is the dead, [5:3]**, or except what is recited to you, Verse of its Prohibition.

غَيْرَ مُحْلِي الصَّيْدِ حَالٌ مِنَ الضَّمِيرِ فِي لَكُمْ وَ قِيلَ مِنْ وَאוْ أَوْفُوا وَ قِيلَ اسْتِثْنَاءٌ وَ هُوَ تَعْسُفٌ وَ الصَّيْدُ يَحْتَمِلُ الْمَصْدَرَ وَ الْمَفْعُولَ وَ أَنْتُمْ حُرِّمَ حَالٌ عَمَّا اسْتَكَانَ فِي مُحْلِي وَ الْحَرَمُ جَمْعُ حَرَامٍ وَ هُوَ الْمُحَرَّمُ وَ سِيَاقِي تَفْسِيرِ الْآيَاتِ فِي كِتَابِ الْحَجِّ إِنْ شَاءَ اللَّهُ تَعَالَى.

**other than the hunting of domesticated (animals) [5:1]** – a state from the source regarding for you all' And it is said, 'From (the letter) 'Waw', 'fulfil'. And it is said, 'An exclusion, and it is arbitrary, and the 'hunting' is probably and the source and the effect - **while you are in Ihram; [5:1]** and about what dwells in outside the Sanctuary; and the 'Al Haram' is a plural of 'Haraam', and it is the one in Ihraam (Muhrim). And I (Majlisi) shall be coming with the interpretation of the Verses in the book of Hajj, if Allah<sup>-azwj</sup> so Desires'.

وَالْمُنْحَنِيَّةُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ تَعَالَى هِيَ الَّتِي تَدْخُلُ رَأْسُهَا بَيْنَ شَعْبَيْنِ مِنْ شَجَرٍ فَتَخْتَنِقُ وَ تَمُوتُ عَنِ السَّدِيِّ وَ قِيلَ هِيَ الَّتِي تُخْنَقُ بِجَبَلٍ صَائِدٍ وَ تَمُوتُ عَنِ الضَّحَاكِ وَ قَتَادَةَ وَ قَالَ ابْنُ عَبَّاسٍ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَخْنَقُونَهَا فَيَأْكُلُونَهَا

**and the strangled, [5:3]** – Al-Tabarsee, may Allah<sup>-azwj</sup> be Pleased with him, said, 'It is which its head is inserted between the two branches of a tree and is strangled and dies' – from Al Sady. And it is said, 'It is which is strangled by a rope of the hunter and dies' – from Al-Zahak and Qatada. And Ibn Abbas said, 'The people of the pre-Islamic period were strangling them, and they would eat them.

وَالْمَوْفُودَةُ هِيَ الَّتِي تُضْرَبُ حَتَّى تَمُوتَ عَنْ ابْنِ عَبَّاسٍ وَ السَّدِيِّ وَ الْوَقْدُ شِدَّةُ الضَّرْبِ.

**and the beaten [5:3]** – 'It is which is struck until it dies' – from Ibn Abbas, and Al Sady. And the (word) 'Waqaz' is the one severely beaten.

وَالْمُرْدِيَّةُ هِيَ الَّتِي تَقَعُ مِنْ جَبَلٍ أَوْ مَوْضِعٍ عَالٍ أَوْ تَقَعُ فِي بئرٍ فَتَمُوتُ عَنْ ابْنِ عَبَّاسٍ وَ غَيْرِهِ وَ مَتَى وَقَعَ فِي بئرٍ وَ لَا يَقْدِرُ عَلَى تَدْكِيَتِهِ جَازَ أَنْ يَطْعَنَ وَ يَضْرِبَ فِي غَيْرِ الْمَذْبَحِ حَتَّى يَبْرُدَ ثُمَّ يَأْكُلَ.

**and the fallen [5:3]** – 'And it is which falls from a mountain, or a high place, or it falls into a well, so it dies' – from Ibn Abbas and others, and when it falls into a well and one is not able upon cleaning it, it is allowed that it be stabbed and struck in other than the altar, until it cools, then it is eaten.

وَالنَّطِيجَةُ وَ هِيَ الَّتِي تَنْطَحُهَا غَيْرُهَا فَتَمُوتُ.

**and the gored [5:3]** – and it is which others have gored, so it died.

وَ مَا أَكَلَ السَّبُعُ أَيُّ وَ حَرَمَ عَلَيْكُمْ مَا أَكَلَهُ السَّبُعُ بِمَعْنَى قَتَلَهُ السَّبُعُ وَ هُوَ فَرِيْسَةُ السَّبْعِ عَنْ ابْنِ عَبَّاسٍ وَ غَيْرِهِ.

**and what the predators have eaten (from), [5:3]** – ‘I.e., it is Prohibited unto you all what the predators have eaten, in the meaning, the predators had killed it, and it is a prey of the predator’ – from Ibn Abbas and others.

إِلَّا مَا ذَكَّيْتُمْ يعني إلا ما أدركتم ذكاته فذكيتموه من هذه الأشياء

**except what you have purified; [5:3]** – meaning except what you have come across it be purified, so you purify from these things.

و رُوِيَ عَنِ السَّيِّدَيْنِ الْبَاقِرِ وَ الصَّادِقِ ع أَنَّ أَذُنِي مَا تُدْرِكُ بِهِ الذَّكَاءُ أَنْ تُدْرِكَهُ يَتَحَرَّكَ أُذُنُهُ أَوْ ذَنْبُهُ أَوْ يَطْرِفُ عَيْنُهُ.

And it is reported from the two Seyyids, Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup>: ‘The lease of what the purity can be realised with, is that you realise it moving its ears, or its tail, or blinks its eyes’.

و اختلف في الاستثناء إلى ما ذا يرجع فقل يرجع إلى جميع ما تقدم ذكره من المحرمات سوى ما لا يقبل من الخنزير و الدم عن علي ع و ابن عباس.

And the differing is regarding the exclusion to what it refers to. It is said, ‘It refers to entirety of what its mention has preceded, from the Prohibition, besides what is not acceptable, from the pigs, and the blood’ – from Ali<sup>asws</sup> and Ibn Abbas.

و قيل هو استثناء من التحريم لا من المحرمات لأن الميتة لا ذكاة لها و للخنزير فمعناه حرمت عليكم سائر ما ذكر إلا ما ذكيتم مما أحله الله لكم بالتذكية فإنه حلال لكم انتهى.

And it is said, ‘It is an exclusion from the Prohibition, not from the Prohibited (items), because the dead, there is no purification for it, and for the pig, its meaning is, ‘It is Prohibited to you all rest of what has been mentioned except what you have purified, from what Allah<sup>azwj</sup> has Permitted for you all with the purifying, for it is Permissible for you’ – end.

و قيل الاستثناء راجع إلى الأخير فقط.

And it is said, ‘The exclusion refers to the latter only’.

ثم قال رحمه الله و متى قيل ما وجه التكرار في قوله وَ الْمُنْخَنِقَةُ وَ الْمُؤَفَّوْدَةُ إلى آخر ما عدد تحريمه مع أنه افتتح الآية بقوله حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ هِيَ تعم جميع ذلك و إن اختلفت أسباب الموت من خنق أو ترد أو نطح أو إهلاك لغير الله به أو أكل سبع.

Then he, may Allah<sup>azwj</sup> have Mercy on him, said, ‘And when it is said, ‘What is the aspect of the repetition in His<sup>azwj</sup> Words: **and the strangled, and the beaten, [5:3]** – up to the end of what He<sup>azwj</sup> has Counted of its Prohibited, along with that the beginning of the Verse is with His<sup>azwj</sup> Words: **Prohibited unto you is the dead, [5:3]**, and it is a completion of entirety of that, and even if the causes of death are different, from strangling, or beating, or goring, or slaughtering for other than Allah<sup>azwj</sup>, or eaten by the predators?’

فالجواب أن الفائدة في ذلك أنهم كانوا لا يعدون الميتة إلا ما مات حتف أنفه من دون شيء من هذه الأسباب فأعلمهم الله سبحانه أن حكم الجميع واحد و أن وجه الاستباحة هو التذكية المشروعة فقط

The answer is, 'The benefit in that, they were not counting the dead except what had died, putting gup its nose, from besides anything from these causes, so Allah<sup>-azwj</sup> the Glorious Taught them that the Ruling in entirety is one, and that an aspect of recommendation, it is the legislated purification only'.

قال السدي إن ناسا من العرب كانوا يأكلون جميع ذلك و لا يعدونه ميتا إنما يعدون الميت الذي يموت من الوجع.

Al-Sady said, 'Some people from the Arabs were eating entirety of that and they were not counting it as 'dead'. But rather, they were counting the dead to be the one which dies from the pain'.

وَمَا ذُبِحَ عَلَى النُّصُبِ أَيِ الحِجَارَةِ الَّتِي كَانُوا يَعْبُدُونَهَا وَ هِيَ الْأَوْثَانُ يَعْنِي حَرَمَ عَلَيْكُمْ مَا ذُبِحَ عَلَى اسْمِ الْأَوْثَانِ

**and what is slaughtered upon the altars [5:3]** – i.e., the stone which they were worshipping, and these are the idols, meaning, it is Prohibited unto you all whatever is slaughtered upon the name of the idols.

و قيل معناه ما ذبح للأوثان تقربا إليها و اللام و على يتعاقبان أ لا ترى إلى قوله سبحانه فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ بمعنى عليك و كانوا يقربون و يلطخون الأوثان بدمائها

And it is said, 'Its meaning is, whatever is slaughtered for the idols to be drawn near to it, and the (letter) 'Laam' and 'Ala' are consecutive. Don't you see Words of the Glorious: **'So peace is for you from companions of the right hand!' [56:91]**? It means, 'upon you', and they were drawing near and were smearing the idols with their bloods.

قال ابن جريج ليست النصب أصناما إنما الأصنام ما يصور و ينقش بل كانت حجارة منصوبة حول الكعبة و كانت ثلاثمائة و ستين حجرا

Ibn Jareeh said, 'It wasn't the idols which were set up. But rather, the idols are what is imaged and engraved, but these were stones set up around the Kaaba, and there were three hundred and sixty stones'.

و قيل كانت ثلاثمائة منها لحزاعة و كانوا إذا ما ذبحوا نضحوا الدم على ما أقبل من البيت و شرحوا الدم و جعلوه على الحجارة

And it is said, 'These were three hundred, and from these was for Al Khuza'a, and whenever they slaughtered, they sprinkled the blood upon what was facing from the House (Kaaba), and they spread out the blood (meat) and made it to be upon the stones.

فقال المسلمون يا رسول الله كان أهل الجاهلية يعظمون البيت بالدم فنحن أحق بتعظيمه فأنزل الله سبحانه لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَ لَا دِمَائُهَا وَ لَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ

The Muslims said, 'O Rasool-Allah<sup>-saww</sup>! The people of the pre-Islamic period were revering the House (Kaaba) with the blood, so we are more rightful of revering it'. Allah<sup>-azwj</sup> the Glorious Revealed: **It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37].**

وَأَنَّ تَسْتَفْسِمُوا بِالْأَزْلَامِ موضعه رفع أي و حرم عليكم الاستقسام بالأزلام و معناه طلب قسم الأرزاق بالقِداح التي كانوا يتفألون بها في أسفارهم و ابتداء أمورهم و هي سهام كانت للجاهلية مكتوب على بعضها أمرني ربي و على بعضها نحاني ربي و بعضها غفل لم يكتب عليها شيء

**and that which you are apportioning with the arrows, [5:3]** – placing it high. I.e., and it is Prohibited unto you the apportioning with the arrows, and its meaning is, seeking the apportioning of the arrows with the cups which were being optimistic with in their journeys, and beginning their affairs, and these arrow were for the pre-Islamic period. It was written upon one of these, ‘My Lord<sup>-azwj</sup> has Commanded me’, and upon one of these, ‘My<sup>-azwj</sup> Lord<sup>-azwj</sup> has Forbidden me’, and one of these would be clear, nothing would be written upon it.

فإذا أرادوا سفرا أو أمرا يهتمون به ضربوا تلك القداح فإن خرج السهم الذي عليه أمرني ربي مضى الرجل لحاجته و إن خرج الذي عليه نحاني ربي لم يمض و إن خرج ما ليس عليه شيء أعادوها

Whenever they wanted to travel, or a matter they considered as important, they would strike that cup. If the arrow came upon which was (written), ‘My Lord<sup>-azwj</sup> has Commanded me’, the man would go to his need; and if that one came out, upon which was (written), ‘My Lord<sup>-azwj</sup> has Forbidden me’, he would not go; and if that one came out which there was nothing (written) upon it, they would repeat it.

فبين الله تعالى أن العمل بذلك حرام عن الحسن و جماعة من المفسرين ثم ذكر ما سيأتي عن علي بن إبراهيم

Allah<sup>-azwj</sup> the Exalted Clarified that the working with that is Prohibited – from Al-Hassan and a group of interpreters. Then he mentioned what I (Majlisi) shall be among with from Ali Bin Ibrahim.

ثم قال و قيل هي كعاب فارس و الروم التي كانوا يتقامرون بها عن مجاهد و قيل الشطرنج عن سفيان بن وكيع

Then he said, ‘And it is said, ‘It is like the cubes of Persians and the Romans which they were gambling with’ – from Mujahid. And it is said, ‘Chess’ – from Sufyan Bin Wakie.

ذِكْرُكُمْ فُسْقٍ معناه أن جميع ما سبق ذكره فسق أي ذنب عظيم و خروج عن طاعة الله إلى معصيته عن ابن عباس

**that is a transgression. [5:3]** – ‘Its meaning is that entirety of what is mentioned has preceded is a transgression, i.e., a major sin, and exiting from the obedience of Allah<sup>-azwj</sup> to disobeying Him<sup>-azwj</sup>’ – from Ibn Abbas.

و قيل إن ذلكم إشارة إلى الاستقسام بالأزلام أي إن ذلك الاستقسام فسق و هو الأظهر انتهى.

And it is said, ‘(The word) ‘that’ is an indication to the apportionment with the arrows, i.e., that apportioning (divination) is a transgression, and it is more apparent’ – end.

و قيل على الأول و سبب التحريم أنه دخول في علم الغيب و ضلال باعتقاد أن ذلك طريق إليه و افتراء على الله إن أريد بربي الله و جهالة و شرك إن أريد به الصنم



And it is said based upon the first, 'And the cause of the Prohibition is that it enters into knowledge of the hidden matters (Ilm Al Ghayb) and straying in the belief, that it is a road to it, and a fabricating upon Allah<sup>-azwj</sup> that 'I am intending with my Lord<sup>-azwj</sup> Allah<sup>-azwj</sup>, and an ignorance, and Shirk, if the idol is intended with it.

و على هذا يفهم منه تحريم الاستخارة المشهورة التي قال الأكثر بجوازها بل باستحبابها و تدل عليه الروايات فلا يكون سبب التحريم ما ذكر بل مجرد النص المخصوص و تكون الاستخارة خارجة عنه بالنص

And based upon this is understood from it the Prohibition of the 'Istikhara', the well-known, which most (people) have said with it being allowed, but with it being recommended, and the reports have evidenced upon it. So the Prohibition cannot be what is mentioned, but it is the bare specific text, and the Istikhara happens to be outside from it with the text.

فإن الظاهر أن خصوص ما كانوا يفعلونه من اقتراح أنفسهم لا طريق إليه شرعا و الروايات طرق شرعية و حجة بالغة و ليس هذا مثل ذلك كذا ذكره بعض المحققين.

The apparent is that specifically it is what they were doing, was from their own suggestions, there being no path to it legally, and the reports are a legal way and a conclusive proof, and this isn't like that. Such was one of the researchers has mentioned.

و أقول يظهر من بعض الأخبار أيضا أنهم كانوا يضربون بالقداح عند أهتهم و يتوسلون في ذلك إليهم فيمكن أن يكون كونه فسقا من هذه الجهة أيضا.

And I (Majlisi) am saying, 'It is apparent from some of the Ahadeeth as well that they were striking with their cups by their gods, and were seeking a means in that to them. It is possible that it would be a transgression from this aspect, as well'.

ثم إن الآيات المتعرضة بين تلك الآيات و بين قوله **فَمَنْ اضْطُرَّ** اعتراض بما يوجب التجنب عنها و هو أن تناولها فسوق و حرمتها من جملة الدين الكامل و النعمة التامة و الإسلام المرضي.

Then, the intersecting Verses between these Verses, and between His<sup>-azwj</sup> Words: **But one who is desperate, [16:115]**, is an objection with what obligates keeping aside from, and it is that it would attain the transgressions and its Prohibitions from total of the perfect religion and the complete Favours, and Al Islam is the satisfactory'.

و أقول لا يبعد تغيير نظم الآيات عن الترتيب المنزل لدلالة الروايات المتواترة من طرق الخاصة و العامة أنها نزلت في ولاية أمير المؤمنين ع التي نزلت يوم الغدير فلعلهم تعمدوا ذلك تبعيدا للأذهان عن فهم المراد.

And I (Majlisi) am saying, 'It is not far-fetched that the sequence of the Verses have been altered from the Revealed arrangement due to the evidence of the consecutive reports from the ways of the special ones (Shias) and the general Muslims that it was Revealed regarding the Wilayah of Amir Al-Momineen<sup>-asws</sup> which was Revealed on the Day of Al-Ghadeer. Perhaps they deliberately did that in order to distance the minds from understanding the purpose (what is meant)'.

**فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ** في الجمع معناه فمن دعت الضرورة في جماعة حتى لا يمكنه الامتناع من أكله عن ابن عباس و غيره



**But the one who is desperate during hunger [5:3]** – In (the book) ‘Al-Majma’, ‘Its meaning is, ‘The one whom the desperation calls during starvation until it is not possible to refuse from eating it’ – from Ibn Abbas and others.

عَزَّيْرٌ مُتَجَانِفٌ لِإِثْمٍ أَي غير مائل إلى إثمٍ و هو نصب على الحال يعني فمن اضطر إلى أكل الميتة و ما عدد الله تحريمه عند المجاعة الشديدة غير متعمد لذلك و لا مختار له و لا مستحل فإن الله سبحانه أباح تناول ذلك له قدر ما يمسك به رفقته بلا زيادة عليه عن ابن عباس و غيره و به قال أهل العراق و قال أهل المدينة يجوز أن يشبع منه عند الضرورة

**without inclination to sin, [5:3]** – i.e., not inclining to a sin, and it is upon the situation, meaning, the one who is desperate to eating the dead, and what Allah<sup>-azwj</sup> has Counted of its Prohibition during the severe starvation, deliberating to that, and not choosing for it, nor impossible, for Allah<sup>-azwj</sup> has Legalised taking that for him a measurement of what would withhold his breath, without increasing upon it -from Ibn Abbas and others; and the people of Al Iraq said with it, and the people of Al Medina allowed to be satiated from it during the desperation.

و قيل إن معنى قوله عَزَّيْرٌ مُتَجَانِفٌ لِإِثْمٍ غير عاص بأن يكون باغيا أو عاديا أو خارجا في معصية عن قتادة.

And it is said, ‘The meaning of His<sup>-azwj</sup> Words: **without inclination to sin, [5:3]**, is without being disobedient by being a rebel, or obstinate, or going out in disobedience’ – from Qatada.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فِي الْكَلَامِ مَحذُوفٌ دَلُّ مَا ذَكَرَ عَلَيْهِ وَ الْمَعْنَى فَمَنْ اضْطُرَّ إِلَى مَا حُرِّمَتْ عَلَيْهِ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَأَكَلَهُ فَإِنَّ اللَّهَ غَفُورٌ لِّذُنُوبِهِ سَاتَرَ عَلَيْهِ أَكَلَهُ لَا يَأْخُذْهُ بِهِ وَ لَيْسَ يَرِيدُ أَنْ يَغْفِرَ لَهُ عِقَابَ ذَلِكَ الْأَكْلِ وَ لَا يَسْتَحِقُّ الْعِقَابَ عَلَى فِعْلِ الْمُبَاحِ وَ هُوَ رَحِيمٌ أَي رَفِيقٌ بِعِبَادِهِ وَ مِنْ رَحْمَتِهِ أَبَاحَ لَهُمْ مَا حَرَّمَ عَلَيْهِمْ فِي حَالِ الْخَوْفِ عَلَى النَّفْسِ

**then Allah is Forgiving, Merciful [5:3]** – In the Speech it was deleted, indicating what He<sup>-azwj</sup> has Mentioned upon, and the meaning is, ‘The one who is desperate to what has been Prohibited unto him, without inclining to sin, he can eat it, for Allah<sup>-azwj</sup> would Forgive his sins, Covering upon him his eating, not Seizing him with it’, and He<sup>-azwj</sup> didn’t mean He<sup>-azwj</sup> would Forgive for him the Punishment of that eating nor is the Punishment deserving upon the legalised deed, and He<sup>-azwj</sup> is Merciful, i.e., Kind with His<sup>-azwj</sup> servants; and from His<sup>-azwj</sup> Mercy is His<sup>-azwj</sup> Legalising for them what has been Prohibited unto them in a state of fear upon the self’.

يَسْتَأْذِنُكَ يَا مُحَمَّدُ مَا ذَا أُحِلَّ لَهُمْ مَعْنَاهُ أَي شَيْءٌ أَحَلَّ لَهُمْ أَي يَسْتَخِيرُكَ الْمُؤْمِنُونَ مَا ذَا أُحِلَّ لَهُمْ مِنَ الْمَطَاعِمِ وَ الْمَأْكَلِ وَ قَبْلِ مِنَ الصَّيْدِ وَ الذَّبَائِحِ

**They are asking you [5:4].** – O Muhammad<sup>-saww</sup> - **as to what is that (which is) Permissible for them** – Its meaning is, ‘Which thing is Permissible for them?’ I.e., the Momineen are asking you<sup>-asws</sup> for information, what is Permissible for them from the foods and the edibles. And it is said, ‘From the hunting and the slaughters’.

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ مِنْهَا وَ هِيَ الْحَلَالُ الَّذِي أَدْنَى لَكُمْ رَبِّكُمْ فِي أَكَلِهِ مِنَ الْمَأْكُولَاتِ وَ الذَّبَائِحِ وَ الصَّيْدِ عَنِ الْجَبَائِثِ وَ أَبِي مُسْلِمٍ

**Say: ‘Permissible for you are the good things [5:4]** – from these, and it is the Permissible which your Lord<sup>-azwj</sup> has Allowed for you, from the edibles, and the slaughters and the hunting – from Al-Jabaie and Abu Muslim.

و قيل مما لم يرد بتحريمه كتاب و لا سنة و هذا أولى لما ورد أن الأشياء كلها على الإطلاق و الإباحة حتى يرد الشرع بالتحريم و قال البلخي الطيبات ما يستلذ.

And it is said, 'From what its Prohibition has not been referred in the Book or Sunnah, and this is first of what has been referred that all the things are based upon the absolute and the legalised until the Law comes with the Prohibition'. And Al-Balkhy said, 'The 'good' are what are pleasurable'.

النُّومُ أَجَلٌ لَكُمْ الطَّيِّبَاتُ قال رحمه الله هذا يقتضي تحليل كل مستطاب من الأطعمة إلا ما قام الدليل على تحريمه.

**Today the good things are Permissible for you, [5:5]** – He, may Allah<sup>-saww</sup> have Mercy on him, said, 'This requires the Permissibility of all what were recommended from the foods, except what the evidence establishes upon its Prohibition'.

أقول سيأتي تفسير الآية في باب ذبائح الكفار إن شاء الله.

I (Majlisi) am saying, 'I shall be coming with the interpretation in the chapter of slaughters by the Kafirs, if Allah<sup>-azwj</sup> so Desires'.

لا تُحَرِّمُوا قال في الجمع هو يحتمل وجوها منها أن يريد لا تعتقدوا تحريمها. و منها أن يريد لا تظهروا تحريمها. و منها أن يريد لا تحرموها على غيركم بالفتوى و الحكم. و منها أن لا تجزئها مجرى المحرمات في شدة الاجتناب. و منها أن يريد لا تلتزموا تحريمها بنذر أو يمين

**Do not be prohibiting [5:87]** – He said in (the book) 'Al-Majma', 'It carries aspects. From these is that He<sup>-azwj</sup> Intended, 'Do not believe in its Prohibition'. And from these is that He<sup>-azwj</sup> Intended: 'Do not reveal its Prohibition'. And from these is that He<sup>-azwj</sup> Intended: 'Do not prohibit it based upon others with the Fatwa and the ruling'. And from these is, 'Do not flow it the flow of the Prohibitions during difficulties of keeping away'. And from theses is that He<sup>-azwj</sup> Intended: 'Do not necessitate its prohibition by a vow or an oath.

فوجب حمل الآية على جميع هذه الوجوه و الطيبات اللذيات التي تشتهيها النفوس و تميل إليها القلوب و قد يقال الطيب بمعنى الحلال كما يقال يطيب له كذا أي يحل له و لا يليق ذلك بهذا الموضع.

It obliges carrying the Verse based upon entirety of these aspects, and the good things, and the pleasurable are those which the souls desire and the hearts incline towards, and it has been said, 'The 'good' is in the meaning of the Permissible, like what is said, 'It is good for him', i.e., 'Permissible for him', and that is not appropriate in this place.

أقول فيه نظر و قد مضى الكلام منا فيه و يحتمل أن يكون المراد بالطيب ما لم يكن فيه جهة قبح و خبث معنوي و كل ما أحله الله فهو كذلك فذكره لتعليل الحكم فكأنه قال لا تحرموا ما أحل الله لكم فإن كل ما أحله لكم ليس فيه قبح و خبث فلم تحرموها على أنفسكم.

I (Majlisi) am saying, 'There is consideration in it, and the speech has passed from us regarding it, and it is possible that the purpose with the 'good' would be what does not happen to have an aspect of meaningful ugliness and wickedness in it; and all what Allah<sup>-azwj</sup> has Permitted, it is like that. He<sup>-azwj</sup> Mentioned it to justify the ruling as if He<sup>-azwj</sup> Said: 'Do not be prohibiting

what Allah<sup>-azwj</sup> has Permitted for you, for all what is Permissible for you, there isn't in it any ugliness and wickedness, so do not be prohibiting it upon yourselves'.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الْحَقُّ الْأُرْدَبِيلِيُّ رَحِمَهُ اللَّهُ أَيُّ لَا تَحْرُمُوا عَلَى أَنْفُسِكُمْ مَا أَحَلَّ اللَّهُ لَكُمْ وَرَزَقَكُمْ وَلَا تَحْتَنِبُوا مِنْهُ تَنْزَهَا بَلْ كُلُوا فَإِنْ جَمَعَ مَا رَزَقَكُمْ اللَّهُ حَلَالٌ طَيِّبٌ فَحَلَالًا حَالٌ مَبِينَةٌ لَا مَقِيدَةَ

**And eat from what Allah has Graced you [5:88]** – The researcher Al-Ardebeyli, may Allah<sup>-azwj</sup> have Mercy on him, said, 'I.e., do not be prohibiting upon yourselves what Allah<sup>-azwj</sup> has Permitted to you and Graced you, and do not be keeping away from it, removing from it, but eat, for entirety of what Allah<sup>-azwj</sup> has Graced you is Permissible, good. So, it is a clear condition, not restrictive.

وَكَذَلِكَ طَيِّبًا وَيَحْتَمِلُ التَّقْيِيدَ وَيَكُونُ سَبَبَ التَّقْيِيدِ مَا تَقْدُمُ فِيهِمَا قَبْلَ مِنْ قَوْلِهِ لَا تُحْرِمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ حَيْثُ هُنَاكَ عَنْ تَحْرِيمِ طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ أَيُّ مَا طَابَ وَ لَدُنْهُ مِنْهُ فَإِنَّهُ قِيلَ الظَّاهِرُ أَنَّ قَيْدَ طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لِلْوُقُوعِ وَ أَنَّهُ مَحَلٌ لِلتَّحْرِيمِ وَ إِلَّا جَعَلَ جَمِيعَ مَا أَحَلَّ اللَّهُ حَرَامًا مِنْهَا وَ يَحْتَمِلُ أَنَّ يَكُونَ الْإِضَافَةُ بَيَانِيَّةً أَيْضًا

And like that is 'good', and the emphasis is possible, and the cause of the emphasis would be what has preceded in what is from His<sup>-azwj</sup> Words: **Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87]** – whereby He<sup>-azwj</sup> Forbade over there about prohibiting the good what Allah<sup>-azwj</sup> has Permitted, i.e., what is good and pleasurable from it, for it has been said, 'The apparent is that the emphasis of the 'good' is what Allah<sup>-azwj</sup> has Permitted for the occurrence, and it is in place of the Prohibited, or else it would make entirety of what Allah<sup>-azwj</sup> has Permitted to be prohibited, a forbiddance. And it is possible that it would be an additional clarification as well.

وَرُوي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ وَصَفَ الْقِيَامَةَ لِأَصْحَابِهِ يَوْمًا وَ بَالَعَ فِي إِندَارِهِمْ فَرَقُوا فَاجْتَمَعَتْ جَمَاعَةٌ مِنَ الصَّحَابَةِ فِي بَيْتِ عُثْمَانَ بْنِ مَطْعُونٍ وَ اتَّفَقُوا عَلَى أَنَّ لَا يَزَالُوا صَائِمِينَ قَائِمِينَ وَ أَنَّ لَا يَأْكُلُوا اللَّحْمَ وَ لَا يَنَامُوا عَلَى الْفِرَاشِ وَ لَا يَقْرُبُوا النِّسَاءَ وَ الطِّيبَ وَ يَرْفُضُوا لَذَاتِ الدُّنْيَا وَ يَلْبَسُوا الْمُسْوَحَ أَيُّ الصُّوفَ وَ يَسِيحُوا فِي الْأَرْضِ أَيُّ يَسِيرُوا

And it is reported from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> was describing the (Day of) Qiyamah to his<sup>-saww</sup> companions one day, and he<sup>-saww</sup> reached in warning them, so they dispersed. A group of the companions gathered in the house of Usman Bin Mazoun, and they concurred upon that they will not cease to be fasting, standing (for Salat), and that they will neither eat the meat nor be sleeping upon the bed, nor go near the women and the perfumes, and they will reject the pleasures of the world, and they would wear the black, i.e., the woollen, and they will roam in the land i.e., travelling.

فَبَلَغَ رَسُولُ اللَّهِ ص ذَلِكَ فَقَالَ إِنِّي لَمْ أُؤْمَرْ بِذَلِكَ إِنَّ لَأَنْفُسِكُمْ عَلَيْكُمْ حَقًّا فَصُومُوا وَ أَفْطَرُوا وَ قُومُوا وَ نَامُوا فَإِنِّي أَقُومُ وَ أَنَامُ وَ أَصُومُ وَ أَفْطِرُ وَ أَكُلُ اللَّحْمَ وَ الدَّسَمَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. وَ الرواية مشهورة.

That reached Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'I<sup>-saww</sup> did not instruct with that. There are rights for you upon your own selves. So, fast, and break, and stand (for Salat) and sleep, for I<sup>-saww</sup> tend to stand (for Salat) and I<sup>-saww</sup> sleep, and I<sup>-saww</sup> fast and I<sup>-saww</sup> break, and I<sup>-saww</sup> eat the meat and the fat. So the one who turns away from my<sup>-saww</sup>, he isn't from me<sup>-saww</sup>'. And the report is well-known.

أو لأن النفس إليه أميل فهو مظنة التحريم فلا دلالة في الآية على أن الرزق قد يكون حلالاً و قد يكون حراماً فالحرام أيضاً يكون رزقاً كما هو معتقد الجاهل و العوام الذين يأكلون أموال الناس و يقولون هذا رزقنا الله إياه و هو مقتضى مذهب الأشاعرة

Or because the soul inclines to it, so it thinks of the Prohibition. There is no evidence in the Verse upon that the sustenance may be Permissible or may be Prohibited, for the Prohibited as well happens to be sustenance, like what is the belief of the ignorant ones and the generality, the ones who are devouring the wealth of the people and are saying, 'This is sustenance what Allah<sup>-azwj</sup> has Given us', and it is in accordance with the doctrine of the Asharites.

و أشار إليه البيضاوي بأنه لو لم يقع الرزق على الحرام لم يكن لذكر الحلال فائدة زائدة و هو خيال باطل إذ ما يحتاج ذكر كل شيء إلى فائدة زائدة مع وجودها و هي هنا الإشارة إلى عدم معقولية المنع بأن ذلك حلال رزقكم الله فلا معنى للتحريم و المنع.

And Al-Bayzawi has indicted to it, 'If the sustenance does not fall upon the Prohibited, there would not be any extra benefit in mentioning the Permissible'. And it is a false thought when there is no need to mention everything to an extra benefit along with its existence, and over here it is the indication to the unreasonableness of the forbiddance, that it is Permissible what Allah<sup>-azwj</sup> has Graced you, so there is no meaning for the prohibiting and forbidding.

و بالجملة القيد قد يكون للكشف و البيان و قد يكون للإشارة إلى عدم معقولية الاجتناب و أن ذلك الوصف هو الباعث لمذمة التارك و قد يكون لغير ذلك

In general, the restriction may be for disclosure and clarification, and it may be to indicate the unreasonableness of avoidance, and that this description is the reason for the blame of the abandoner, and it may be for other than that.

و هنا يكفي الأولان فالآية دلت على عدم جواز التجاوز عن حدود الله و التشريع و عدم حسن الاجتناب عما أحل الله و يحتمل أن يكون باعتقاد التحريم أو المرجوحية

And over here the first two are suffice, for the Verse indicates upon the impossibility of allowance to surpass the limits of Allah<sup>-azwj</sup> and the Law, and the impermissibility of avoiding what Allah<sup>-azwj</sup> has Permitted, and it is possible that it would be with belief of the Prohibition or desirable.

فلا ينبغي الترك للزهدة و لئلا يصير سبباً للنوم و الكسل و قساوة القلب و لهذا نقل أن رسول الله ص ما أكل خبز الحنطة و لا شبع من خبز الشعير و زهد أمير المؤمنين ع مشهور

The abandonment does not negate one's asceticism, lest it become a cause for sleep, laziness, and hardness of the heart, and for this reason it was reported that Rasool-Allah<sup>-saww</sup>, did not eat wheat bread or barley bread, and the asceticism of Amir Al-Momineen<sup>-asws</sup>, is well-known. Benefits such as being a reason for lack of sleep and reforming the soul and humiliating it, so it appears that there is nothing wrong with it with the belief in the ornament is over.

و لكن ينبغي أن يكون ذلك باعتقاد التَّأْسِي إلا أنه إذا اجتنب لبعض الفوائد مثل كونه سبباً لقلة النوم و إصلاح النفس و تذليلها فالظاهر أنه لا بأس به مع اعتقاد الحلية انتهى.

But it is befitting that would be due to the belief in sympathy, except that when one abstains for one of the benefits, like it being a cause for the scarcity of sleep, and correcting the soul, and humbling it, the apparent is that there is no problem with it, along with ornamental beliefs’ – end.

وَقَالَ فِي الْمَجْمَعِ، رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: نَزَلَتْ فِي عَلِيٍّ ع وَبِلَالٍ وَعُثْمَانَ بْنِ مَطْعُونٍ فَأَمَّا عَلِيٌّ فَإِنَّهُ خَلَفَ أَنْ لَا يَنَامَ اللَّيْلَ أَبَدًا إِلَّا مَا شَاءَ اللَّهُ وَ أَمَّا بِلَالٌ فَإِنَّهُ خَلَفَ أَنْ لَا يُفْطِرَ بِالنَّهَارِ أَبَدًا وَ أَمَّا عُثْمَانُ بْنُ مَطْعُونٍ فَإِنَّهُ خَلَفَ أَنْ لَا يَنْكِحَ أَبَدًا.

And he said in (the book) ‘Al-Majma’ – ‘It is reported from Abu Abdullah<sup>-asws</sup> having said: ‘It was Revealed regarding Ali<sup>-asws</sup>, and Bilal, and Usman Bin Mazoun. As for Ali<sup>-asws</sup>, he<sup>-asws</sup> had sworn that he<sup>-asws</sup> would not sleep at night, ever except what Allah<sup>-azwj</sup> so Desires; and as for Bilal, he had sworn that he will not breakfast at daytime, ever; and as for Usman Bin Mazoun, he had sword that he would not get married, ever”.

و قال ابن عباس يريد من طيبات الرزق اللحم و غيره.

And Ibn Abbas said, ‘He<sup>-azwj</sup> Meant form the ‘good’ sustenance, the meat and other such’.

وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ هَذَا اسْتِدْعَاءٌ إِلَى التَّقْوَى بِالطَّفِّ الْوَجْهِ وَ تَقْدِيرُهُ أَيُّهَا الْمُؤْمِنُونَ بِاللَّهِ لَا تَضِيعُوا إِيمَانَكُمْ بِالتَّقْصِيرِ فِي التَّقْوَى فَتَكُونَ عَلَيْكُمْ الْحَسْرَةُ الْعَظْمَى وَ اتَّقُوا فِي تَحْرِيمِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ فِي جَمِيعِ مَعَاصِيهِ مِنْ بِهِ تَوْفُونَ وَ هُوَ اللَّهُ سُبْحَانَهُ

**and fear Allah Whom you are believing in [5:88]** – This calls to the piety with the subtlest of aspects, and it’s assessment is, ‘O you believers in Allah<sup>-azwj</sup>! Do not waste your Eman with the deficiencies in the piety, so there would be mighty regret upon you, and regarding in prohibiting what Allah<sup>-azwj</sup> has Permitted for you, and in entirety of what disobeys Him<sup>-azwj</sup>, the One<sup>-azwj</sup> you are believing in, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Glorious.

و في هاتين الآيتين دلالة على كراهة التخلي و التفرد و التوحش و الخروج عما عليه الجمهور في التأهل و طلب الولد و عمارة الأرض

And in these two verses there is an indication of the hatred of abandonment, individuality, brutality, and deviating from what the public has to do in qualifying, asking for a child, and building the land.

وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ ص كَانَ يَأْكُلُ الدَّجَاجَ وَ الْقَالُودَجَ وَ كَانَ يُعْجِبُهُ الْخُلُوءُ وَ الْعَسَلُ وَ قَالَ إِنَّ الْمُؤْمِنَ خُلُوءٌ يُحِبُّ الْخُلُوءَ وَ قَالَ إِنَّ فِي بَطْنِ الْمُؤْمِنِ زَاوِيَةً لَا يَمْلَأُهَا إِلَّا الْخُلُوءُ.

And it has been reported that the Prophet<sup>-saww</sup> used to eat the chicken and Al Falouzaj (sweet dish), and the sweets and the honey used to fascinate him<sup>-saww</sup>, and he<sup>-saww</sup> said: ‘The Momin is sweet, he loves the sweets’. And he<sup>-saww</sup> said: ‘In the belly of the Momin there is a corner he does not fill it except with sweets”.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِي الْجَمْعِ أَيْ إِثْمٌ وَ حَرَجٌ فِيمَا طَعَمُوا مِنَ الْخَمْرِ وَ الْمَيْسِرِ قَبْلَ نَزُولِ التَّحْرِيمِ

**There isn’t a blame upon those who are believing and are doing righteous deeds** – in (the book) ‘Al Majma’, ‘I.e., any sin and problem’ - **regarding what they are consuming, [5:93]** – from the wine and the gambling, before the Revelation of the Prohibition.

و في تفسير أهل البيت ع فيما طعموا من الحلال و هذه اللفظة صالحة للأكل و الشرب

And in Tafseer by People<sup>-asws</sup> of the Household: 'Among what they consumed from the Permissibles'; and this word 'righteous' is for the eating and the drinking.

جميعا روي عن ابن عباس و أنس و ابن عازب و مجاهد و قتادة و الضحاك أنه لما نزل تحريم الخمر و الميسر قالت الصحابة يا رسول الله ما تقول في إخواننا الذين مضوا و هم يشربون الخمر و يأكلون الميسر فأُنزلت هذه الآية

All reported from Ibn Abbas, and Anas, and Ibn Aazib, and Mujahid, and Qatadah, and Al Zahhak, 'When the Prohibition of the wine and the gambling was Revealed, the companions said, 'O Rasool-Allah<sup>-saww</sup>! What are you<sup>-saww</sup> saying regarding our brothers, the ones who have passed away, and they were drinking the wine and eating the gambling (profits)?' So this Verse was Revealed.

و قيل إنها نزلت في القوم الذين حرموا على أنفسهم اللحوم و سلكوا طريق الترهّب كعثمان بن مظعون و غيره فبين الله لهم أنه لا جناح في تناول المباح مع اجتناب المحرمات

And it is said, 'It was Revealed regarding the group, the ones who had prohibited the meats upon themselves, and they had travelled the parth of the Monkery, like Usman Bin Mazoun and others. Allah<sup>-azwj</sup> Clarified to them that there is no blame in eating the legalised with shunning the Prohibitions.

إِذَا مَا اتَّقَوْا شَرِّهَا بَعْدَ التَّحْرِيمِ وَ آمَنُوا بِاللَّهِ وَ عَمِلُوا الصَّالِحَاتِ أَيِ الطَّاعَاتِ ثُمَّ اتَّقَوْا أَيِ دَامُوا عَلَى الْإِيمَانِ وَ آمَنُوا أَيِ دَامُوا عَلَى الْإِيمَانِ ثُمَّ اتَّقَوْا بِفَعْلِ الْفَرَائِضِ وَ أَحْسَنُوا بِفَعْلِ النَّوَافِلِ

**when they are fearing** – drinking it after the Prohibition - **and are believing** – in Allah<sup>-azwj</sup> - **and are doing righteous deeds.** – of the obedience - **Then they are fearing** – i.e., being constant upon the piety - **and believing**, - being constant upon the Eman - **then they are fearing** – by doing the obligatory acts - **and being good (to others) [5:93]** – by doing the voluntary deeds.

و على هذا يكون الاتقاء الأول اتقاء الشرب بعد التحريم و الاتقاء الثاني هو الدوام على ذلك و الاتقاء الثالث اتقاء جميع المعاصي و ضم الإحسان إليه

And based upon this, the first piety would be fearing the drinking (wine) after the Prohibition, and the second piety, it would be the constancy upon that, and the third would be fearing entirety of the disobediences, and the doing of good (to others) was included to it.

و قيل إن الاتقاء الأول هو اتقاء المعاصي العقلية التي يختص المكلف و لا يتعداه و الإيمان الأول الإيمان بالله تعالى و بما أوجب الله الإيمان به و الإيمان بقبح هذه المعاصي و وجوب تجنبها

And it is said that the first piety, it is fearing the intellectual disobedience which is specific to the encumbered, and not to repeat it; and the first Eman is Eman with Allah<sup>-azwj</sup> the Exalted, and with whatever Allah<sup>-azwj</sup> has Obligated to believe in, and the belief in the ugliness of these disobediences, and obligation to shun these.

و الاتقاء الثاني هو الاتقاء عن المعاصي السمعية و الإيمان بقبحها و وجوب اجتنابها

And the second piety, it is fearing from the disobediences of the hearing, and the belief in their ugliness and obligation of shunning these.

و الاتقاء الثالث يختص بمظالم العباد و ربما يتعدى إلى الغير من الظلم و الفساد.

And the third piety is specific pertains to the grievances of the servants, and sometimes it would exceed to the others from the injustice and the mischief.

و قال أبو علي الجبائي أن الشرط الأول يتعلق بالزمان الماضي و الشرط الثاني يتعلق بالدوام على ذلك و الاستمرار على فعله و الشرط الثالث يختص بمظالم العباد

And Abu Ali Al-Jabaie said, 'The first conditions is related with the past times; and the second condition is related with the constancy upon that and the persistence upon doing it; and the third conditions is specific with injustices of the servants.

ثم استدل على أن هذه الاتقاء يختص بالمظالم بقوله **وَ أَحْسَنُوا** فإن الإحسان إذا كان متعديا وجب أن يكون المعاصي التي أمروا باتقائها قبله أيضا متعدية

Then He<sup>azwj</sup> Indicated upon that these pieties (fearing) are specific with the injustices, by His<sup>azwj</sup> Words: **and being good (to others) [5:93]**, for the favouring (others), if it was transgressive, would oblige that it would be the disobedience which they had been Commanded to be fearing before it as well as being a transgression.

و هذا ضعيف لأنه لا تصريح في الآية بأن المراد به الإحسان المتعدي و لا يمتنع أن يريد بالإحسان فعل الحسن و المبالغة فيه و إن اختص الفاعل و لا يتعداه كما يقولون لمن بالغ في فعل الحسن أحسنت و أجملت

And this is weak, because it is not explicit in the Verse that the intended with it is the transgressive good deed, and not abstain if he intends with the favour as a good deed and the extensive in it, and even if the doer is specific and does not exceed it, like what they would say to the one extensive in the good deed, 'You have done good, and beautiful!'

ثم لو سلم أن المراد به الإحسان المتعدي فلم لا يجوز أن يعطف فعل متعد على فعل لا يتعدى و لو صرح سبحانه

Then if it is accepted that what is meant by it is transgressive benevolence, then why is it not permissible for a transgressive act to be sympathetic to an act that does not transgress, even if the Glorious had been explicit?

و قال و اتقوا القبائح كلها و أحسنوا إلى غيرهم لم يمتنع و لعل أبا علي إنما عدل في الشرط الثالث عن ذكر الأحوال لما ظن أنه لا يمكن فيه ما أمكن في الأول و الثاني و هذا ممكن غير ممتنع بأن يحمل الشرط الأول على الماضي و الثاني على الحال و الثالث على المنتظر المستقبل

And he said, 'And fear the ugliness, all of them, and be good to others, and they did not refuse'. And perhaps Abu Ali rather turned away from the third condition in mentioning the situations when he thought that it is not possible in it what is possible in the first and the



second; and this possibility is not impossible that one would bear the first condition upon the past, and the second upon the current, and the third upon the future.

و متى قيل إن المتكلمين عندهم لا واسطة بين الماضي و المستقبل فإن الفعل إما أن يكون موجودا فيكون ماضيا و إما أن يكون معدوما فيكون مستقبلا و إنما ذكر الأحوال الثلاث النحويون فجوابه أن الصحيح أنه لا واسطة في الوجود كما ذكرت غير أن الموجود في أقرب الزمان لا يمتنع أن نسميه حالا و نفرق بينه و بين الغابر السالف و الغابر المنتظر انتهى.

And when the theologians with them says, 'There are no means between the past and the future, for the deed either would be existing, so it would be in the past, or it would be anticipated, so it would be in the future, and rather the three conditions have been mentioned grammatically', its answer would be, 'The correct is that there are no means regarding the existence like what you mentioned, apart from that the existing in the nearby times, it is not impossible for us to be naming it as current, and we differentiate between it and the far distant past, and the anticipated' – end.

و قال بعض المحققين للإيمان درجات و منازل كما دلت عليه الأخبار الكثيرة و أوائل درجات الإيمان تصديقات مشوبة بالشكوك و الشبه على اختلاف مراتبها و يمكن معها الشرك

And one of the researchers said, 'There are ranks for the Eman and levels, like what the numerous Ahadeeth are evidencing upon, and the beginning ranks of the Eman is ratifications tainted with the doubts, and the doubts are based upon the different ranks, and it is possible the Shirk would be with these.

و ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ وَ عَنْهَا يَعْبُرُ بِالْإِسْلَامِ فِي الْأَكْثَرِ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

**And most of them do not believe in Allah except and they are associating [12:106], and about this expressing Al Islam in most: The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts. [49:14].**

و أواسطها تصديقات لا يشوبها شك و لا شبهة الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَزَلُوا و أكثر إطلاق الإيمان عليها خاصة إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And its middle is ratification, neither tainted by doubts nor suspicion: **those who believe in Allah and His Rasool, then they do not doubt, [49:15].** And mostly the Eman is related to it in particular: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, and when His Verses are recited to them, it increases them in Eman, and upon their Lord they are relying [8:2].**

و أواخرها تصديقات كذلك مع كشف و شهود و ذوق و عيان و محبة كاملة لله سبحانه و شوق تام إلى حضرته المقدسة يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

And its ending is ratification like that along with uncovering, and witnessing, and tasting, and assisting, and perfect love for Allah<sup>-azwj</sup> the Glorious and complete yearning to His<sup>-azwj</sup> Holy Presence. **He would be Loving them, and they would be loving Him, being humble towards**



**the Momineen, mighty against the Kafirs. They would be fighting in the Way of Allah, and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, [5:54].**

و عنها العبارة تارة بالإحسان الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك و أخرى بالإيقان و بِالْآخِرَةِ هُمْ يُوقِنُونَ

And about is the expression, at times the favour with the favour, that you should worship Allah<sup>-azwj</sup> as if you can see Him<sup>-azwj</sup>, for even though you are not seeing Him<sup>-azwj</sup>, He<sup>-azwj</sup> is Seeing you; and the other is with the conviction, **and of the Hereafter, they are certain [2:4].**

و إلى المراتب الثلاثة الإشارة بقوله عز و جل لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَ آمَنُوا ثُمَّ اتَّقَوْا وَ أَحْسَنُوا وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

And to the three ranks, there is an indication by His<sup>-azwj</sup> Words, Mighty and Majestic: **There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. Then they are fearing and believing, then they are fearing and being good (to others), and Allah Loves the good doers [5:93].**

و إلى مقابلاته التي هي مراتب الكفر الإشارة بقوله عز و جل إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أِزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْطِرَهُمْ وَ لَا لِيَهْدِيَهُمْ سَبِيلًا

And in comparison to which these are ranks of Kufr, indicated by His<sup>-azwj</sup> Words, Mighty and Majestic: **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137].**

أقول و سيأتي تحقيق ذلك في كتاب الإيمان و الكفر.

I (Majlisi) am saying, 'And I shall be coming with that research in the book, 'Al Eman Wa Al Kufr'.

و قال الرازي فإن قيل لم شرط رفع الجناح على تناول المطعمات بشرط الإيمان و التقوى مع أن من المعلوم أن من لم يؤمن و من لم يتق ثم تناول شيئاً من المباحات فإنه لا جناح عليه في ذلك تناول بلى عليه جناح في ترك الإيمان و في ترك التقوى قلنا ليس هذا للاشتراط بل لبيان أن أولئك الأقوام الذين نزلت فيهم هذه الآية كانوا على هذه الصفة ثناء عليهم.

And Al-Razy said, 'If it is said, 'Why is there a raised condition of the blame upon taking the foods with a condition of the Eman and the piety, along with that it is from the known that the one who does not believe and does not fear, then he takes something from the legalised, there would be no blame upon him in taking that, but upon him would be a blame in neglecting the Eman and in neglecting the piety?', We say, 'These aren't conditions, but these are for clarification, or those are people, the ones this Verse has been Revealed regarding them. They were upon this description as a praise upon them'.

و قال الطبرسي و الأجل المرتضى علي بن الحسين الموسوي قدس الله روحه ذكر في بعض مسائله أن المفسرين تشاغلو بإيضاح الوجه في التكرار الذي تضمنه هذه الآية و ظنوا أنه المشكل فيها و تركوا ما هو أشد إشكالا من التكرار و هو أنه تعالى نفى الجناح عن الذين آمنوا و عملوا الصالحات فيما

يطعمونه بشرط الاتقاء و الإيمان و عمل الصالحات و الإيمان و عمل الصالحات ليس بشرط في نفي الجناح فإن المباح إذا وقع من الكافر فلا إثم عليه و لا وزر.

And Al-Tabarsy said, 'The majestic Al-Murtaza Ali Bin Al-Husayn Al-Musawwy, may Allah<sup>-azwj</sup> Sanctify his soul, said in one of his issues, 'The interpreters are pre-occupied with clarifying the aspect regarding the repetition which is included in this Verse, and they think that there is a problem in it, and they are neglecting what is severer in being problematic than the repetition, and it is that the Exalted has negated the blame from the ones who believe and do the righteous deeds in what they are consuming with a condition of the piety and the Eman and the righteous deeds; and the Eman and the righteous deeds aren't with a condition in negation of the blame, for the legalised, when it occurs from the Kafir, there is no sin upon him nor any burden'.

و قال و لنا في حل هذه الشبهة طريقان أحدهما أن يضم إلى المشروط المصحح بذكره غيره حتى يظهر تأثير ما شرط فيكون تقدير الآية **لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا** و غيره إذا ما **اتَّقَوْا وَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ** لأن الشرط في نفي الجناح لا بد من أن يكون له تأثير حتى يكون متى انتفى ثبت الجناح

And he said, 'And for us in solution of this suspicion, there are two ways. One of these is to include the explicit condition by mentioning another until the impact is apparent of what has been stipulated, so it would be an assessment of the Verse: **There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]**; and another: **when they are fearing and are believing and are doing righteous deeds. [5:93]**, because the condition in negating the blame, it is inevitable from there being an impact for it, until when it happens to be negated, the blame is proven.

و قد علمنا أن باتقاء المحارم ينتفي الجناح فيما يطعم فهو الشرط الذي لا زيادة عليه و لما ولي ذكر الاتقاء الإيمان و عمل الصالحات و لا تأثير لهما في نفي الجناح علمنا أنه أضمر ما تقدم ذكره ليصح الشرط و يطابق المشروط لأن من اتقى الحرام فيما لا يطعم لا جناح عليه فيما يطعمه و لكنه قد يصح أن يثبت عليه الجناح فيما أخل به من واجب أو ضيعة من فرض

And we have known that fearing the Prohibitions negates the blame in what is consumed, so it is the condition which there is no addition upon it, and when the mention turns to the pious, the Eman and the righteous deeds and their impacts in negating the blame, we know that it is implicit, what its mention has preceded, for the correct condition and is in accordance to the conditional, because one who fears the Prohibition in what cannot be eaten, there would be no blame upon him in what he eats, but it would be correct that the blame would be proven upon him in what he has meddled with, from an obligation, or wasted from an Imposition.

فإذا شرطنا أنه وقع اتقاء القبيح من آمن بالله و عمل الصالحات ارتفع الجناح عنه من كل وجه و ليس بمنكر حذف ما ذكرناه لدلالة الكلام عليه فمن عادة العرب أن يحذفوا ما يجري هذا المجرى و يكون قوة الدلالة عليه مغنية عن النطق به

When we stipulate that a pious one has committed the ugliness, from the ones who believe in Allah<sup>-azwj</sup> and does righteous deeds, the blame is raised from him from every aspect, and it is not an evil to delete what we have mention for the evidence of the speech upon it. It is

from the norms of the Arabs that they tend to delete what flows this flow, and the strength of the evidence upon it would be needless from the speaking with it.

و الطريق الثاني هو أن يجعل الإيمان و عمل الصالحات هنا ليس بشرط حقيقي و إن كان معطوفا على الشرط فكأنه تعالى لما أراد أن يبين وجوب الإيمان و عمل الصالحات عطفه على ما هو واجب من اتقاء المحارم لاشتراكهما في الوجوب و إن لم يشتركا في كونهما شرطا في نفي الجناح فيما يطعم و هذا توسع في البلاغة يحار فيه العقل استحسانا و استغرابا انتهى كلامه رحمه الله.

And the second way, it is that the Eman and righteous deeds have been Made to be over here, aren't with a real condition, and even though they are subject to the condition. It is as if the Exalted, when He<sup>-azwj</sup> Wanted to Clarify the obligation of the Eman and the righteous deeds, subjected it to what is an obligation of fearing the Prohibitions, in order to participate them in the obligation, and if they were not participated in their being conditions in negation of the blame in what they consumed, and this is capaciousness in the eloquence the intellects get bewildered in admiration and astonishment' – end of his speech, may Allah<sup>-azwj</sup> have Mercy on him.

و قد قيل أيضا في الجواب في ذلك أن المؤمن يصح أن يطلق عليه أنه لا جناح عليه و الكافر مستحق للعقاب مغمور فلا يطلق عليه هذا اللفظ و أيضا فإن الكافر قد سد على نفسه طريق معرفة التحليل و التحريم فلذلك خص المؤمن بالذكر.

And it has been said as well in the answer regarding that, 'The Momin, it is correct that it is related upon him that there is no blame upon him, and the Kafir is deserving of the Punishment, immersed, so this word has not been linked upon him, and also, the Kafir had blocked upon himself the way of recognising the Permissibility and the prohibition. For that (reason) the Momin is Specified with the Mention'.

و قوله **وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ** أي يريد ثوابهم و إجلالهم و إكرامهم و تجليلهم

And His<sup>-azwj</sup> Words: **and Allah Loves the good doers [5:93]** – i.e., Intending to Reward them, and Grant them majesty, and Honour them, and Venerate them.

**و يُرْوَى أَنَّ قُدَامَةَ بْنَ مَطْعُونٍ شَرِبَ الْخَمْرَ فِي أَيَّامِ عُمَرَ بْنِ الْخَطَّابِ فَأَرَادَ أَنْ يُقِيمَ عَلَيْهِ الْحَدَّ فَقَالَ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحُ الْآيَةِ فَأَرَادَ عُمَرُ أَنْ يَذْرَأَ عَنْهُ الْحَدَّ**

And it is reported that Qudama Bin Mazoun drank the wine during the days of Umar Bin Al Khattab. He intended to establish the legal penalty upon him. He said, '**There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]**' – the Verse. So, Umar intended to drop the legal penalty from him.

**فَقَالَ عَلِيٌّ عَ أَدْرِؤُهُ عَلَى الصَّحَابَةِ فَإِنْ لَمْ يَسْمَعْ أَحَدًا مِنْهُمْ قَرَأَ عَلَيْهِ آيَةَ التَّحْرِيمِ فَادْرؤُوا عَنْهُ الْحَدَّ وَ إِنْ كَانَ قَدْ سَمِعَ فَاسْتَبِيؤُهُ وَ أَقِيمُوا عَلَيْهِ الْحَدَّ فَإِنْ لَمْ يَتُبْ وَجِبَ عَلَيْهِ الْقَتْلُ.**

Ali<sup>-asws</sup> said: 'Rotate him to the companions. If no one from them has recited the Verse of the Prohibition to him, then drop the legal penalty from him; and if he had heard, then tell him to repent and establish the legal penalty upon him. If he does not repent, the killing would be obligated upon him'.

و أقول يمكن أن يقال في جواب الشبهة التي أوردها السيد رضي الله عنه لا نسلم أن المباح على الكفار مباح و يمكن أن تكون الإباحة مشروطة بالإيمان كما أن صحة العبادات مشروطة به كما يظهر من كتاب أمير المؤمنين ع إلى أهل مصر مع محمد بن أبي بكر و غيره من الأخبار أن الله لا يحاسب المؤمن على لذات الدنيا و يحاسب غيره عليها و إنما أباحها للمؤمنين

And I (Majlisi) am saying, 'It is possible that it be said in answer to the suspicion which the Seyyid, may Allah<sup>-azwj</sup> be Pleased with him, has referred to, 'We do not submit that the legalised upon the Kafir is legal and it is possible that the legalisation would be condition with the Eman, just as the correctness of the worship is conditional with it, like what has appeared in the letter of Amir Al-Momineen<sup>-asws</sup> to the people of Egypt (sent) with Muhammad Bin Abu Bakr, and others from the Ahadeeth, that Allah<sup>-azwj</sup> will not Reckon the Momin upon the pleasures of the world and will Reckon the others upon it, and rather, it is legalised for the Momineen.

فالمراد بعمل الصالحات ولاية الأئمة ع و بالتقوى ترك الأطعمة المحرمة فيستفاد من الآية عدم الجناح على المؤمنين في أي شيء أكلوا و شربوا إذا اجتنبوا المأكولات و المشروبات المحرمة و ثبوت الجناح على المؤمنين إذا أكلوا و شربوا الحرام و على غيرهم مطلقاً لعدم حصول شرط الإباحة فيهم

The intended with the righteous deed is the Wilayah of the Imams<sup>-asws</sup>, and (intended) with the piety is neglecting the Prohibited foods. It is understood from the Verse that there is no blame upon the Momineen in whichever they eat and drink when they are shunning the Prohibited foods and drinks, and the blame is affirmed upon the Momineen when they eat and drink the Prohibited, and upon others is absolute because the condition of the Permissibility is not fulfilled in them.

و يحتمل على وجه بعيد أن يكون المراد أن صرف المستلذات لا يضر لمن كمل إيمانه و إنما يضر الناقصين الذين يصير ذلك سبباً لطغيان نفوسهم و غلبة الشهوات المحرمة عليهم فالرياضات البدنية مستحبة مطلوبة لأمثال هؤلاء لتكميل نفوسهم و إخراج الشهوات و حب الذات عن قلوبهم.

And it is possible upon a remote aspect that the intent could be the utilisation of the pleasures, there is no harm for the ones whose Eman is perfect, and rather it harms the deficient ones, the ones who come to that as a cause to extinguish their souls and there is an overcoming by the Prohibited desires upon them. The physical exercises are recommended and required for the likes of them in order to perfect their souls and expel the desires and love for the pleasures away from their hearts.

قُلْ لَا يَسْتَوِي الْحَبِيبُ وَ الطَّيِّبُ قال في المجمع لما بين سبحانه الحلال و الحرام بين أنهما لا يستويان فقال سبحانه قُلْ يا محمد لَا يَسْتَوِي أَي لَا يَتَسَاوَى الْحَبِيبُ وَ الطَّيِّبُ أَي الْحَرَامُ وَ الْحَلَالُ عَنِ الْحَسَنِ وَ الْجَبَائِي وَ قِيلَ الْكَافِرُ وَ الْمُؤْمِنُ عَنِ السَّادِي

**Say: 'The bad and the good are not equal, [5:100]** – He said in 'Al-Majma', 'When the Glorious Clarified the Permissibles and the Prohibitions, Clarified that these two are not equal. The Glorious Said: **Say:** - O Muhammad<sup>-saww</sup> - **'The bad and the good are not equal, [5:100]** – i.e., the Prohibition and the Permissible – from Al-Hassan And Al-Jabaie. And it is said, 'The Kafir and the Momin' – from Al-Sady.

وَ لَوْ أَعْجَبَكَ أَيُّهَا السَّامِعُ أَوْ أَيُّهَا الْإِنْسَانُ كَثَرَةُ الْحَبِيبِ أَي كَثَرَةُ مَا تَرَاهُ مِنَ الْحَرَامِ لِأَنَّهُ لَا يَكُونُ فِي الْكَثِيرِ مِنَ الْحَرَامِ بَرَكَةٌ وَ يَكُونُ فِي الْقَلِيلِ مِنَ الْحَلَالِ بَرَكَةٌ

**and even though the abundance of the bad fascinates you'** – O you listener, or O you human being, i.e., abundance of what you see from the Prohibited, because there does not happen to be any Blessings in the abundance, and there happens to be Blessings in the little from the Permissible.

و قيل إن الخطاب للنبي ص و المراد أمته

And it is said, 'The address is to the Prophet<sup>-saww</sup>, and the intent is his<sup>-saww</sup> community'.

فَاتَّقُوا اللَّهَ أَي فَاجْتَنِبُوا مَا حَرَّمَ اللَّهُ عَلَيْكُمْ يَا أُوْلِي الْأَلْبَابِ يَا ذَوِي الْعُقُولِ لَعَلَّكُمْ تُفْلِحُونَ أي لتفلحوا و تفوزوا بالثواب العظيم و النعيم المقيم انتهى.

**Therefore, fear Allah**, - i.e., keep aside from what Allah<sup>-azwj</sup> has Prohibited unto you all - **O ones of understanding**, - O ones with the intellect - **perhaps you would be successful [5:100]** – i.e., you will be successful and win with the mighty Rewards, and the lasting bounties' – end.

و أقول يمكن تعميم الطيب و الخبيث بحيث يشمل كل ما فيه جهة خبيث و رداءة واقعية سواء كان إنسانا أو مالا أو مأكولا أو مشروباً فإنه لا يستوي مع الطيب الطاهر من ذلك الجنس و إن كان الخبيث أكثر أي ليس مدار القبول و الكمال على الكثرة بل على الحسن و الطيب الواقعيين

And I (Majlisi) am saying, 'It is possible to include the good and the bad whereby one could include all what is in it having an aspect of the actual bad and the lowly as equal, whether it was a human being, or wealth, or food or drink, for it cannot equate with the good, the clean from that type, and if even though the bad was more, i.e., the extent of the acceptance and the perfect over the abundance, but over the beautiful and the good actually.

و لا يخفى أنه لا يدخل فيهما الخبيث و الطيب الذين اصطلح عليهم الأصحاب من كون الشيء مرغوباً للناس أو عدمه ما حرم عليكم أي بقوله حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ مَّا حَرَّمَ عَلَيْكُمْ فَإنه أيضا حلال حال الضرورة

And it is not hidden that the bad and the good is not included in these two, that which the companions had agreed upon, from the thing being desirable to the people or its forbiddance of what is Prohibited unto you all, i.e., by His<sup>-azwj</sup> Words: **Prohibited unto you is the dead, [5:3], except what you are desperate towards? [6:119]**, from what is Prohibited unto you all, for it as well is Permissible, in a state of desperation.

وَ إِنَّ كَثِيرًا لِّيُضِلُّونَ بتحليل الحرام و تحريم الحلال بِأَهْوَائِهِمْ بَغَيْرِ عِلْمٍ أي بتشبههم بغير تعلق بدليل يفيد العلم إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ أي المتجاوزين الحق إلى الباطل و الحلال إلى الحرام.

**And that many are being strayed** – by permitting the Prohibited and prohibiting the Permissible - **by their whims without knowledge**. – i.e., by making them desirous without relating with the evidence benefitting the knowledge - **Surely your Lord, He is more Knowing with the exceders [6:119]** – i.e., surpassing the truth to the falsehood, and the Permissible to the Prohibition.

أقول و يدل على أن الأصل في المأكولات لا سيما في الذبائح الحل و لا يجوز الحكم بالتحريم إلا بدليل و إنه تحل المحرمات عند الضرورة أي ضرورة كانت.

I (Majlisi) am saying, 'And its evidence's upon that the principle in the foods, there is no rule of the Permissibility in the slaughters, nor is the ruling allowed with the Prohibition except with evidence, and that the Prohibitions are Permissible during the desperation, whichever desperation it may be'.

هُوَ الَّذِي أَنْشَأَ فِي الْمَجْمَعِ أَيَّ خَلْقٍ وَابْتَدَأَ عَلَى مِثَالِ جَنَّاتٍ أَيَّ بَسَاتِينٍ فِيهَا الْأَشْجَارُ الْمُخْتَلِفَةُ مَعْرُوشَاتٍ مَرْفُوعَاتٍ بِالْدَعَائِمِ قِيلَ هُوَ مَا عَرْشُهُ مِنَ الْكُرُومِ وَنَحْوِهَا عَنْ ابْنِ عَبَّاسٍ وَقِيلَ عَرْشُهَا أَنْ يُجْعَلَ لَهَا حِطَّائِرٌ كَالْحَيْطَانِ

**And He is the One Who Produces** – In (the book) 'Majma', 'i.e., He<sup>-azwj</sup> Created and Began (not) upon an example - **gardens**, - i.e., orchards wherein are the different trees - **trellised** – i.e., raised with the foundation (tall). It is said, 'It is what is trellised with the vines and approximate to it' – from Ibn Abbas. And it is said, 'Its trellis is that an enclosure is made to be for it, like the wall.

وَعَرَّيْرٌ مَعْرُوشَاتٍ يَعْنِي مَا خَرَجَ مِنْ قَبْلِ نَفْسِهِ فِي الْبَرَارِيِّ وَالْجِبَالِ مِنْ أَنْوَاعِ الْأَشْجَارِ عَنْ ابْنِ عَبَّاسٍ وَقِيلَ غَيْرُ مَرْفُوعَاتٍ بَلْ قَائِمَةٌ عَلَى أَصُولِهَا مُسْتَغْنِيَةٌ عَنِ التَّعْرِيشِ

**and without trellises**, - meaning what emerges from the Direction of Himself<sup>-azwj</sup> in the prairies and the mountains, from a variety of the trees' – from Ibn Abbas. And it is said, 'Without rising, but standing upon its roots, needless from the trellises.

وَالنَّخْلُ وَالزَّرْعُ أَيَّ أَنْشَأَ النَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكُلُهُ أَيَّ طَعْمِهِ وَقِيلَ ثَمَرُهُ وَقِيلَ هَذَا وَصْفٌ لِلنَّخْلِ وَالزَّرْعِ جَمِيعًا فَخُلِقَ سَبْحَانَهُ بَعْضُهَا مُخْتَلِفٌ فِي اللَّوْنِ وَ الطَّعْمِ وَالرَّائِحَةِ وَالصُّورَةِ وَبَعْضُهَا مُخْتَلِفًا فِي الصُّورَةِ مُتَّفَقًا فِي الطَّعْمِ وَبَعْضُهَا مُخْتَلِفًا فِي الطَّعْمِ مُتَّفَقًا فِي الصُّورَةِ وَكُلُّ ذَلِكَ يَدُلُّ عَلَى تَوْحِيدِهِ وَ عَلَى أَنَّهُ قَادِرٌ عَلَى مَا يَشَاءُ عَالَمٌ بِكُلِّ شَيْءٍ

**and the palm trees, and the crops** - i.e., Produced the palms trees and the vegetation - **of different foods**, - i.e., tastes. And it is said, 'This is a description of the pam tree and the vegetation, all of them. The Glorious Created some of these of different colours, and tastes, and smells, and images, and some of these are different in the images, same in the taste, and some of these are different in the taste, same in the image. And all that evidence's upon His<sup>-azwj</sup> Oneness, and upon that He<sup>-azwj</sup> is Able upon whatever He<sup>-azwj</sup> so Desires to, a Knower of all things.

وَالزُّيْتُونُ وَالرُّمَّانُ مُتَشَابِهًا فِي الطَّعْمِ وَاللَّوْنِ وَالصُّورَةِ وَعَرَّيْرٌ مُتَشَابِهٌ إِذَا أَثْمَرَ فِيهَا وَإِنَّمَا قَرْنَ الزُّيْتُونِ إِلَى الرُّمَّانِ لِأَنَّهُمَا مُتَشَابِهَانِ بَاكْتِنَانِ الْأَوْرَاقِ فِي أَغْصَانِهَا

**and the olives, and the pomegranates resembling** – in the taste, and the colour, and the image - **and without resemblance**. – when there is fruit in it. And rather the olive has been paired to the pomegranate because these two are similar with concealed leaves in their branches.

كُلُّوْا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ الْمُرَادُ بِهِ الْإِبَاحَةُ وَإِنْ كَانَ بِلَفْظِ الْأَمْرِ قَالَ الْجَبَائِي وَجَمَاعَةُ هَذَا يَدُلُّ عَلَى جَوَازِ الْأَكْلِ مِنَ الثَّمَرِ وَإِنْ كَانَ فِيهِ حَقُّ الْفُقَرَاءِ انْتَهَى.

**Eat from its fruits when its yields** – The intent with it is the legalisation, and even though there is the Command in the wording. Al-Jabaie and a group said, ‘This evidence’s upon the allowance of the goods from the fruits, and even though in it is a right of the poor’ – end.

و أقول الضمير في ثمره راجع إلى كل من المذكورات فيدل على إباحة الجميع مع أن ذكرها في مقام الامتنان أيضا يدل على ذلك

And I (Majlisi) am saying, ‘The pronoun in its fruits refers to all from the mentioned. Its evidences upon legalisation of all, along with that He<sup>-azwj</sup> Mentioned it in a position of Conferment as well, evidences upon that’.

وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ قِيلَ هِيَ الزَّكَاةُ وَ فِي أَخْبَارِنَا أَنَّهُ غَيْرُ الزَّكَاةِ وَ سَيَأْتِي إِنْ شَاءَ اللَّهُ فِي مَحَلِّهِ

**and give His Right on the day of its harvest**, - It is said, ‘It is the Zakat, and in our Ahadeeth, it is other than the Zakat, and I (Majlisi) shall be coming with it in its place, if Allah<sup>-azwj</sup> so Desires.

وَلَا تُسْرِفُوا أَيُّ فِي الْإِتْيَانِ وَ الصَّدَقَةُ أَوْ فِي الْأَكْلِ قَبْلَ الْحَصَادِ أَوْ مُطْلَقًا وَ قِيلَ أَيُّ لَا تَتَفَقَّحُوا فِي الْمَعْصِيَةِ وَ قَدْ مَرَّ تَفْسِيرُ سَائِرِ الْآيَاتِ فِي بَابِ الْأَنْعَامِ إِلَى قَوْلِهِ تَعَالَى قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ أَيُّ طَعَامًا مُحَرَّمًا عَلَى أَكْلِ يَأْكُلُهُ

**and do not be extravagant. [6:141]** – i.e., in the giving and the charity, or regarding the eating before the harvest, or absolutely. And it is said, ‘I.e., do not spend in the act of disobedience’. And there has already passed, the interpretation of rest of the Verses in the chapter of the animals up to Words of the Exalted: **Say: ‘I do not find in what is Revealed to me a Prohibition upon a food to be [6:145]** – i.e., Food Prohibited upon eating, but he eats it.

و المراد بالوحي ما في القرآن أو الأعم و فيه تنبيه على أن لا تحريم إلا بوحى لا بغيره فإنه لا ينطق عن الهوى إِنَّ هُوَ إِلَّا وَحْيِي يُوحَى

And the intent with the ‘Revelation’ is what is in the Quran, or more generally, and in it is an alert upon that there is no Prohibition except by Revelation, not something else, for he<sup>-saww</sup> did not speak from the whim: **Surely, it is only a Revelation He Revealed [53:4]**.

إِلَّا أَنْ يَكُونَ الطَّعَامُ مَيْتَةً أَوْ دَمًا مُسْفُوحًا قَالَ الطَّبْرَسِي رَحِمَهُ اللَّهُ أَيُّ مُصْبُوبًا وَ إِنَّمَا خَصَّ الْمُصْبُوبَ بِالذِّكْرِ لِأَنَّ مَا يَخْتَلَطُ بِاللَّحْمِ مِنْهُ مِمَّا لَا يُمْكِنُ تَخْلِيصُهُ مِنْهُ مَعْفُوفًا مَبَاحٌ

**except if** – the food - **it happens to be dead, or blood burst forth**, - Al-Tabarsee, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘I.e., pouring out, and rather the pouring is specified with the Mention because whatever from it is mingle with the meat from what is not possible to extract from it, is excused and legal.

أَوْ لَحْمٍ خِنْزِيرٍ إِنَّمَا خَصَّ الْأَشْيَاءَ الثَّلَاثَةَ هُنَا بِذِكْرِ التَّحْرِيمِ مَعَ أَنَّ غَيْرَهَا مُحَرَّمٌ فَإِنَّهُ سَبَّحَانَهُ ذَكَرَ فِي الْمَائِدَةِ تَحْرِيمَ الْمُخْتَلِطَةِ وَ الْمُؤَفَّقَةِ وَ الْمَرْذِيَةِ وَ النَّطِيجَةِ وَ غَيْرَهَا لِأَنَّ جَمِيعَ ذَلِكَ يَقَعُ عَلَيْهِ اسْمُ الْمَيْتَةِ فَيَكُونُ فِي حَكْمِهَا

**or meat of pig**, - And rather, three things have been specified over here with mentioning the Prohibition, along with others being Prohibited, for He<sup>-azwj</sup> the Glorious Mentioned in (Surah) Al Maidah Prohibition, of **and the strangled, and the beaten, and the fallen, and the gored**,



**[5:3]** and others such, because entirety of that, the name 'the dead' falls upon it, so it would come to be in its ruling.

فأجل هاهنا و فصل هناك و أجود من هذا أن يقال خص هذه الأشياء بالتحريم تعظيما لحرمتها و بين تحريم ما عداها في مواضع آخر إما بنص القرآن أو بوجي غير القرآن

So, the most beautiful over here and detail over that, and best from this is that it be said, 'These things have been specified with the Prohibition as a reverence to their sanctity, and He<sup>-azwj</sup> Clarified the Prohibition of what He<sup>-azwj</sup> Counted in other places, either by text of the Quran or by Revelation other than the Quran.

و أيضا فإن هذه السورة مكية و المائدة مدنية فيجوز أن يكون غير ما في الآية من المحرمات إنما حرم فيما بعد و الميتة عبارة عما كان فيه حياة ففقدت من غير تلكية شرعية

And as well, this Chapter is Makkan, and (Surah) Al Maidah is Medinite, so it is allowed that there would be other than what is the Verse, from the Prohibited. But rather, it was Prohibited afterwards; and the 'dead' is an expression about whatever used to have life in it, so it is lost from without legal purification (slaughter).

فَإِنَّهُ رَجَسٌ أي نجس و الرجس اسم لكل شيء مستقذر منفور عنه و الرجس أيضا العذاب و الهاء في قوله فَإِنَّهُ عائد إلى ما تقدم ذكره انتهى.

**for it is an uncleanness** – i.e., filthy, and the uncleanness is a name for all things filthy alienated from, and the uncleanness as well is the Punishment, and the (letter) 'Ha' in His<sup>-azwj</sup> Word: **for**, takes us back to what its mention has already preceded' – end.

و قيل الضمير راجع إلى الخنزير أو لحمه و قذارته لتعوده أكل النجاسة.

And it is said, 'The pronoun refers to the pig, or its meat, and its filthiness because it is accustomed to eat the unclean'.

أَوْ فَسَقًا قال البيضاوي عطف على لحم خنزير و ما بينهما اعتراض للتعليل

**or a transgression**, - Al-Bayzawi said, 'It inclines upon the meat of pig, and what is between the two is a reason for the explanation.

أَهْلٌ لِّعَيْشٍ اللَّهِ بِهِ صفة له موضحة و إنما سمي ما ذبح على اسم الصنم فسقا لتوغله في الفسق و يجوز أن يكون فسقا مفعولا له من أهل و هو عطف على يكون و المستكن فيه راجع إلى ما رجع إليه المستكن في يكون

**dedicated with for other than Allah. [6:145]** – A description having clarification for it, and rather naming what is being slaughtered upon the name of an idol is a transgression due to its incursion into the transgression, and it is allowed that it would be a transgression done for it from people, and he is inclined upon it being done, and settled in it, referring to what is being referred to it, the settling in it happening.



وَعَلَى الَّذِينَ هَادُوا أَيْ عَلَى الْيَهُودِ فِي أَيَّامِ مُوسَى عَ حَزْمُنَا كُلِّ ذِي ظُفْرِ فِي الْمَجْمَعِ اخْتَلَفَ فِي مَعْنَاهُ فَقِيلَ هُوَ كُلُّ مَا لَيْسَ بِمَنْفَرَجِ الْأَصَابِعِ كَالْإِبِلِ وَ النَّعَامِ وَالْإِوَزِ وَ الْبَطِّ عَنْ ابْنِ عَبَّاسٍ وَ ابْنِ جَبْرِ وَ غَيْرِهِمَا

**And to those Jews** – i.e., upon the Jews during the days of Musa<sup>as</sup> - **We Prohibited all with claws;** - In (the book) ‘Al-Majma’, ‘There is a differing regarding its meaning. It is said, ‘It is all what isn’t open with the fingers, like the camel, and the ostriches, and the geese’ – from Ibn Abbas and Ibn Jubeyr and others.

و قيل هو الإبل فقط و قيل يدخل فيه كل السباع و الكلاب و السنانير و ما يصطاد بظفره و قيل كل ذي مخلب من الطير و كل ذي حافر من الدواب

And it is said, ‘It is the camel only’. And it is said, ‘There is included in it, every wild animal, and the dogs, and the cats, and whatever hunts by its claws’. And it is said, ‘All from the birds with a claw, and from the animals with a hoof.

و مِنَ الْبَقَرِ وَ الْعَنَمِ حَزْمُنَا عَلَيْهِمْ شُحُومُهُمَا مِنَ الثَّرْبِ وَ شَحْمِ الْكَلَى وَ غَيْرِ ذَلِكَ إِلَّا مَا حَمَلَتْ ظُهُرُهُمَا مِنَ الشَّحْمِ وَ هُوَ اللَّحْمُ السَّمِينُ فَإِنَّهُ لَمْ يَحْرَمَ عَلَيْهِمْ أَوْ الْحَوَايَا أَيْ مَا حَمَلَتْهُ الْحَوَايَا مِنَ الشَّحْمِ وَ الْحَوَايَا هِيَ الْمَبَاعِرُ وَ قِيلَ هِيَ بَنَاتُ اللَّبَنِ وَ قِيلَ هِيَ الْأَمْعَاءُ الَّتِي عَلَيْهَا الشَّحُومُ.

**and from the cows and the sheep we Prohibited upon them both their meats** – from the omentum, and the kidney fact, and other than that - **except what their backs carried, or the entrails,** - from the fat, and it is the fat meat, for it is not Prohibited upon them - or **what was mixed with bones. [6:146]** – i.e., what the bones had carried from the fat, and the ‘Al-Hawaya’, it is the dung. It is said, ‘It is a daughter of the milk’. And it is said, ‘It is the intestines upon which is the fat’.

أَوْ مَا اخْتَلَطَ بِعَظْمٍ فِي الْكَشَافِ وَ غَيْرِهِ هُوَ شَحْمُ الْأَلْيَةِ لِاتِّصَالِهَا بِالْعُصْعُصِ وَ قِيلَ الْمَيْحُ وَ فِي الْكَتَنِ هُوَ شَحْمُ الْجَنْبِ وَ الْأَلْيَةُ لِأَنَّهَا مَرْكَبَةٌ عَلَى الْعَصْعَصِ وَ دَخُولِ شَحْمِ الْجَنْبِ فِيهَا حَمَلَتْ الظُّهُورَ أَظْهَرَ

**or what was mixed with bones. [6:146]** – In (the book) ‘Al-Kashaf’ and others, ‘It is fat of the buttocks connected with the coccyx’. And it is said, ‘The brain’. And in ‘Al-Kunz’, ‘It is fat of the sides and the buttocks because these are installed upon the coccyx, and fat of the sides included into what the backs carry, is apparent’.

و قيل و فِي الْآيَةِ دَلَالَةٌ عَلَى حُلِّ هَذِهِ الْأَشْيَاءِ فِي شَرِيعَتِنَا وَ إِلَّا لَمَا كَانَ لِتَخْصِصِ الْيَهُودِ بِالتَّحْرِيمِ مَعْنَى وَ يَدُلُّ أَيْضًا عَلَى التَّخْصِصِ قَوْلُهُ سُبْحَانَهُ ذَلِكَ جَزَيْنَاهُمْ بِبَعْثِهِمْ مَعَ مُعَاوَنَةِ قَرَّانٍ لَا تَخْفَى.

And it is said, ‘And in the verse there is evidence upon the Permissibility of these things in our Law, or except due to what happened specifically for the Jews with the Prohibition, in meaning, and its evidence’s as well upon the specific of His<sup>azwj</sup> Words, the Glorious: **That was Our Recompense due to their rebellion, [6:146]**, along with the support of the clues, it is not hidden’.

وَ إِنَّا لَصَادِقُونَ فِي الْمَجْمَعِ أَيْ فِي الْإِخْبَارِ عَنِ التَّحْرِيمِ وَ عَنْ بَعْثِهِمْ وَ فِي كُلِّ شَيْءٍ وَ فِي أَنَّ ذَلِكَ التَّحْرِيمَ عَقُوبَةٌ لِأَوَائِلِهِمْ وَ مُصْلَحَةٌ لِمَا بَعْدَهُمْ إِلَى وَقْتِ النَّسْخِ.

**and We are Truthful [6:146]** – In ‘Al-Majma’, ‘I.e., in the Ahadeeth about the Prohibition, and about their rebellion, and in all things, and in that Prohibition, there is a Punishment for their friends, and a betterment for what is after them up to the time of the Abrogation’.

و قال رحمه الله في قوله **وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ** أي مكناكم من التصرف فيهما و ملكناكموها و جعلناها لكم قرارا **وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ** أي ما تعيشون به من أنواع الرزق و وجوه النعم و المنافع و قيل يريد المكاسب و الإقدار عليها بالعلم و القدرة و الآلات

And he, may Allah<sup>-azwj</sup> have Mercy on him, said regarding His<sup>-azwj</sup> Words: **‘And We have Enabled you in the earth** – ‘I.e., Enabled you all from utilising in these, and owning these, and Making it as a settlement for you - **and We Made livelihood for you therein.** – i.e., what you could be living with, from a variety of the sustenance, and aspects of the bounties and the benefits. And it is said, ‘He<sup>-azwj</sup> Meant the earning and the abilities upon it with the knowledge and the power, and the tools.

**قَلِيلًا مَا تَشْكُرُونَ** أي أنتم مع هذه النعم التي أنعمناها عليكم لتشكروا قد قل شكركم

**very few are thankful [7:10]** – i.e., You, along with these bounties which I<sup>-saww</sup> have Favoured upon you, should be grateful, your thanking is little.

**وَكُلُوا وَاشْرَبُوا** صورته صورة الأمر و المراد به الإباحة و هو عام في جميع المباحات **وَلَا تُسْرِفُوا** أي و لا تجاوزوا الحلال إلى الحرام

**and eat and drink [7:31]** – It’s outline is an outline of the Command, and the intent with it is the legalisation, and it is generally regarding entirety of the legalised (consumptions) - **and do not be extravagant;** - i.e., and do not surpass the Permissible to the Prohibited.

قال مجاهد لو أنفقت مثل أحد في طاعة الله لم تكن مسرفا و لو أنفقت درهما أو مدا في معصية الله لكان إسرافا

Mujahid said, ‘Even if you were to spend like (mount) Ohad in obedience of Allah<sup>-azwj</sup>, you would not be extravagant, and if you were to spend one Dirham or a handful (of food) in disobedience of Allah<sup>-azwj</sup>, it would be extravagance’.

و قيل معناه لا تخرجوا عن حد الاستواء في زيادة المقدار

And it is said, ‘It’s meaning is, ‘Do not exit from a limit of moderation in increasing the amount’.

و قد حكى أن الرشيد كان له طبيب نصراني حاذق فقال ذات يوم لعلي بن الحسين بن واقد ليس في كتابكم من علم الطب شيء و العلم علمان علم الأديان و علم الأبدان

And it has been narrated that (the caliph) Al Rasheed had a skilled Christian physician for him. One day he said to Ali Bin Al-Husayn Bin Waqid, ‘There isn’t anything from the knowledge of medicine in your books, and the knowledge is (two types of) knowledge – knowledge of the religions and knowledge of the bodies’.

فقال له علي قد جمع الله الطب كله في نصف آية من كتابه و هو قوله **كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا** و جمع نبينا ص الطب في قوله المعدة بيت الداء و الحمية رأس كل دواء و أعط كل بدن ما عودته فقال الطبيب ما ترك كتابكم و لا نبيكم لجالينوس طبا.

Ali said to him, 'Allah<sup>-azwj</sup> has Gathered the medicine, all of it in half a Verse of His<sup>-azwj</sup> Book, and it is His<sup>-azwj</sup> Word: **and eat and drink and do not be extravagant; [7:31]**. And our Prophet<sup>-saww</sup> gathered the medicine in his<sup>-saww</sup> words: 'The stomach is a house of illness, and the dieting is chief of all cures, and give each body what would return it (rebalance it)'. The physician said, 'Neither your Book nor your Prophet<sup>-saww</sup> has left any medicine of Galen!'<sup>166</sup>

و قيل معناه لا تأكلوا محرما و لا باطلا على وجه لا يحل و أكل الحرام و إن قل إسراف و مجاوزة الحد و ما استقبجه العقلاء و عاد بالضرر عليكم فهو إسراف أيضا لا يحل كمن يطبخ القدر بماء الورد و يطرح فيها المسك و كمن لا يملك إلا دينار فاشترى به طيبا و تطيب به و ترك عياله محتاجين **إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ** أي ييغضهم.

And it is said, 'Its meaning is, 'Do not be eating a Prohibited (substance) nor falsely upon and aspect of non-permissibility, and eating the Prohibited, and even a little, is extravagance and a transgression of the limit, and what the intellectuals consider ugly, and it returns with the harm upon you, so it is extravagance as well, not Permissible, like the one who cooks the filth with rose water and drops the musk in it, and like the one does not own except a Dinar, so he buys perfume with it and applies it, and neglects his dependants being needy, **surely He does not Love the extravagant ones [7:31]** – i.e., Hates them.

و لما حث سبحانه على تناول الزينة عند كل مسجد و ندب إليه و أباح الأكل و الشرب و نهي عن الإسراف و كان قوم من العرب يرمون كثيرا من هذا الجنس حتى أنهم كانوا يرمون السمون و الإبان في الإحرام و كانوا يرمون السوائب و البحائر أنكر عز اسمه ذلك عليهم

And when the Glorious Urged upon taking the adornment at every Masjid and Called to it, and Legalised the eating and the drinking, and Prohibited from the extravagance, there was a group of Arabs prohibiting a lot of this type, to the extent that they were prohibiting the butter and the dairy during the Ihraam, and they were prohibiting the Al-Saiba and Al-Baheira (sacrificial animals), He<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name, Denied that upon them.

فقال **قُلْ يَا مُحَمَّدُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ** أي من حرم الثياب التي يتزين بها الناس مما أخرجها الله من الأرض لعباده و **الطَّيِّبَاتِ مِنَ الرِّزْقِ** قيل هي المستلذات من الرزق و قيل هي المحللات و الأول أظهر لخلوصها يوم القيامة للمؤمنين

He<sup>-azwj</sup> Said: **Say: - O Muhammad<sup>-saww</sup> – i.e., who prohibited the clothes which the people are adorning with, from what Allah<sup>-azwj</sup> has Extracted from the earth for His<sup>-azwj</sup> servants - and the good from the sustenance?'** [7:32]. It is said, 'It is the pleasurable from the sustenance'. And it is said, 'These are the Permissibles'. And the first is more apparent due to its salvation for the Momineen on the Day of Qiyamah.

<sup>166</sup> Aelius Galenus or Claudius Galenus (Greek: Κλαύδιος Γαληνός; September 129 – c. AD 216), often Anglicized as Galen (/ˈɡeɪlən/) or Galen of Pergamon, was a Greek physician, surgeon and philosopher in the Roman Empire. Considered to be one of the most accomplished of all medical researchers of antiquity, Galen influenced the development of various scientific disciplines, including anatomy, physiology, pathology, pharmacology, and neurology, as well as philosophy and logic.

قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ قَالَ ابْنُ عَبَّاسٍ يَعْنِي أَنَّ الْمُؤْمِنِينَ يَشَارِكُونَ الْمُشْرِكِينَ فِي الطَّيِّبَاتِ فِي الدُّنْيَا فَأَكَلُوا مِنْ طَيِّبَاتِ طَعَامِهِمْ وَلَبَسُوا مِنْ جِيَادِ ثِيَابِهِمْ وَنَكَحُوا مِنْ صَالِحِ نِسَائِهِمْ

**Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment [7:32]** - Ibn Abbas said, ‘It means that the Momineen are participants of the Polytheists in the good things in the world, so they are eating from their good foods, and they are wearing from their good clothes, and are marrying from their righteous women.

ثم يخلص الله الطيبات في الآخرة للذين آمنوا و ليس للمشركين فيها شيء و قيل معناه قل هي في الحياة الدنيا للذين آمنوا غير خالصة من المموم و الأحران و المشقة و هي خالصة يوم القيامة عن ذلك

Then Allah<sup>-azwj</sup> Particularised the good things in the Hereafter for the ones who believe and there isn’t anything for the Polytheists in it. And it is said, ‘Its meaning is, say, it is in the life of the world for the ones who believe, not free from the worries, and the griefs, and the difficulties, and it is particularly on the Day of Qiyamah about that.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ انتهى.

**Like that We Detail the Signs** – i.e., like what We<sup>-azwj</sup> had Distinguished the Signs (Verses), and We<sup>-azwj</sup> are Indicating upon your benefits and betterment of your religion, like that We<sup>-azwj</sup> Detail the Signs (Verses) - **for a people who know’ [7:32]** – end’.

و أقول يمكن أن يكون تقدير الآية هي للذين آمنوا مخصوصة بهم و خلقناها لهم حال كونها خالصة لهم يوم القيامة أي يشركهم الكفار و المخالفون في الدنيا غصبا و خالصة لهم في القيامة لا يشركونهم فيها فيؤيد ما ذكرنا في قوله تعالى لَيْسَ عَلَى الَّذِينَ آمَنُوا الْآيَةُ

And I (Majlisi) am saying, ‘It is possible that the assessment of the Verse would be, it is for the ones who believe, particularly for them, and We<sup>-azwj</sup> have Created it for them a state of it being particularly for them on the Day of Qiyamah, i.e., the Kafirs and the adversaries are participating with them in the world by usurpation, and it is particularly for them during the Qiyamah, they will not be participating with them in it, and what we are mentioning is supported by Words of the Exalted: **There isn’t a blame upon those who are believing [5:93]** – the Verse.

و كأنه يومي إلى هذا ما ذكره أمير المؤمنين في كتابه إلى أهل مصر و علموا عباد الله أن المتقين حازوا عاجل الخير و آجله شاركوا أهل الدنيا على دنياهم و لم يشاركهم أهل الآخرة في آخرتهم أباحهم الله في الدنيا ما كفاهم و به أغناهم قال الله عز اسمه قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الْآيَةَ

And it is as if this is gesturing to what Amir Al-Momineen<sup>-asws</sup> has mentioned in his<sup>-asws</sup> letter to the people of Egypt: ‘And know, servants of Allah<sup>-azwj</sup>, that the pious ones are getting the current and the future good! They are participating the people of the world upon their world while they (people of the world) will not be participating with people of the Hereafter in their Hereafter. Allah<sup>-azwj</sup> has Legalised for them in the world what suffices them, and by it they are needless of them. Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name, Said: **Say: ‘Who prohibited adornments of Allah [7:32]** – the Verse’.

قال الرازي هي للذين آمنوا في الحياة الدنيا غير خالصة لهم لأن المشركين شركاؤهم فيها خالصة يوم القيامة لا يشركهم فيها أحد

Al-Razy said, 'It is for the ones who believe in the life of the world, it isn't particularly for them, because the Polytheists are their participants in it. Particularly would be on the Day of Qiyamah, no one will be participating with them in it.

فإن قيل هلا قيل للذين آمنوا و غيرهم قلنا للتنبيه على أنها خلقت للذين آمنوا على طريق الأصالة و أن الكفرة تبع لهم كفوله و مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ

If it is said, 'Why did He<sup>-azwj</sup> not Say: 'For the ones who believe and for others?' We say, 'It is for the alerting upon that these have been Created for the ones who believe, upon a way of origin, and that the Kafirs follow them, like His<sup>-azwj</sup> Words: **"And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire"** [2:126].

قال أبو علي يجوز أن يكون خالصة خبر المبتدئ و قوله لِلَّذِينَ آمَنُوا متعلقا بخالصة و التقدير هي خالصة للذين آمنوا في الحياة الدنيا و أما النصب فعلى الحال و المعنى أنها ثابتة للذين آمنوا في حال كونها خالصة لهم يوم القيامة انتهى.

Abu Ali said, 'It is allowed that it would be particularly the initial good, and His<sup>-azwj</sup> Words: **for those who believe [7:32]**, is related with the particularisation, and the assessment, it is in particularly for the ones who believe, in the life of the world, and as for the attribution, it is upon the state, and the meaning is that is proves for the ones who believe in a state of it being in particularly for them on the Day of Qiyamah' – end.

و رَوَى الْكُلَيْنِيُّ بِإِسْنَادِهِ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَوْ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا لَكُمْ مِنْ هَذِهِ الْأَرْضِ

And it is reported by Al Kulayni, by his chain from Yunus Bi Zabyan, or Al Moalla Bin Khuneys who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'What is for you<sup>-asws</sup> (Imams<sup>-asws</sup>) from this earth?'

فَتَبَسَّمَ ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَىٰ بَعَثَ جِبْرَائِيلَ وَ أَمَرَهُ أَنْ يَخْرِقَ بِإِهَامِهِ ثَمَانِيَةَ أَنْهَارٍ فِي الْأَرْضِ مِنْهَا سَيحَانٌ وَ جَبْحُونٌ وَ هُوَ نَهْرٌ بَلَخَ وَ الْخُشُوعُ وَ هُوَ نَهْرُ الشَّاشِ وَ مِهْرَانٌ وَ هُوَ نَهْرُ الْهِنْدِ وَ نِيلٌ مِصْرَ وَ دِجْلَةٌ وَ الْفُرَاتُ

He<sup>-asws</sup> smiled, then said: 'Allah<sup>-azwj</sup> the Exalted Sent Jibraeel<sup>-as</sup> and Commanded him<sup>-as</sup> to furrow eight rivers in the earth – from these is Sayhan, and Jayhoun, and it is a river of Balkh, and Al-Khushou, and it is the river Al-Shaash, and Mihran, and it is a river of India, and Nile of Egypt, and Tigris and Euphrates.

فَمَا سَقَتْ أَوْ اسْتَقَتْ فَهُوَ لَنَا وَ مَا كَانَ لَنَا فَهُوَ لِشِيعَتِنَا وَ لَيْسَ لِعَدُوِّنَا مِنْهَا شَيْءٌ إِلَّا مَا غَضِبَ عَلَيْهِ وَ إِنَّ وَلِيَّنَا لَفِي أَوْسَعٍ فِيمَا بَيْنَ ذِهِ إِلَىٰ ذِهِ يَغْنِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ

So whatever it quenches or waters, it is for us<sup>-asws</sup>, and whatever was for us<sup>-asws</sup>, it is for our<sup>-asws</sup> Shias, and there isn't anything from it for our<sup>-asws</sup> enemies except what they usurp upon it, and our<sup>-asws</sup> friends are in a leeway regarding whatever is between this to that, meaning between the sky and the earth!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا الْمَعْصُوبِينَ عَلَيْهَا خَالِصَةً لَهُمْ يَوْمَ الْقِيَامَةِ بِمَا غَضِبَ.

Then he<sup>asws</sup> recited this Verse: **Say: ‘These would be for those who believe sincerely in the life of the world, - the ones having been usurped upon it, for them - on the Day of Judgment. [7:32] – without being usurped’.**

ثم قال الطبرسي رحمه الله في هذه الآية دلالة على جواز لبس الثياب الفاخرة و أكل الأطعمة الطيبة من الحلال.

Then Al-Tabarsee, may Allah<sup>azwj</sup> have Mercy on him, said, ‘In this Verse there is evidence upon permission to wear the pride-worthy clothes, and eating the good foods from the Permissibles’.

و رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَمِّهِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ زَيْنِ الْعَابِدِينَ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَشْتَرِي كِسَاءً بِخَمْسِينَ دِينَارًا فَإِذَا أَصَافَ تَصَدَّقَ بِهِ لَا يَرَى بِذَلِكَ بَأْسًا وَ يَقُولُ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الْآيَةِ.

And it is reported by Al Ayyashi, by his chain, from Al-Husayn Bin Zayd, from his uncle Umar Bin Ali,

‘From his father Zayn Al-Abideen Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, he<sup>asws</sup> had bought a cloak for fifty Dinars. When it was summer, he<sup>asws</sup> gave in charity with it, not seeing any problem with it, and he<sup>asws</sup> said: **“Who prohibited adornments of Allah [7:32] – the Verse”.**

و بِإِسْنَادِهِ عَنْ يُوسُفَ بْنِ إِبْرَاهِيمَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عَلَيْهِ جُبَّةٌ خَزَّ وَ طَيَّلَسَانُ خَزٍّ فَنَظَرُ إِلَيَّ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا خَزٌّ مَا تَقُولُ فِيهِ

And by his chain, from Yusuf Bin Ibrahim who said,

“I went over to Abu Abdullah<sup>asws</sup> and upon him<sup>asws</sup> was Al-Khazz coat and Al-Khazz pallium. He<sup>asws</sup> looked at me, so I said, ‘May I be sacrificed for you<sup>asws</sup>! Upon me is an Al-Khazz coat and an Al-Khazz pallium, so what are you<sup>asws</sup> saying with regards to it?’

فَقَالَ وَ مَا بَأْسٌ بِالْخَزِّ قُلْتُ وَ سَدَاهُ إِبْرَاهِيمُ قَالَ لَا بَأْسَ بِهِ فَقَدْ أُصِيبَ الْحُسَيْنُ ع وَ عَلَيْهِ جُبَّةٌ خَزٍّ

He<sup>asws</sup> said: ‘And what is the problem with Al-Khazz?’ I said, ‘And its wrapping is embroidered’. He<sup>asws</sup> said: ‘And there is no problem with embroidery, for Al-Husayn<sup>asws</sup> was hit and upon him was an Al-Khazz coat’.

ثُمَّ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ لَمَّا بَعَثَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِلَى الْخَوَارِجِ لَبَسَ أَفْضَلَ ثِيَابِهِ وَ تَطَيَّبَ بِأَطْيَبِ طَبِيبِهِ وَ رَكِبَ أَفْضَلَ مَرَاجِيهِ فَخَرَجَ إِلَيْهِمْ فَوَاقَفَهُمْ قَالُوا يَا ابْنَ عَبَّاسٍ بَيْنَا أَنْتَ خَيْرُ النَّاسِ إِذَا أَتَيْتَنَا فِي لِبَاسِ الْجَبَابِرَةِ وَ مَرَاجِيهِمْ

Then he<sup>asws</sup> said: ‘Abdullah Bin Abbas, when Amir Al-Momineen<sup>asws</sup> sent him to the Khawarijites, he paused to them wearing the best of his clothes, and perfumed himself with the best of his perfumes, and rode the best of his rides. He went and paused to them. They said, ‘O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothes of the tyrants and their rides!’

فَتَلَا هَذِهِ الْآيَةَ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ إِلَى آخِرِهَا فَأَلْبَسَ وَ تَجَمَّلَ فَإِنَّ اللَّهَ جَمِيلٌ وَ يُحِبُّ الْجَمَالَ وَ لَيْكُنْ مِنَ الْحَالِلِ.

So, he recited to them this Verse **Say: 'Who prohibited adornments of Allah [7:32]** – up to its end. Therefore, wear (nice clothes) and beautify, for Allah<sup>azwj</sup> is Beautiful, He<sup>azwj</sup> Loves the beauty, and let it be from the Permissible(s)''.

و في هذه الآية أيضا دلالة على أن الأشياء على الإباحة لقوله تعالى مَنْ حَرَّمَ فَالْسمْع ورد مؤكدا لما في العقل انتهى.

And this Verse as well evidence's upon that the things are upon the legalisation, due to Words of the Exalted: **'Who prohibited [7:32]**. So, the hearing refers the emphasis to what is in the intellect' – end.

ثم حصر سبحانه المحرمات بقوله قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بَعْدَ الْحَقِّ وَ أَنَّ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَ أَنَّ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ وَ كَانَهُ إِشَارَةً إِلَى أَنْ أَكَلَ الطَّيِّبَاتِ وَ التَّمَتُّعَ بِالمُسْتَلْذَاتِ المحللة ليس بحرام بل الحكم بكونه حراما لأنه قول على الله بغير علم.

Then the Glorious Enumerated the Prohibitions by His<sup>azwj</sup> Words: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, and that you associate with Allah what He did not Send down an Authorisation for, and that you say upon Allah what you don't know' [7:33]** – and it is as if it is an indication to eat the good and enjoying with the Permissible pleasures isn't Prohibited, but the ruling of it being prohibited, is Prohibited, because it is a word upon Allah<sup>azwj</sup> without knowledge.

و قيل الفواحش جميع القبائح و الكبائر ما علن منها و ما خفي و قيل هي الزنا و قيل الطواف عاريا و قيل الإثم الذنوب و المعاصي و قيل ما دون الحد و قيل الخمر و البغي الظلم و الفساد

And it is said, 'The immoralities are entirety of the ugliness and the major sins, whatever is open from these and whatever is hidden'. And it is said, 'It is the adultery'. And it is said, 'Performing the Tawaaf naked'. And it is said, 'The sin of the sinning and the disobedience'. And it is said, 'What is besides the legal penalty'. And it is said, 'The wine and the rebellion. The injustice and the mischief'.

و قوله بَعْدَ الْحَقِّ تأكيد.

And His<sup>azwj</sup> Words: **without the right, [7:33]**, is an emphasis.

قوله سبحانه وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ في مجمع البيان معناه يبيح لهم المستلذات الحسنة و يحرم عليهم القبائح و ما تعافه الأنفس

Words of the Glorious: **and permitting for them the good things [7:157]** – In 'Majma Al-Bayan', 'Its meaning is, He<sup>azwj</sup> has Legalised for them the pleasures of the goods deeds, and Prohibited upon them the ugliness and what the souls loathe'.

و قيل يحل لهم ما اكتسبوه من وجه طيب و يحرم عليهم ما اكتسبوه من وجه خبيث

And it is said, 'He<sup>azwj</sup> Permitted or them whatever they earn from an aspect of good and Prohibited upon them whatever they earned from an aspect of wickedness'.



و قيل يحل لهم ما حرمه عليهم رهابينهم و أحبارهم و ما كان يحرمه أهل الجاهلية من البحائر و السوائب و يحرم عليهم الميتة و الدم و لحم الخنزير و ما ذكر معها انتهى.

And it is said, 'He<sup>-azwj</sup> Permitted for them what their priests and monks had prohibited unto them, and whatever the people of the pre-Islamic period had prohibited, from Al-Baheira, and Al-Sa'ib (sacrificial animals), and Prohibited unto them, the death, and the blood, and the meat of the pig, and whatever He<sup>-azwj</sup> has Mentioned with it' – end.

و أقول استدلل أكثر أصحابنا على تحريم كثير من الأشياء التي تستقذرها طباع أكثر الخلق بهذه الآية و فيه نظر إذ الظاهر من سياق الآية مدح النبي ص و شريعته بأن ما يحل لهم هو طيب واقعا و إن لم نفهم طيبه و ما يحرم عليهم هو الخبيث واقعا و إن لم نعلم خبيثه

And I (Majlisi) am saying, 'Most of our companions have presented as evidence upon the Prohibition of a lot of things which natures of most people consider it dirty, by this Verse, and in it, there is consideration when the apparent from the continuation of the Verse is praise of the Prophet<sup>-saww</sup> and His<sup>-azwj</sup> Law that whatever He<sup>-azwj</sup> has Permitted for them, it is actually good, and even if we do not understand its goodness, and whatever He<sup>-azwj</sup> has Prohibited upon them, it is the actually wicked, and even if we do not know of its wickedness.

كالطعام اللذيذ الذي عمل من مال السرقة تستلذه الطباع و هو خبيث واقعا و أكثر الأدوية التي يحتاج الناس إليها في غاية البشاعة و النكارة و تستقذرها الطباع و لم أر قائلاً بتحريمها

(It is) like the pleasurable food which has been made from stolen wealth. The natures would derive its pleasure, and it is actually wicked; and most of the medications which the people are needy to are in the peak of ugliness and awfulness, and the natures dislike it, and I have not seen any speaker prohibiting it.

فالحمل على المعنى الذي لا يحتاج إلى تخصيص و يكون موافقا لقواعد الإمامية من الحسن و القبح العقليين أولى من الحمل على معنى يحتاج إلى تخصيصات كثيرة

So, the conception is based upon the meaning which does no need to be specified, and it would be in accordance to the rules of the Imamiyyah, from the beautiful and the ugly. The intellectual ugliness is foremost from carrying upon a meaning being needy to many specialisations.

بل ما يخرج عنهما أكثر مما يدخل فيهما كما لا يخفى على من تتبع مواردتهما و يمكن أن يقال هذه الآية كالصريحة في الحسن و القبح العقليين و لم يستدل بها الأصحاب رضي الله عنهم.

But what comes out of them is more than what is included in them, and it is not hidden from those who follow their sources, and this Verse can be said as explicit in rational good and ugly, and the companions, may Allah<sup>-azwj</sup> be Pleased with them, did not infer it.

و قال الشهيد الثاني رفع الله درجته في المسالك و الطيب يطلق على الحلال قال تعالى **كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ** أي من الحلال و على الطاهر قال تعالى **فَتَيَمَّمُوا صَعِيداً طَيِّباً** أي طاهرا و على ما لا أذى فيه كالزمان الذي لا حر فيه و لا برد يقال هذا زمان طيب و ما تستطيبه النفس و لا تنفر منه



And the 2<sup>nd</sup> martyr, may Allah-<sup>azwj</sup> Exalt his rank in 'Al Masalik', 'And the good is linked upon the Permissible. Allah-<sup>azwj</sup> the Exalted Said: **Eat from the good things what We Graced you [20:81]** – i.e., from the Permissible, and upon the clean. The Exalted Said: **So perform Tayammum with pure soil [4:43]** – i.e., clean and based upon what there is no harm in it, like the times in which there is neither heat nor cold. It is called, 'This is a good time', and what the soul feels good and does not flee from it.

كقوله تعالى يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ إِذْ لَيْسَ الْمُرَادُ مِنْهَا هُنَا الْحَلَالُ لِعَدَمِ الْفَائِدَةِ فِي الْجَوَابِ عَلَى تَقْدِيرِهِ لَهُمْ سَأَلُوهُ أَنْ يَبَيِّنَ لَهُمُ الْحَلَالُ فَلَا يَقُولُ فِي الْجَوَابِ الْحَلَالُ وَلَا الطَّاهِرَ لِأَنَّهُ إِنَّمَا يَعْرِفُ مِنَ الشَّرْعِ تَوْقِيفًا وَلَا مَا لَا أَذَى فِيهِ لِأَنَّ الْمَأْكُولَ لَا يُوصَفُ بِهِ

(It is) like Words of the Exalted: **They are asking you as to what is that (which is) Permissible for them. Say: 'Permissible for you are the good things [5:4]**, when over here the intent from it isn't the non-benefit in the answer based upon its assessment, because they had asked him-<sup>saww</sup> to explain to them the Permissibles, so he-<sup>saww</sup> did not say in the answer, the Permissible nor the clean, because rather he-<sup>saww</sup> understood from the Law a pausing, nor what there is no harm in it, because the edible cannot be described with it.

فَتَعَيَّنَ الْمُرَادُ رَدِّهِمْ إِلَى مَا يَسْتَطِيعُونَهُ وَلَا يَسْتَخْبِثُونَهُ لِرَدِّهِمْ إِلَى عَادَتِهِمْ وَمَا هُوَ مُقَرَّرٌ فِي طَبَاعِهِمْ وَلِأَنَّ ذَلِكَ هُوَ الْمُتَبَادِرُ مِنْ مَعْنَى الطَّيِّبِ عَرَفَا وَفِي الْأَخْبَارِ مَا يَنْبَغُ عَلَيْهِ

So, the meaning is the purpose to return them to what they consider as good, nor as wicked, in order to return them to their norms, and what is settled in their natures, and because that, He-<sup>azwj</sup> is the Initiator from the meaning of 'the good', and customary, and in the Ahadeeth is what alerts upon it.

وَالْمُرَادُ بِالْعَرَفِ الَّذِي يَرْجِعُ إِلَيْهِ فِي الْإِسْطَابَةِ عَرَفَ الْأَوْسَاطِ مِنْ أَهْلِ الْبِيسَارِ فِي حَالَةِ الْإِخْتِيَارِ دُونَ أَهْلِ الْبُؤَادِي وَذَوِي الْإِضْطِرَارِ مِنْ جَفَاةِ الْعَرَبِ فَإِنَّهُمْ يَسْتَطِيعُونَ مَا دَبَّ وَدَرَجَ كَمَا سَأَلَ بَعْضُهُمْ مِمَّا يَأْكُلُونَ فَقَالَ كُلُّ مَا دَبَّ وَدَرَجَ إِلَّا أُمَّ جَنْينَ

And the intent with the customary is that which refers to in the familiar circles from the people travelling during a state of choice besides the people of the valleys and the ones with desperation from the harsh Arabs, for they were considering as good whatever crawled and crept, like what one of them asked what they should be eating from. He-<sup>saww</sup> said: 'All what crawled and crept except mother of foetus (Umm Janeen)'.

فَقَالَ بَعْضُهُمْ لِيَهْنِ أُمُّ جَنْينَ الْعَافِيَةِ لَكُونَتْهَا أَمْنَتْ أَنْ تَوْكَلَ هَذَا خِلَاصَةً مَا قَرَّرَهُ الشَّيْخُ فِي الْمَبْسُوطِ وَغَيْرِهِ إِلَّا أَنَّهُ فَصَلَ أَوَّلًا الْحَلْلَ إِلَى حَيَوَانَ وَغَيْرِهِ وَ قَسَمَ الْحَيَوَانَ إِلَى حَيٍّ وَغَيْرِهِ وَقَالَ مَا كَانَ مِنَ الْحَيَوَانَ حَيًّا فَهُوَ حَرَامٌ حَيْثُ لَمْ يَرُدَّ بِهِ الشَّرْعُ مُحْتَاجًا بِأَنْ ذَبَحَ الْحَيَوَانَ مُحْظُورٌ وَمَا كَانَ مِنَ الْحَيَوَانَ غَيْرَ حَيٍّ أَوْ مِنْ غَيْرِهِ فَهُوَ عَلَى أَصْلِ الْإِبَاحَةِ

One of them said, 'For the Umm Janeen was healthy for it to be safe to be eaten'. This is a summary of what the Sheykh had repeated in 'Al-Mabsout', and so did others except that he details the first of the Permissibles to animals and others and divided the animals to a living one and others, and said, 'Whatever from the animals has life, it is Prohibited whereby the Law has not referred to it, needy with the animal being slaughtered as a precaution, and whatever from the animal was not alive, or from other, it is upon an origin of the legalisation.

و في استثناء الحيوان الحي من ذلك نظر لعموم الأدلة و الاستناد إلى تحريم ذبحه بدون الشرع في حيز المنع فهذا هو الأصل الذي يرجع إليه في باب الأطعمة انتهى.

With regards to excluding a live animal from that, consider the generality of the evidence and the reliance on the prohibition of slaughtering it without the Law within the scope of the prohibition. So this, it is the origin which is referred to in the chapter on the foods' – end.

و أقول قد عرفت ضعف بعض هذا الكلام فيما مضى و نقول أيضا قوله ليس المراد الحلال في محل المنع لاحتمال أن يكون اللام للعهد أي ما بينا لكم حله

And I (Majlisi) am saying, 'I have recognised the weakness of part of this speech in what has passed, and we say as well, His<sup>-azwj</sup> Words, the intent isn't the Permissible in place of the possibility of the prevention that the blame is of the pact, i.e., what We<sup>-azwj</sup> have Clarified of it being Permissible'.

ثم ذكر سائر المحلات بعده و ذكره لعنوان الطيبات لبيان أن ما أحلناه لكم هو الطيب واقعا فكذا ما أحلناه لكم

Then He<sup>-azwj</sup> Mentioned rest of the Permissibles after it and Mentioned it for Addressing the good in order to Clarify what He<sup>-azwj</sup> has Made to be Permissible to you all, it is actually the good. So, like that is what We<sup>-azwj</sup> have Made it to be Permissible for you.

و قوله لأنه إنما يعرف من الشرع لا يصلح دليلا لعدم حمل الجواب عليه بعد بيان الله في كتابه و على لسان نبيه النجاسات فيفيد أن غير النجاسات المنصوص عليها حلال و ما خرج عنها بدليل

And his word, rather is known from the Law, the evidence is no valid due to the non-permissibility to carry the answer upon it, after Clarification by Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book, and upon tongue of His<sup>-azwj</sup> Prophet<sup>-saww</sup>. The impurities and non-impurities are stated are texted upon it as being Permissible, and do not emerge from it with evidence.

ثم قوله لأن المأكول لا يوصف به في محل المنع لأن كثيرا من المأكولات و المشروبات تفسد العقل أو البدن و أيضا حصر معنى الطيب فيما ذكره ممنوع إذ يحتمل أن يكون المراد بالطيب ما لم يكن فيه خبث معنوي و قبح واقعي لتضمنه ضرا دينيا أو دنيويا و إن أمكن إرجاعه إلى ما لا أذى فيه.

Then his words, because the edibles cannot be described with it in place of the prevention, because most of the foods and the drinks spoil the intellect or the body, and as well, limiting of 'the good' in what he mentioned is forbidden, when it is possible that the intent with the 'good' could be what does not happen to have meaningful badness in it and actual ugliness, it order to include the religious and worldly harm, and that it is possible to refer it to what there is no harm in it'.

و رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ يحتمل بعض الوجوه المتقدمة فأخرج لكم من الثمرات رزقا لكم إنما قال من الثَّمَرَاتِ لأن جميعها لا تصلح لذلك و يحتمل البيان.

**and We Sustained them from the good things; [10:93]** – It carries some of the previous aspects, 'I<sup>-azwj</sup> have Extracted for you all from the fruits, as sustenance for you'. But rather, He<sup>-azwj</sup> Said: **from the fruits [14:32]**, because the entirety of that is not correct for that, and it carries the clarification.

قال البيضاوي رزقا لكم تعيشون به و هو يشمل المطعوم و الملبوس و هو مفعول أخرج و مِنَ الثَّمَرَاتِ بيان أو حال منه و يحتمل عكس ذلك و يجوز أن يراد به المصدر فينصب بالعلة أو المصدر لأن أخرج في معنى رزق.

Al-Bayzawi said, 'A sustenance for you all to be living with, and it is inclusive of the foods, and the clothing, and the object is, **and He Extracts by it [14:32]**, and (the words) **from the fruits [14:32]**, is a clarification, or a state from it, and it is possible the opposite of that, and it is allowed that the intent with it would be a pronoun, so it is attributed with the reason, or the pronoun because '**He Extracts**' is in the meaning of sustenance'.

و سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ أَي بِمَشِيئِهِ إِلَى حَيْثُ تَوَجَّهْتُمْ وَ سَخَّرَ لَكُمُ الْأَنْهَارَ فَجَعَلَهَا مَعْدَةً لانتفاعكم و تصرفكم و قيل تسخيرها هذه الأشياء تعليم كيفية اتخاذها.

**And He Subdued for you the ships to flow in the sea by His Command**, - i.e., by His<sup>-azwj</sup> Desire to wherever you are headed - **and Subdued the rivers for you [14:32]** – He<sup>-azwj</sup> Made it a preparation for your benefits, and your utilisation. And it is said, 'Its subduing of these things is a teaching of the method of taking it'.

و أقول الآية على حل ثمرات ما يخرج من الأرض و جواز الانتفاع بها أكلا و شربا و لبسا و على جواز اتخاذ الفلك و ركوبها و على جواز الشرب من الأنهار و الوضوء و الغسل و سائر الانتفاعات بها إلا ما أخرجه الدليل و كذا سقي الزروع و الأشجار و رشها على الأرض و غير ذلك من الانتفاعات التي لم يرد نهي عنها و جعلنا لكم قبلها

And I (Majlisi) am saying, 'The Verse is upon Permissibility of the fruits, what come out from the earth, and the allowance of benefitting with it is eating and drinking and wearing, and upon an allowance of taking the ships and sailing these, and upon allowance of the drinking from the rivers and performing the wudu, and the bathing, and rest of the benefits with it, except what the evidence brings out. And like that is watering of the crops and the trees and sprinkling upon the ground, and other than that from the benefits which a Prohibition has not referred to about these, and We<sup>-azwj</sup> had Made it for you, before it.

و الْأَرْضَ مَدَدْنَاهَا وَ أَلْقَيْنَا فِيهَا رَوَاسِيَ وَ أُنَبَّئْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مُزَوَّنٍ وَ جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ تعيشون بها و في المجمع أي خلقنا لكم في الأرض معاش من زرع أو نبات و قيل معناه أي مطاعم و مشارب تعيشون بها و قيل هي التصرف في أسباب الرزق في مدة الحياة

**And the earth - We Extended it and Cast mountains to be therein and Grew therein from every suitable thing [15:19]**, you can be living with. And in (the book) 'Al-Majma', 'I.e., We<sup>-azwj</sup> have Created for you in the earth a livelihood, from crops or vegetation'. And it is said, 'Its meaning is, 'I.e., foods and drinks you can be living with'. And it is said, 'These are the utilisations in the means of the sustenance during the period of life'.

و مَنْ لَسْتُمْ لَهُ بِرَازِقِينَ يعني العبيد و الدواب يرزقهم الله تعالى و لا ترزقوهم.

**and ones you are not the sustainers for [15:20]** – meaning the slaves. Allah<sup>-azwj</sup> the Exalted Sustains them and you are not sustaining them.

و قال البيضاوي عطف على معاش أو محل لكم.

And Al-Bayzawi said, 'An inclination upon livelihood or a place for you'.

فَأَسْقَيْنَاكُمُوهُ أَي جعلناه لكم سقيا و مَا أَنْتُمْ لَهُ بِحَازِنِينَ أَي بحافظين و لا محزين بل الله يحفظه ثم يرسله من السماء ثم يحفظه في الأرض ثم يخرج من العيون بقدر الحاجة.

**So We Quench you**, - i.e., Made it to be a watering for you - **and you are not the keepers for its storage [15:22]** – i.e., Neither protectors nor guardians, but Allah<sup>-azwj</sup> Protects it, then He<sup>-azwj</sup> Sends it from the sky, then Preserves it in the earth, then Extracts it from the springs in accordance to the need.

وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً قَالَ البيضاوي أي دلالة يعبر بها من الجهل إلى العلم تُسْقِيكُمْ مِمَّا فِي بُطُونِهِ استئناف لبيان العبرة و إنما ذكر الضمير و وحده هنا للفظه و أنه في سورة المؤمنين للمعنى فإن الأنعام اسم جمع و من قال إنه جمع نَعَم جعل الضمير للبعض فإن اللبن لبعضها دون جميعها أو الواحدة أو له على المعنى فإن المراد به الجنس و قرأ جماعة بالفتح

**And surely there is a lesson for you in the cattle.** – Al-Bayzawi said, 'Whichever evidence one can cross by it from the ignorance to the knowledge - **We Quench you from what is in its bellies [16:66]** – a resumption to clarify the lesson, and rather the pronoun is Mentioned alone over here for the word, and it's feminine is in Surah Al-Momineen for the meaning, for the 'cattle' (Anaam) is a plural name, and the ones who says it as plural 'Na'am' makes the pronoun to be for the part, for the milk is part of it besides its whole, or the singular, or upon the meaning, for the intent with it is the type, and a group has recited it with the 'Fatah'.

مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا فَإِنَّهُ يَخْلُقُ مِنْ بَعْضِ الْأَجْزَاءِ الدَّمِ الْمَتَوَلَّدِ مِنَ الْأَجْزَاءِ اللَّطِيفَةِ الَّتِي فِي الْفَرْثِ وَ هِيَ الْأَشْيَاءُ الْمَأْكُولَةُ الْمَنْهَضَةُ بِعُضِّ الْأَنْعَامِ فِي الْكَرْشِ

**from what is between dung and blood – pure milk, [16:66]** – It is Created from some of the parts of the blood produced from the subtle parts which are in the dung, and these are edible things which part of their digestion is in the rumen.

و عن ابن عباس أن البهيمة إذا انعلقت و انطبخ العلف في كرشها كان أسفلها فرثا و أوسطه لبنا و أعلاه دما و لعله إن صح فالمراد أن وسطه يكون مادة اللبن و أعلاه مادة الدم الذي يغذي البدن لأنهما لا يتكونان في الكرش و يبقى ثقله و هو الفَرْثُ

And from Ibn Abbas, 'If an animal has brooded and the fodder is cooked in its belly, the bottom of it is waste matter, the middle is milk, and the top is blood, and perhaps it is healthy. What is meant is that its middle is the substance of milk, and the top is the substance of blood that nourishes the body, because these two do not form in the rumen, and its rumen remains and it is the dung.

ثم يمسخها ريشما يهضمها هضمًا ثانيًا فيحدث أخلاط أربعة معها مائة فيميز القوة المميزة تلك المائية مما زاد على قدر الحاجة من المريتين و تدفعها إلى الكلية و المرارة و الطحال ثم يوزع الباقي على الأعضاء بتجنبها فيجري إلى كل حقه على ما يليق به بتقدير الحكيم العليم

Then he holds it until he digests it a second time, and four mixtures of water occur with it, so he distinguishes the distinctive force that watery, which exceeds the amount of need, and pushes it to the kidney, gall bladder, and spleen, then distributes the rest to the organs by

keeping it aside. So, it flows to all its right based upon what is related with it by a Determination of the Wise, the All-Knowing.

ثم إن كان الحيوان أنثى زاد أخلاطها على قدر غذائها لاستيلاء البرودة و الرطوبة على مزاجها فيندفع الزائد أولاً إلى الرحم لأجل الجنين فإذا انفصل انصب ذلك الزائد أو بعضه إلى الضروع فتبيض بمجاورة لحومها البيض فيصير لبناً

Then, if the animal is a female, its mixing increases in proportion to the amount of its food, in order for the cold and dampness to seize its temperament, so the excess is first pushed to the uterus for the sake of the foetus. If it separates, that excess, or some of it, is poured into the udders, so it ovulates next to its meat as the whiteness. It becomes milk.

و من تدبر صنع الله في إحداث الأخلاط و الألبان و إعداد مقارها و مجاريها و الأسباب المؤلفة و القوى المتصرفة فيها كل وقت على ما يليق اضطر إلى الإقرار بكمال حكمته و سبوغ رحمته

Whoever contemplates the Making by Allah<sup>-azwj</sup> in Creating mixtures and milk, Preparing their places and drains, the generating causes, and the forces acting in them at all times in a manner that befits, is compelled to acknowledge the Perfection of His<sup>-azwj</sup> Wisdom and the Lavishness of His<sup>-azwj</sup> Mercy.

و من الأولى تبعية لأن اللبن بعض ما في بطنها و الثانية ابتدائية كقولك سقيت من الحوض لأن بين الفرث و الدم الحبل الذي يبتدئ منه الاستسقاء و هي متعلقة بنسقيكم أو حال من لبنا قدم عليه لتذكيره و للتنبيه على أنه موضع العبرة **خالصاً** صافياً لا يستصحب لون الدم و لا رائحة الفرث أو مصفى عما يصحبه من الأجزاء الكثيفة بتضييق مخرجه **سائغاً للشَّارِبِينَ** سهل المرور في حلقهم انتهى.

The first is partly, because the milk is part of what is in its stomach, and the second is primary, as you say it was watered from the basin, because between the dung and the blood is the place from which the quenching begins, and it is related to your watering, or the condition of the milk that was applied to it to denounce it and to alert that the place of the lesson is particular, clear, not accompanied by the colour of blood. The dung does not smell, or it is filtered from the dense parts that accompany it by narrowing its outlet to make it easier for the drinkers to pass through their throats' - end.

و قال الرازي في تأويل الآية المراد أن اللبن إنما يتولد من بعض أجزاء الدم و الدم إنما يتولد من الأجزاء اللطيفة التي في الفرث و هو الأشياء المأكولة الحاصلة في الكرش

And Al-Razi said in explanation of the Verse, 'What is meant is that milk is only generated from some parts of the blood, and the blood is only generated from the delicate parts that are in the dung, and it is the edible things that occur in the stomach.

فهذا اللبن متولد من الأجزاء التي كانت حاصلة فيما بين الفرث أولاً ثم كانت حاصلة فيما بين الدم ثانياً و صفاه الله تعالى عن تلك الأجزاء الكثيفة الغليظة و خلق فيها الصفات التي باعتبارها صارت لبناً موافقاً لبدن الطفل انتهى.

This milk is generated from the parts that were obtained between the parting first, then it was obtained between the blood secondly, and Allah<sup>-azwj</sup> the Exalted, Purifies it from those thick and fat parts, and Creates in them the qualities that, as being milk, were compatible with the body of the child' - end.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ قِيلَ متعلق بمحذوف أي و نسقيكم من ثمرات النخيل و الأعناب من عصيرها و قيل أي و لكم عبرة فيما أخرج الله لكم من ثمرات النخيل و الأعناب

**And from fruits of the palms and the grapes, [16:67]** – It is said, ‘It relates with the omitted, i.e., We<sup>-azwj</sup> are Quenching you all from the fruits of the palms (dates) and the grapes, from their juices’. And it is said, ‘I.e., And there is a lesson for you in what Allah<sup>-azwj</sup> has Extracted for you, from the fruits of the palm trees and the grapes’.

و قيل معناه من ثمرات النخيل و الأعناب ما تتخذون منه سُكَّرًا و العرب تضمّر ما الموصولة كثيرا و الأعناب عطف على الثمرات

And it is said, ‘Its meaning is, from the fruits of the palms and the grapes what **you are taking intoxicants from it [16:67]**, and the Arabs harbour a lot of what is attained, and the grapes are an inclination upon the fruits.

و السُّكَّرُ اختلف المفسرون في معناه فقيل السُّكَّرُ الخمر و الرزق الحسن التمر و الزبيب و الدبس و السيلان و الخل و قيل سكرًا مفعول تتخذون على جهة الاستفهام و عامل رزقا مقدر و التقدير تتخذون منه سكرًا و قد رزقناكم منه رزقا حسنا فيكون فيه جمع بين المعاتبة و المنة و لذلك أسند الالتخاذ إليهم

And (as for) the **intoxicants**, the interpreters have differed regarding its meaning. It is said, ‘The **intoxicants** is wine, and the good sustenance is the date and the raising, and the syrup, and the yields, and the vinegar’. And it is said, ‘Intoxicant is made. You are taking upon an aspect of the understanding, and the workers of sustenance and appreciation, you are taking intoxicants from it, and We<sup>-azwj</sup> have Graced you good sustenance from it. So there happens to be in it a combination between the Admonition and the Conferment, and for that the taking is attributed to them.

و قيل السكر الخل و الرزق الحسن ما هو خير منه و قيل السكر كل ما حرم الله من ثمارها خمرًا كان أو غيره كالنبيذ و الفقاع و ما أشبههما و الرزق الحسن و ما أحله الله من ثمارها و قيل السكر ما يشبع و يسد الجوع.

And it is said, ‘The **intoxicants** is vinegar, and the **goodly sustenance** is what is better than it’. And it is said, ‘The **intoxicants** is all what Allah<sup>-azwj</sup> has Prohibited from its fruits, whether it was wine or something else like Al-Nabeez, and Al-Faqa’a, and what resembles these two, and the **goodly sustenance**, is what Allah<sup>-azwj</sup> has Permitted from its fruits what satiates and blocks the hunger’.

و قال علي بن إبراهيم السكر الخل و روي عن الصادق ع أنها نزلت قبل آية التحريم فنسخت بها.

And Ali Bin Ibrahim said, ‘The **intoxicants** is vinegar’. And it is reported from Al-Sadiq<sup>-asws</sup> that it was Revealed before the Verse of the Prohibition, so it is Abrogated by it.

و فيه دلالة على أن المراد به الخمر و قد جاء بالمعنيين جميعا قيل و على إرادة الخمر لا يستلزم حلها في وقت لجواز أن يكون عتابا و منة قبل بيان تحريمها و معنى النسخ نسخ السكوت عن التحريم فلا ينافي ما جاء في أنها لم تكن حلالا قط و في مقابلتها بالرزق الحسن تنبيه على قبورها

And in it there is evidence that the intent with it is the wine, and it has come with both the meanings together. It is said, ‘And upon an intend of the wine does not necessitate its

Permissibility during a time to be allowed, that it happens to be an Admonition and a Conferment before the Clarification of its Prohibition, and the meaning of the Abrogation is an Abrogation silent from the Prohibition. So it does not negate what has come regarding that it does not happen to be Permissible at all, and in comparison, to it is the goodly sustenance, an alertness upon its (wine's) ugliness.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ أي يستعملون عقولهم بالنظر و التأمل في الآيات.

**Surely in that there is a Sign for people using their intellects [16:67]** – i.e., they are using their intellects with the consideration and the pondering in the Verses.

وَزَوَّجَكُمْ مِنَ الطَّيِّبَاتِ قال البيضاوي أي من اللذائذ و الحلالات و من للتبويض فإن المرزوق في الدنيا أنموذج منها

**and Graced you from the good things. [16:72]** – Al-Bayzawi said, 'i.e., from the pleasures and the Permissibles, and from the alternatives, for the one sustained in the world, is a sample from these.

أَفِالْبَاطِلِ يُؤْمِنُونَ و هو أن الأصنام ينفعهم أو أن من الطيبات ما يحرم عليهم كالسوائب و البحائر و بِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ حيث أضافوا نعمه إلى الأصنام أو حرموا ما أحل الله لهم

**Is it the falsehood they are believing in** – and it is that the idols benefit them, or that from the good things is what is Prohibited upon them, like Al-Sa'iba and Al-Baheira - **and with the Favour of Allah they are committing Kufr? [16:72]**, whereby they are adding His<sup>-azwj</sup> bountied to the idols, or they are prohibiting what Allah<sup>-azwj</sup> has Permitted for them.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ قال أمرهم بأكل ما أحل الله لهم و شكر ما أنعم عليهم بعد ما زجرهم عن الكفر و هددهم عليه

**So, eat from what Allah has Graced you, [16:114]** – He said, 'He<sup>-azwj</sup> Commanded them with eating whatever Allah<sup>-azwj</sup> had Permitted for them and be thankful for what He<sup>-azwj</sup> has Favoured upon them after having Rebuked them from the Kufr and Threatened them upon it.

ثم عدد عليهم محرماته ليعلم أن ما عاها حل لهم ثم أكد ذلك بالنهي عن التحريم و التحليل بأهوائهم فقال **و لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ كَمَا قَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةً لِّذُكُورِنَا** الآية

Then He<sup>-azwj</sup> Counted to them the Prohibitions in order to Teach that whatever He<sup>-azwj</sup> has Counted is Permissible for them. Then He<sup>-azwj</sup> Emphasised that with the Forbidding from prohibiting and the permitting with their own whims, so He<sup>-azwj</sup> Said: **And do not say when your tongues describe the lie, [16:116]** – like what they were saying, **'Whatever is in the bellies of these cattle is especially for our males [6:139]** – the Verse.

و سياق الكلام و تصدير الجملة بإنما يفيد حصر المحرمات في الأجناس الأربعة إلا ما ضم إليه دليل كالسباع و انتصاب الكذب بلا تقولوا و هذا **حَالِلٌ** و هذا **حَرَامٌ** مفعول لا تقولوا أو الكذب منتصب بتصف و ما مصدرية أي لا تقولوا هذا حلال و هذا حرام لوصف ألسنتكم الكذب مبالغة في وصف كلامهم بالكذب كما أن حقيقة الكذب كانت مجهولة و ألسنتهم تصفها و تعرفها بكلامهم هذا و لذلك عد من فصيح الكلام كقولهم وجهها يصف الجمال و عينها يصف السحر. **لِتَقْتَرُوا** تعليل لا يتضمن الغرض



And context of the Speech and its foreword is a sentence that it is useful to limit the Prohibition in the four types except what evidence is included to it, like Al-Sa'iba and installing the lie without saying, '**This is Permissible and this is Prohibited**', [16:116], worked, do not be saying, or the lie attributed and what is its source, i.e., do not be saying, 'This is Permissible and this is Prohibited', and this is Prohibited for **your tongues describe the lie**, is eloquence in describing their speech with the lying, just as the reality of the lie was unknown, and their tongues were describing it, and they knew if with this speech of theirs, and for that (reason), it is counted from the eloquent speech, like their words, 'Her face describes the beauty, and her eyes are half the magic' - **to fabricate** [16:116] – an explanation that does not include the purpose.

أزواجاً أي أصنافاً سميت بذلك لازدواجها و اقتران بعضها ببعض مِنْ نَبَاتٍ بيان أو صفة لأزواجها وكذلك شَيْءٌ و يحتمل أن يكون صفة للنبات فإنه من حيث إنه مصدر في الأصل يستوي فيه الواحد و الجمع و هو جمع شئيت كمريض و مرضى أي متفرقات في الصور و الأعراض

**pairs** – i.e., types. It is named with that for the pairing and paired with each other - **from species of vegetation** [20:53] – a description of the pairs, and like that is **species**, and it is possible that it would be a description of the vegetation, since it is a source in the original, in which the singular and the plural is the same, and it is plural '**species**', like 'patient' and 'patients', i.e., different in the image and the display.

و المنافع يصلح بعضها للناس و بعضها للبهائم فلذلك قال كُلُوا وَ ارْزُقُوا أَنْعَامَكُمْ و هو حال من ضمير فَأَخْرَجْنَا على إرادة القول أي أخرجنا أصناف النبات قائلين كلوا و ارعوا و المعنى معد بما لا تنفعكم بالأكل و العلف آذنين فيه.

And the benefits are correct, some of these are for the people and some of these are for the animals. For that (reason) He<sup>-azwj</sup> Said: **Eat and pasture your cattle.** [20:54] – and it is a state from a source - **We Extracted** [20:53] – upon an Intent of the Word, i.e., We<sup>-azwj</sup> Extracted types of vegetation, Saying: **Eat and pasture** [20:54], and the meaning is, Prepared for you in order to benefit you, with the foods and the fodder, have been Permitted regarding it.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ في المجمع صورته الأمر و المراد به الإباحة وَ لَا تَطْغَوْا فِيهِ أي و لا تتعدوا فيه فتأكلوه على الوجه المحرم عليكم و قيل أي لا تتجاوزوا عن الحلال إلى الحرام أو لا تتناولوا من الحلال للاستعانة به على المعصية فَيَحِلَّ عَلَيْكُمْ غَضْيِي أي فيجب عليكم عقوبتي و من ضم الحياء فالمعنى فتنزل عليكم عقوبتي

**Eat from the good things what We Graced you** – In 'Al-Majma', it's outline is bare, and the intent with it is the legalised – **and do not transgress in it**, - i.e., and do not be exceeding in it. Eat it upon the aspect of the Prohibition upon you. And it is said, 'i.e., Do not be exceeding from the Permissible to the Prohibited, or do not be taking from the Permissible in order to be assisted by it upon the disobedience - **or My Wrath would be Released upon you.** [20:81] – i.e., My<sup>-azwj</sup> Punishment would be obliged upon you, and from inclusion of (the letter) Al Ha', the meaning is, 'My<sup>-azwj</sup> Punishment would be descending upon you all!'

مَاءٌ يَغْدِرُ قيل بتقدير يكثر نفعه و يقل ضرره أو بمقدار ما علمناه من صلاحهم فَأَسْكَنَاهُ فجعلناه ثابتاً مستقراً فِي الْأَرْضِ وَ إِنَّا عَلَى ذَهَابٍ بِهِ أي على إزالته بالإنفساد أو التصعيد أو التعميق بحيث يتعذر استنباطه لِقَادِرُونَ كما كنا قادرين على إنزاله



**water by a measurement**, - It is said, 'By a measurement to multiply its benefits and reduce its harm, or by a measure of what We<sup>-azwj</sup> Know of it being for their betterment - **so We Settle it** – So We<sup>-azwj</sup> Mae it to be affirmed, settled - **in the earth upon Doing away with it [23:18]** – i.e., upon removing it with the spoilage, or the evaporating, or the sinking, whereby its extraction is impossible, , **and We are Able** – like what We<sup>-azwj</sup> were Able upon Sending it down.

فَأَنْشَأْنَا لَكُمْ بِهِ أَيَّ الْمَاءِ لَكُمْ فِيهَا فِي الْجَنَاتِ فَوَاكِهُ كَثِيرَةٌ يَتَفَكَّهُونَ بِهَا وَمِنْهَا أَيْ وَمِنَ الْجَنَاتِ ثَمَارُهَا وَزُرُوعُهَا تَأْكُلُونَ تَغْذِيَا أَوْ تَرْزُقُونَ وَتَحْصِلُونَ مَعَايِشَكُمْ مِنْ قَوْلِهِمْ فَلَانِ يَأْكُلُ مِنْ حَرْفَتِهِ

**Then We Grow by it** - i.e., with the water - for **you, wherein** – in the gardens - **are many fruits**, - you can be enjoying with it - **and from these** – i.e., and from the gardens are its fruits and its crops - **you are eating [23:19]** – a provision, or you are being sustained and achieving your livelihood, from their words, 'So and so eats from his craft'.

وَيَجُوزُ أَنْ يَكُونَ الضَّمِيرَانِ لِلنَّخِيلِ وَالْأَعْنَابِ أَيْ لَكُمْ فِي ثَمَرَتِهَا أَنْوَاعٌ مِنَ الْفَوَاكِهِ الرُّطَبِ وَالْعِنَبِ وَالتَّمْرِ وَالزَّيْبِ وَالْعَصِيرِ وَالدَّبْسِ وَغَيْرِ ذَلِكَ وَطَعَامٌ تَأْكُلُونَهُ

And it is allowed that the two pronouns would be for the palm trees and the grapes, i.e., for you in their fruits are a variety of its fruits, and the unripen dates, and the grapes, and the ripe dates, and the raisins, and the juice, and the molasses, and other than that, and food you are eating.

وَ شَجَرَةٌ عَطْفٌ عَلَى جَنَاتٍ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ جَبَلِ مُوسَى بَيْنَ مِصْرَ وَأَيْلَةَ وَقِيلَ بِفِلَسْطِينَ تَنْبُثُ بِالذَّهْنِ أَيْ مَتَلْبَسَا بِالذَّهْنِ مُسْتَصْحِبَا لَهُ وَيَجُوزُ أَنْ تَكُونَ الْبَاءُ صِلَةً مُعَلِّيَةً لِتَنْبُتْ كَمَا فِي قَوْلِكَ ذَهَبَتْ بَزِيدَ وَ صَبَّغَ لِلْأَكْلِيلِ عَطْفٌ عَلَى الذَّهْنِ جَارٌ عَلَى إِعْرَابِهِ عَطْفٌ أَحَدٌ وَصَفِي الشَّيْءِ عَلَى الْآخِرِ أَيْ تَنْبُتُ بِالشَّيْءِ الْجَامِعِ بَيْنَ كَوْنِهِ دَهْنًا يَدُهْنُ بِهِ وَ يَسْرُجُ بِهِ وَ كَوْنِهِ إِدَامًا يَصْبِغُ بِهِ الْخَبْزَ أَيْ يَغْمَسُ بِهِ لِلاتِّدَامِ

**And a tree** - inclining upon the gardens - **coming out from (mount) Toor of Sinai**, - mountain of Musa between Egypt and Eilat. And it is said, 'Palestine' - **growing with the oil** - i.e., dressed with oil accompanying with it, and it is allowed that the (letter) 'Ba' is a customary link for 'growing', just as is in your words, 'Go with Zaid' - **and a relish for the eaters [23:20]** – It is sympathetic to one of its expressions, and one describes the thing over the other, i.e., it sprouts with something that combines between its being a fat that is painted and saddled with, and it being a perennial with which bread is dyed, i.e., dipped in it to make it stick.

سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ بِأَنْ جَعَلَهُ أَسْبَابًا مُحْصَلَةً لِمَنْفَعَتِكُمْ وَمَا فِي الْأَرْضِ بِأَنْ مَكَّنَكُمْ مِنَ الِاتِّفَاعِ بِهِ أَوْ بِوَسْطِ أَوْ بِغَيْرِ وَسْطٍ ظَاهِرَةً وَ بَاطِنَةً أَيْ مُحْسُوسَةً وَ مَعْقُولَةً أَوْ مَا تَعْرِفُونَهُ وَ مَا لَا تَعْرِفُونَهُ

**Subdued to you whatever is in the skies** - by Making it a means in particular for your benefits - **and whatever is in the earth**, - by Enabling you from benefitting with it, or as a means, or without any means - **apparent and hidden? [31:20]** – i.e., tangible and reasonable, or what you are knowing and what you are not knowing.

إِلَى الْأَرْضِ الْجُرْزِ أَيِ الَّتِي جُرْزَ نَبَاتُهَا أَيِ قَطَعَ وَ أزيلَ لَا الَّتِي لَا تَنْبَتُ لِقَوْلِهِ **فُتُخِرْجُ بِهِ زَرْعًا** وَ قِيلَ اسْمُ مَوْضِعٍ بِالْيَمَنِ **تَأْكُلُ مِنْهُ** أَيِ مِنَ الزَّرْعِ أَنْعَامُهُمْ كَالْتِبَنِ وَ الْوَرَقِ وَ أَنْفُسُهُمْ كَالْحَبِّ وَ الثَّمَرِ **أَفَلَا يُبْصِرُونَ** فَيَسْتَدِلُّونَ بِهِ عَلَى كَمَالِ قُدْرَتِهِ وَ فَضْلِهِ

**to a barren land, [32:27].** - i.e., which is barren of its vegetation, i.e., terminated, and remove, no which there is not growth, due to His<sup>-azwj</sup> Words: **then We Extract crops with it.** – and it is said the name of the place is in Al Yemen - **Their cattle eat from it** – i.e., from the vegetation, like they (eat) the clay and the leaves - **and (so do) they themselves.** – like the seeds and the fruits - **Can they not, see? [32:27]** – they are being pointed by it upon the Perfection of His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Grace?

أَخْرَجْنَا مِنْهَا حَبًّا جَنَسَ الْحَبِّ فَمِنْهُ **يَأْكُلُونَ** قَدِمَ الصَّلَةُ لِلدَّلَالَةِ عَلَى أَنَّ الْحَبَّ مَعْظَمُ مَا يُكَلِّلُ وَيَعِاشُ بِهِ

**and Extract seeds from it,** - types of seeds - **so they are eating from it [36:33]** – He<sup>-azwj</sup> Introduced the connection for the evidence upon that the seed is most of what is eaten and lived with.

**لِيَأْكُلُوا مِنْ ثَمَرِهِ** أَيِ ثَمَرِ مَا ذَكَرَ وَ هُوَ الْحَبَاتِ وَ قِيلَ الضَّمِيرُ لِلَّهِ عَلَى طَرِيقَةِ الْإِضَافَةِ إِلَيْهِ لِأَنَّ الثَّمَرَ بَخْلَقَهُ وَ مَا عَمِلَتْهُ أَيْدِيهِمْ عَطَفَ عَلَى الثَّمَرِ وَ الْمَرَادُ مَا يَتَّخِذُ مِنْهُ كَالْعَصِيرِ وَ الدَّبَسِ وَ نَحْوِهَا وَ قِيلَ مَا نَافِيَةٌ وَ الْمَرَادُ أَنَّ الثَّمَرَ بَخَلَقَ اللَّهُ لَا بِفَعْلِهِمْ **أَفَلَا يَشْكُرُونَ** أَمَرَ بِالشُّكْرِ لِأَنَّهُ إِنْكَارٌ لَتَرْكِهِ

**For them to eat from its fruits,** - i.e., the fruits what He<sup>-azwj</sup> Mentioned, and it is the seeds. And it is said, 'The pronoun is for Allah (sw.t.) based upon a way of the turning and adding to Him<sup>-azwj</sup> because the fruits are due to His<sup>-azwj</sup> Creation - **and what their hands had not worked for.** – Inclining upon the fruits, and the intent is what they take from it like the juices and the molasses and approximate to it'. And it is aid, 'What is beneficial'. And the intent is the dates is by Creation of Allah<sup>-azwj</sup> not by their word - **So will they not be thankful? [36:35]** – a Command for the thanking because it is denial to neglect it.

خَلَقَ الْأَزْوَاجَ كُلَّهَا أَيِ الْأَنْوَاعِ وَ الْأَصْنَافِ بِمَا تُنْبِتُ الْأَرْضُ مِنَ النَّبَاتِ وَ الشَّجَرِ وَ مِنْ أَنْفُسِهِمُ الذَّكَرَ وَ الْأُنثَى وَ بِمَا لَا يَعْلَمُونَ وَ أَزْوَاجًا وَ مِمَّا لَمْ يَطْلَعَهُمُ اللَّهُ عَلَيْهِ وَ لَمْ يَجْعَلْ لَهُمْ طَرِيقًا إِلَى مَعْرِفَتِهِ

**Glory be to Him Who Created the pairs of all things,** - i.e., types and varieties - **from what the earth grows,** - from the vegetation and the trees - **and from their own selves,** - the male and the female - **and from what they do not know [36:36]** – and pairs and from what Allah<sup>-azwj</sup> has Notified them upon and did not Make for them a way to know it.

فَأَنْبَتْنَا فِيهَا حَبًّا كَالْحَنْظَلَةِ وَ الشَّعِيرِ وَ عِنَبًا وَ قَضْبًا يَعْنِي الرُّطْبَةَ سَمِيَتْ بِمَصْدَرِ قَضَبِهِ إِذَا قَطَعَهُ لِأَنَّهَا تَقْضَبُ مَرَّةً بَعْدَ أُخْرَى

**So We Grow grain therein [80:27]** – like the wheat and the barley - **And grapes and green fodder [80:28]** – meaning the dates, named with a source of its fodder when it is cut, because it is pruned time and again.

وَ حَدَائِقَ غُلْبًا أَيِ عِظَامًا وَصَفَ بِهِ الْحَدَائِقَ لِتَكَاثُفِهَا وَ كَثَرَةِ أَشْجَارِهَا أَوْ لِأَنَّهَا ذَاتُ أَشْجَارٍ غِلَازٍ مُسْتَعَارٍ مِنْ وَصْفِ الرِّقَابِ

**And thick foliated gardens [80:30]** – i.e., mighty, describing the gardens with it due to their thickness and abundance of their trees, or because these are with the thick trees, being a metaphor of describing the necks.

وَفَاكِهَةٌ وَأَنْبَاً أَي مَرعى من أب إذا أم لأنه يؤم و ينتجع أو من أب لكذا إذا تهيأ له لأنه مهياً للرعى أو فاكهة يابسة توب للشتاء

**And fruits and grass [80:31]** – i.e., pastures, from a father then mother, because he sleeps and regurgitates, or from a father for that, when it is prepared form him, because it is a revival for the grazing, or dry fruit reverting for the winter.

مَتَاعاً لَكُمْ وَلِأَنْعَامِكُمْ فَإِنَّ الْأَنْوَاعَ الْمَذْكُورَةَ بَعْضُهَا طَعَامٌ وَ بَعْضُهَا عِلْفٌ.

**Being a provision for you and for your cattle [80:32]** – for the mentioned types, some of these are food and some of these are fodder’.

1- تَفْسِيرُ عَلِيٍّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا حَفْصُ مَا أَنْزَلْتُ الدُّنْيَا مِنْ نَفْسِي إِلَّا بِمَنْزِلَةِ الْمَيْتَةِ إِذَا اضْطُرَّزَتْ إِلَيْهَا أَكَلْتُ مِنْهَا الْحَبَرَ.

Tafseer Ali Bin Ibrahim – from his father, from Al Qasim Bin Muhammad Al Minqary, from Hafs Bin Giyas,

‘From Abu Abdullah<sup>asws</sup> having said: ‘O Hafs! I<sup>asws</sup> have not allocated a status to the world from myself<sup>asws</sup> except a status of the dead (animal). When I<sup>asws</sup> am desperate to it, I<sup>asws</sup> consume from it’ – the Hadeeth’’.<sup>167</sup>

2- الْمَحَاسِنُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أُسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ بْنِ عَمْرِو قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي جُعِلْتُ فِدَاكَ لِمَ حَرَّمَ اللَّهُ الْحُمْرَ وَالْمَيْتَةَ وَالدَّمَ وَحَمَّ الْحَنْزِيرِ

(The book) ‘Al Mahasin’ – from Muhammad Bin Ali, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Inform me, why did Allah<sup>azwj</sup> Prohibit the intoxicants, and the dead, and the blood, and the meat of the pig?’

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ سِوَاهُ مِنْ رَغْبَةٍ مِنْهُ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَا زُهْدٍ فِيمَا أَحَلَّ لَهُمْ وَ لَكِنَّهُ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ عَلَّمَ مَا يَقُومُ بِهِ أَبْدَانَهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَاخَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِهِ تَبَارَكَ وَ تَعَالَى لِمَصْلَحَتِهِمْ

He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted did not Prohibit that upon His<sup>azwj</sup> servants and Permitted for them besides it, out of a Desire from Him in what He<sup>azwj</sup> had Prohibited upon them, nor out of abstention in what He<sup>azwj</sup> Permitted for them, but the Mighty and Majestic Created the creatures and Knows what their bodies would be standing with, and what would correct these, so He<sup>azwj</sup> Permitted for them and Legalised as a Grace with it upon them from Him<sup>azwj</sup>, Blessed and Exalted, for their own betterment.

وَ عَلَّمَ عَزَّ وَ جَلَّ مَا يَضُرُّهُمْ فَتَنَاهُمْ عَنْهُ وَ حَرَّمَهُ عَلَيْهِمْ ثُمَّ أَبَاخَهُ لِلْمُضْطَرِّ وَ أَبَاخَهُ لَهُ فِي الْوَقْتِ الَّذِي لَا يَقُومُ بِدَنُّهُ إِلَّا بِهِ فَأَمَرَهُ أَنْ يَنَالَ مِنْهُ بِقَدْرِ الْبَلَاغَةِ لَا غَيْرَ ذَلِكَ

And the Mighty and Majestic Knows what harms them, so He<sup>azwj</sup> Forbade them from it and Prohibited it upon them, then Legalised is for the desperate and Legalised it for him during

<sup>167</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 1

the time which his body would not stand except by it, so He<sup>-azwj</sup> Commanded him to take from it in a measure of adequacy, not other than that’.

ثُمَّ قَالَ أَمَّا الْمَيِّتَةُ فَلَا يُدْمِنُهَا أَحَدٌ إِلَّا ضَعُفَ بَدَنُهُ وَ تَحَلَّ جَسْمُهُ وَ دَهَبَتْ قُوَّتُهُ وَ انْقَطَعَ نَسْلُهُ وَ لَا يَمُوتُ أَكْلُ الْمَيِّتَةِ إِلَّا فُجَاءَةً

Then he<sup>-asws</sup> said: ‘As for the ‘dead’, no one would be habitual of it except his physique would weaken, and his body would decompose, and his strength would be gone, and his lineage would be cut off, and the eater of the dead will not be dying except suddenly.

وَ أَمَّا الدَّمُ فَإِنَّهُ يُورِثُ أَكْلُهُ الْمَاءَ الْأَصْفَرَ وَ يُبْخِرُ الْفَمَ وَ يُسِيءُ الْخُلُقَ وَ يُورِثُ الْكَلْبَ وَ الْقَسْوَةَ لِلْقَلْبِ وَ قِلَّةَ الرَّأْفَةِ وَ الرَّحْمَةَ حَتَّى لَا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَ وَالِدِيهِ وَ لَا يُؤْمَنَ عَلَى حَمِيمِهِ وَ لَا يُؤْمَنَ عَلَى مَنْ يَصْحَبُهُ

And as for the blood, it’s consumer would inherit the yellow water and mouth vapour, and evil manners, and inherit the freckles, and hardening of the heart, and scarcity of the kindness and the mercy, until there would not safety that he would kill his son and his father, nor would there be safety upon his intimate one, nor any safety upon the one who accompanies him.

وَ أَمَّا لَحْمُ الْخَنَازِيرِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَحَ قَوْمًا فِي صُورِ شَيْءٍ شَبَّهَ الْخَنَازِيرَ وَ الدُّبَّ وَ الْقِرْدَ وَ مَا كَانَ مِنَ الْأُمَسَاخِ ثُمَّ نَهَى عَنْ أَكْلِ الْمِثْلَةِ نَسْلَهَا لِكَيْلَا يَنْتَفِعَ النَّاسُ بِهَا وَ لَا يُسْتَحَفَّ بِعُقُوبَتِهِ

And as for the meat of the pig, Allah<sup>-azwj</sup> Blessed and Exalted has Morphed a people in various resemblances – the pig, and the bear, and the monkey, and whatever had happened from the morphed ones. Then He<sup>-azwj</sup> Prohibited from eating the likeness of its offspring lest the people benefit by it and will not fear His<sup>-azwj</sup> Punishment.

وَ أَمَّا الْخَمْرُ فَإِنَّهَا خَرَمَهَا لِغِلْهَا وَ فَسَادِهَا وَ قَالَ مُدْمِنُ الْخَمْرِ يُورِثُهُ الْإِزْتِمَاشَ وَ يَدْهَبُ بَنُوهُ وَ يَهْدِمُ مُرُوءَتَهُ وَ يَحْمِلُهُ عَلَى أَنْ يَجْسُرَ عَلَى الْمَحَارِمِ مِنْ سَفْكِ الدِّمَاءِ وَ يُكُوبِ الزَّوَا وَ لَا يُؤْمَنُ إِذَا سَكِرَ أَنْ يَنْبَ عَلَى حَرَمِهِ وَ لَا يَعْقِلَ ذَلِكَ وَ الْخَمْرُ لَا تَزِيدُ شَارِبَهَا إِلَّا كَلًّا شَرًّا.

And as for the wine, He<sup>-azwj</sup> Prohibited it due to its work (effects) and its corruption’. And he<sup>-asws</sup> said: ‘One habitual of the wine would inherit the trembling, and his radiance would be gone, and his manliness would be demolished, and it would carry him upon being audacious upon the Prohibitions, from shedding the blood, and indulging in the adultery, and when he is intoxicated, there is no safety that he might leap upon his sanctimonious ones, and he would not mind that, and the wine does not increase its drinker except in every evil’.<sup>168</sup>

3- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَمْرِو بْنِ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الَّذِي يَخْرُجُ عَلَى الْإِمَامِ وَ الْعَادِي الَّذِي يَقْطَعُ الطَّرِيقَ لَا يَحِلُّ لَهُمَا الْمَيِّتَةُ.

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from the one who mentioned it,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **But the one who is desperate, without rebelling nor transgressing, [2:173].** He<sup>-asws</sup> said: ‘The rebel is the one

<sup>168</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 2

who comes out against the Imam<sup>-asws</sup>, and the transgressor is the one who cuts the road (bandit). The 'dead' (animal) is not Permissible for them both (even eating in desperation)".<sup>169</sup>

4- وَ قَدْ رُوِيَ أَنَّ الْعَادِي اللَّصُّ وَ الْبَاغِي الَّذِي يَبْغِي الصَّيْدَ لَا يَجُوزُ لَهُمَا التَّقْصِيرُ فِي السَّفَرِ وَ لَا أَكْلُ الْمَيْتَةِ فِي خَالِ الْإِضْطِرَارِ.

And it has been reported that the transgressor is the thief, and the rebel is the one who seeks the prey. It is not allowed for them, the shortening (of the Salat) in the journey, nor eating the 'dead' during a state of desperation".<sup>170</sup> (This is not a Hadeeth)

5- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الظَّالِمُ وَ الْعَادِي الْعَاصِبُ.

Al Ayyashi – from Muhammad Bin Ismail, raising it to,

'Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **But the one who is desperate, without rebelling nor transgressing, [2:173]**. He<sup>-asws</sup> said: 'The rebel is the unjust, and the transgressor is the usurper'.<sup>171</sup>

6- وَ مِنْهُ، عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الَّذِي يُخْرَجُ عَلَى الْإِمَامِ وَ الْعَادِي الَّذِي يَقْطَعُ الطَّرِيقَ لَا يَحِلُّ لَهُمَا الْمَيْتَةُ.

And from him, from Hammad Bin Usman,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **But the one who is desperate, without rebelling nor transgressing, [2:173]**. He<sup>-asws</sup> said: 'The rebel is the one who comes out against the Imam<sup>-asws</sup>, and the transgressor is the one who cuts the road (bandit). (Eating) the dead is not Permissible for them both".<sup>172</sup>

7- وَ قَدْ رُوِيَ أَنَّ الْعَادِي اللَّصُّ وَ الْبَاغِي الَّذِي يَبْغِي الصَّيْدَ لَا يَجُوزُ لَهُمَا التَّقْصِيرُ فِي السَّفَرِ وَ لَا أَكْلُ الْمَيْتَةِ فِي خَالِ الْإِضْطِرَارِ.

And it has been reported that the transgressor is the thief, and the rebel is the one seeking the prey. It is not allowed for them, the shortening (the Salat) during the journey, nor eating the dead in a state of desperation".<sup>173</sup>

8- دَعَائِمُ الْإِسْلَامِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الظَّالِمُ وَ الْعَادِي الْعَاصِبُ.

(The book) 'Da'aim Al Islam' – from Muhammad Bin Ismail, raising it to,

'Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **But the one who is desperate, without rebelling nor transgressing, [2:173]**. He<sup>-asws</sup> said: 'The rebel is the unjust, and the transgressor is the usurper'.<sup>174</sup>

<sup>169</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 3

<sup>170</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 4

<sup>171</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 5

<sup>172</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 6

<sup>173</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 7

<sup>174</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 8

9- وَ مِنْهُ، عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الْخَارِجُ عَلَى الْإِمَامِ وَ الْعَادِي اللَّصُّ.

And from him, from Hammad Bin Usman,

‘From Abu Abdullah<sup>-asws</sup> **but the one who is desperate, without rebelling nor transgressing, [2:173].** He<sup>-asws</sup> said: ‘The rebel is the one coming out against the Imam<sup>-asws</sup>, and the transgressor is the thief’<sup>175</sup>.

10- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ ذَكَرَ مَا يَحِلُّ أَكْلُهُ وَ مَا يَحُرَّمُ يَقُولُ مُجْمَلٍ فَقَالَ أَمَّا مَا يَحِلُّ لِلْإِنْسَانِ أَكْلُهُ بِمَا خَرَجَتْ الْأَرْضُ فَثَلَاثَةٌ أَصْنَافٍ مِنَ الْأَغْذِيَةِ صِنْفٌ مِنْهَا جَمِيعُ صُنُوفِ الْحَبِّ كُلِّهِ كَالْحِنْطَةِ وَ الْأُرْزِّ وَ الْقُطَيْبَةِ وَ غَيْرِهَا وَ الثَّانِي صُنُوفُ الثِّمَارِ كُلِّهَا وَ الثَّالِثُ صُنُوفُ الْبُحُولِ وَ النَّبَاتِ

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having mentioned what is Permissible to eat and what is Prohibited in a summarised word. He<sup>-asws</sup> said: ‘As for what is Permissible for the human being to eat, is from what the earth brings out. There are three types of the provisions. A type from it is entirety of the types of seeds, all of it, like the wheat, and the rice, and the legumes, and other such. And the second are types of fruits, all of them. And the third are types of vegetables and the plants.

فَكُلُّ شَيْءٍ مِنْ هَذِهِ الْأَشْيَاءِ فِيهِ غِذَاءٌ لِلْإِنْسَانِ وَ مَنْفَعَةٌ وَ قُوَّةٌ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ فِيهِ الْمَضَرَّةُ فَحَرَامٌ أَكْلُهُ إِلَّا فِي خَالِ التَّدَاوِي بِهِ

All things from these things in which there is nourishment for the human being and benefit and strength, so it is Permissible to eat it, and whatever in it was the harmful, so it is Prohibited to eat it, except in a state of medicating with it.

وَ أَمَّا مَا يَحِلُّ أَكْلُهُ مِنْ لُحُومِ الْحَيَوَانِ فَلَحْمُ الْبَقَرِ وَ الْعَنَمِ وَ الْإِبِلِ وَ مِنْ لُحُومِ الْوَحْشِ كُلُّ مَا لَيْسَ لَهُ نَابٌ وَ لَا يَخْلَبُ

And as for what is Permissible to eat from the animal meats – the meat of the cow, and the sheep, and the camel, and from the meats of the wild animals, all of them not having fangs or claws.

وَ مِنْ لُحُومِ الطَّيْرِ كُلُّ مَا كَانَتْ لَهُ قَانِصَةٌ

And from the meats of the birds, all what has a gizzard for it.

وَ مِنْ صَيْدِ الْبَحْرِ كُلُّ مَا لَهُ قَشْرٌ

And from the prey of the sea, all what has scales for it.

وَ مَا عَدَا ذَلِكَ كُلُّهُ مِنْ هَذِهِ الْأَصْنَافِ فَحَرَامٌ أَكْلُهُ

<sup>175</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 9

And whatever is other than that, all of it from these types, it is Prohibited to eat it.

وَمَا كَانَ مِنَ الْبَيْضِ مُخْتَلِفَ الطَّرَفَيْنِ فَحَلَالٌ أَكْلُهُ وَ مَا يَسْتَوِي طَرَفَاهُ فَهُوَ مِنْ بَيْضٍ مَا لَا يُؤْكَلُ لَحْمُهُ.

And whatever was from the eggs of different sides (oblong), it is Permissible to eat it, and whatever is even of its sides (circular), it is from the eggs of what its meat not to be eaten".<sup>176</sup>

11- الدَّعَائِمُ، عَنْ عَلِيِّ ع أَنَّهُ قَالَ: الْمَضْطَرُ يَأْكُلُ الْمَيْتَةَ وَ كُلَّ مُحَرَّمٍ إِذَا اضْطَرَّ إِلَيْهِ.

(The book) 'Al Da'aim' –

'From Ali<sup>-asws</sup> having said: 'The desperate one can eat the 'dead' and every Prohibited (item) when he is desperate to it".<sup>177</sup>

12- وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِذَا اضْطَرَّ الْمَضْطَرُ إِلَى أَكْلِ الْمَيْتَةِ أَكَلَ حَتَّى يَشْبَعَ وَ إِذَا اضْطَرَّ إِلَى الْخَمْرِ شَرِبَ حَتَّى يَرْوِي وَ لَيْسَ لَهُ أَنْ يَعُودَ إِلَى ذَلِكَ حَتَّى يُضْطَرَّ إِلَيْهِ أُيْنَ.

And Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'When the desperate one is desperate to eating the dead, he can eat until he is satiated, and when he is desperate to the wine, he can drink until he is saturated, and it isn't for him that he repeats to that until he is desperate to it again".<sup>178</sup>

(See footnote reference number 38)

13- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ ذَكَرَ الْجُبْنَ الَّذِي يَعْمَلُهُ الْمُشْرِكُونَ وَ أَنَّهُمْ يَجْعَلُونَ فِيهِ الْإِنْفَحَةَ مِنَ الْمَيْتَةِ وَ بِمَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ قَالَ إِذَا عَلِمَ ذَلِكَ لَمْ يُؤْكَلْ وَ إِنْ كَانَ الْجُبْنُ مَجْهُولًا لَا يُعْلَمُ مَنْ عَمَلَهُ وَ يَبِيعُ فِي سُوقِ الْمُسْلِمِينَ فَكُلَّهُ.

And from him,

'From Abu Ja'far<sup>-asws</sup>, the cheese was mentioned which the Polytheists were making, and they were making in it the rennet from the dead (animal), and from what the Name of Allah<sup>-azwj</sup> had not been mentioned upon (when killed). He<sup>-asws</sup> said: 'When that is known it would not be eaten, and if the cheese was unknown, its making was not known, and it is being sold in the Muslim market, so eat it".<sup>179</sup>

14- تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَقَامَا فِي الْقُرْآنِ تَأْوِيلُهُ فِي تَنْزِيلِهِ فَهُوَ كُلُّ آيَةٍ مُحْكَمَةٍ نَزَلَتْ فِي تَحْرِيمِ شَيْءٍ مِنَ الْأُمُورِ الْمُتَعَارَفَةِ الَّتِي كَانَتْ فِي أَيَّامِ الْعَرَبِ تَأْوِيلُهَا فِي تَنْزِيلِهَا فَلَيْسَ بِحُتَّاجٍ فِيهَا إِلَى تَفْسِيرٍ أَكْثَرَ مِنْ تَأْوِيلِهَا

Tafseer Al Numani, by his chain,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'And as for what is in the Quran, it's explanation is in its Revelation. It is every Decisive Verse Revealed in Prohibiting a thing from the familiar

<sup>176</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 10

<sup>177</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 11

<sup>178</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 12

<sup>179</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 13



affairs which happened during the days of the Arabs, it's explanation is in its Revelation. It isn't needy to interpretation more than it's explanation.

وَذَلِكَ مِثْلُ قَوْلِهِ تَعَالَى فِي التَّحْرِيمِ حُرْمَتِ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ إِلَى آخِرِ الْآيَةِ

And that is like Words of the Exalted in Prohibition: **Prohibited unto you are your mothers, and your daughters, and your sisters, [4:23]** – up to the end of the Verse.

وَقَوْلِهِ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَ الْخِنْزِيرِ الْآيَةِ

And His<sup>-azwj</sup> Words: **But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, [2:173]** – the Verse.

وَقَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا الْآيَةِ إِلَى قَوْلِهِ أَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

And Words of the Exalted: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest [2:278]** – up to His<sup>-azwj</sup> Words: **and Allah has Permitted the trading and prohibited the interest. [2:275]. (Incorrect sequence recorded)**

وَقَوْلِهِ تَعَالَى قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

And Words of the Exalted: **Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you [6:151]** – up to the end of the Verse.

وَمِثْلُ ذَلِكَ فِي الْقُرْآنِ كَثِيرٌ بِمَا حَرَّمَ اللَّهُ سُبْحَانَهُ لَا يَحْتَاجُ الْمُسْتَمِعُ لَهُ إِلَى مَسْأَلَةٍ عَنْهُ

And the likes of that are many in the Quran, from what Allah<sup>-azwj</sup> the Glorious has Prohibited. There is no need for the listener to it to question about it.

وَقَوْلِهِ عَزَّ وَجَلَّ فِي مَعْنَى التَّخْلِيلِ أَجَلَ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعاً لَكُمْ وَلِلْسَّيَّارَةِ

And Words of the Mighty and Majestic in the meaning of the Permissibility: **Permissible for you is the prey of the sea and its food, being a provision for you and for the sea-farers; [5:96].**

وَقَوْلِهِ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

And His<sup>-azwj</sup> Words: **and when you are free (from the Ihram), then (you can) hunt, [5:2].**

وَقَوْلِهِ تَعَالَى يَسْتَأْذِنُكَ مَا ذَا أَجَلَ لَهُمْ إِلَى قَوْلِهِ بِمَا عَلَّمَكُمْ اللَّهُ

And Words of the Exalted: **They are asking you as to what is that (which is) Permissible for them. – up to His<sup>-azwj</sup> Words: Allah Taught you; [5:4].**

وَقَوْلِهِ وَطَعَامُكُمْ حَلَالٌ لَهُمْ



**and your food is Permissible for them; [5:5].**

وَقَوْلِهِ أَؤْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

And His<sup>-azwj</sup> Words: **Fulfil the agreements. Permissible for you are beasts of the livestock except what has been recited upon you, other than the hunting of domesticated (animals) while you are in Ihram; [5:1].**

وَقَوْلِهِ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

And His<sup>-azwj</sup> Words: **Permissible for you during the night of the Fast, is the going to your wives; [2:187].**

وَقَوْلِهِ لَا تَحْزَمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ وَ مِثْلُهُ كَثِيرٌ.

And His<sup>-azwj</sup> Words: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87] – and the likes of it are many”.**<sup>180</sup>

15- الْمَحَاسِنُ، عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع سُئِلَ عَنْ سُفْرَةٍ وَجَدَتْ فِي الطَّرِيقِ مَطْرُوحَةً كَثُرَ حَمُّهَا وَ حُبْرُهَا وَ جُبْنُهَا وَ بَيْضُهَا وَ فِيهَا سِكِّينٌ

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Ali<sup>-asws</sup> was asked about the meal found in the road having been thrown. Its meat, and its bread, and its cheese, and its eggs are a lot, and there is a knife in it.

فَقَالَ يَقَوْمُ مَا فِيهَا ثُمَّ يُؤْكَلُ لِأَنَّهُ يَفْسُدُ وَ لَيْسَ لَهُ بَقَاءٌ فَإِنْ جَاءَ طَالِبٌ لَهَا غَرِمُوا لَهُ الْقَمْنَ

He<sup>-asws</sup> said: ‘It should be evaluated whatever is in it, then eaten, because it would spoil and there isn’t any lasting for it. If a seeker were to come for it, they would owe him the price’.

قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا نَدْرِي سُفْرَةَ مُسْلِمٍ أَوْ سُفْرَةَ جُوسِيٍّ فَقَالَ هُمْ فِي سَعَةٍ حَتَّى يَعْلَمُوا.

It was said, ‘O Amir Al-Momineen<sup>-asws</sup>! We do not know whether it was the meal of a Muslim or a Magian!’ He<sup>-asws</sup> said: ‘They would be in a leeway until they know’”.<sup>181</sup>

16- نَوَادِرُ الرَّاَوْنَدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوْيَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبَّاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيٌّ ع عَنْ سُفْرَةٍ وَجَدَتْ فِي الطَّرِيقِ فِيهَا خَمٌّ كَثِيرٌ وَ حُبْرٌ كَثِيرٌ وَ بَيْضٌ وَ فِيهَا سِكِّينٌ فَقَالَ يَقَوْمُ مَا فِيهَا ثُمَّ يُؤْكَلُ لِأَنَّهُ يَفْسُدُ فَإِذَا جَاءَ طَالِبُهَا غَرِمَ لَهُ

<sup>180</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 14

<sup>181</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 15

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowbany, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ashas, from Musa Bin Ismail,

'From his father Ismail son of Musa Ja'far<sup>-asws</sup>, for his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> was asked about a meal found in the road wherein was a lot of meat, and a lot of bread and eggs, and there was a knife in it. He<sup>-asws</sup> said: 'It should be evaluated whatever is in it, then eaten, because it would spoil. When its seeker comes, it would be owed to him'.

فَقَالُوا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا نَعْلَمُ أَسْفَرُهُ ذِيٍّ هِيَ أَمْ جُوسِيٍّ فَقَالَ هُمْ فِي سَعَةٍ مِنْ أَكْلِهَا حَتَّى يَعْلَمُوا.

They said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! We do not know whether it was a meal of a 'Zimmi' or a Magian?' He<sup>-asws</sup> said: 'They would be in leeway from eating it until they do know'.<sup>182</sup>

17- وَ مِنْهُ، بِحَدِّ إِسْنَادٍ قَالَ: سُئِلَ عَلِيُّ ع عَنْ شَاةٍ مَسْلُوحَةٍ وَ أُخْرَى مَذْبُوحَةٍ عُثِيَ عَلَى صَاحِبِهَا فَلَا يَذَرِي الذِّكْيَةَ مِنَ الْمَيْتَةِ فَقَالَ يَزِمِي بِمَا جَمِيعاً إِلَى الْكِلَابِ.

And from him, by this chain, said,

'Ali<sup>-asws</sup> was asked about a sheep dissected, and another one slaughtered. Its owner is blinded (from it), so he does not know the purified from the dead. He<sup>-asws</sup> said: 'They would both be thrown to the dogs'.<sup>183</sup>

18- فَفَهُ الرِّضَا، قَالَ ع إِنَّ وَجَدْتَ لَحْماً وَ لَمْ تَعْلَمْ أَنَّهُ ذَكِّيٌّ أَوْ مَيْتَةٌ فَأَلْقِ مِنْهُ قِطْعَةً عَلَى النَّارِ فَإِنْ تَقَبَّضَ فَهُوَ ذَكِّيٌّ وَ إِنْ اسْتَرَحَى عَلَى النَّارِ فَهُوَ مَيْتٌ وَ كُلُّ صَيْدٍ إِذَا اصْطَدَّتْهُ فِي الْبَرِّ وَ الْبَحْرِ حَلَالٌ سِوَى مَا قَدْ بَيَّنْتُ لَكَ بِمَا جَاءَ فِي الْخَبَرِ بِأَنَّهُ مَكْرُوهٌ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – 'If meat is found and you don't that whether it is purified or dead, then throw a piece of it unto the fire. If it shrinks (folds up), then it is purified, and if it relaxes (extends) on the fire, it is dead; and every prey when it is hunted in the land and the sea is Permissible, beside what is clarified to you from what has come in the Hadeeth that eating it is disliked'.<sup>184</sup>

رَوَايَةُ مُحَمَّدِ بْنِ يَعْقُوبَ بِإِسْنَادِهِ إِلَى إِسْمَاعِيلَ بْنِ عُمَرَ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ دَخَلَ قَرْيَةً فَأَصَابَ فِيهَا لَحْماً لَمْ يَذَرِ أَ ذَكِّيٌّ هُوَ أَمْ مَيْتٌ قَالَ فَطَرَحَهُ عَلَى النَّارِ فَكُلَّ مَا انْتَبَضَ فَهُوَ ذَكِّيٌّ وَ كُلُّ مَا انْبَسَطَ فَهُوَ مَيْتٌ.

Reported by Muhammad Bin Yaquob, by his chain to Ismail Bin Umar, from Shueyb,

'From Abu Abdullah<sup>-asws</sup> regarding a man who entered a town and attained meat in it. He did not know whether it was purified or dead?' He<sup>-asws</sup> said: 'He should throw it on the fire. So, all what shrinks (folds up), so it is purified, and all what extends (relaxes), it is dead'.<sup>185</sup>

<sup>182</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 16

<sup>183</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 17

<sup>184</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18 a

<sup>185</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18 b

وَلِعُمُومِ قَوْلِ النَّبِيِّ ص مَا اجْتَمَعَ الْحَلَالُ وَالْحَرَامُ إِلَّا غَلَبَ الْحَرَامُ الْحَلَالُ.

And in generality of the words of the Prophet<sup>-saww</sup>: ‘The Permissible and the Prohibited will not be gathered except the Prohibited would prevail upon the Permissible’<sup>186</sup>.

وَالْمُسْتَدُّ صَحِيحُهُ الْحَلَالُ عَنِ الصَّادِقِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا اخْتَلَطَ الذَّكِيُّ بِالْمَيْتَةِ بَاعَهُ مَنْ يَسْتَحِلُّ الْمَيْتَةَ.

And the correct attribution by Al Halby –

‘From Al-Sadiq<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘When the purified is mixed with the dead, then sell it to the one who considers the dead as permissible’<sup>187</sup>.

وَرَوَوْا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ التَّقَطَّ طَعَامًا فَلْيَأْكُلْهُ.

And it is reported from the Prophet<sup>-saww</sup> having said: ‘One who picks up food, so let him eat it’<sup>188</sup>.

19- الْفَقِيه، وَالتَّهْذِيبُ، عَنْ أَبِي الْحُسَيْنِ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع أَنَّهُ قَالَ: سَأَلْتُهُ عَمَّا أَهْلُ لَيْعٍ اللَّهُ بِهِ قَالَ مَا دُبِحَ لِصَنَمٍ أَوْ وَتَنٍ أَوْ شَجَرٍ حَرَّمَ اللَّهُ ذَلِكَ كَمَا حَرَّمَ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ أَنْ يَأْكُلَ الْمَيْتَةَ

(The books) ‘Al Faqeeh’ and ‘Al Tehzeeb’ – from Abu Al Husayn Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany,

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about **whatever is dedicated with for other than Allah. [2:173]**. He<sup>-asws</sup> said: ‘One who slaughter for an idol, or an image, or a tree. Allah<sup>-azwj</sup> has Prohibited that just as He<sup>-azwj</sup> had Prohibited the dead, and the blood, and the meat of the pig. **But the one who is desperate, without rebelling nor transgressing, so there is no sin upon him [2:173]**, if he were to eat it’.

قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَتَى تَحِلُّ لِلْمُضْطَرِّ الْمَيْتَةُ

He (the narrator) said, ‘I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! When is the dead Permissible for the desperate one?’

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص سُئِلَ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّا نَكُونُ بِأَرْضٍ فَتُصِيبُنَا الْمَحْمَصَةُ فَمَتَى تَحِلُّ لَنَا الْمَيْتَةُ

He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> was asked. It was said, ‘O Rasool-Allah<sup>-saww</sup>! We happen to be in a land, and we hunt, and the suffocation afflicts us. When is the dead Permissible for us?’

<sup>186</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18 c

<sup>187</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18 d

<sup>188</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 18 e

قَالَ مَا لَمْ تَصْطَبِحُوا أَوْ تَعْتَبُوا أَوْ تَحْتَفُوا بَقُلَا فَشَأْنَكُمْ بِهَا

He<sup>-saww</sup> said: 'For as long you have not had breakfast, or lunch, or even little vegetable, so it is up to you with it'.

قَالَ عَبْدُ الْعَظِيمِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ

Abdul Azeem said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is the meaning of Words of Mighty and Majestic: **But the one who is desperate, without rebelling nor transgressing, [2:173]?**'

قَالَ الْعَادِي السَّارِقُ وَ الْبَاغِي الَّذِي يَبْغِي الصَّيْدَ بَطَرًا أَوْ هَوًى لَا لِيَعُودَ بِهِ عَلَى عِيَالِهِ لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيْتَةَ إِذْ اضْطُرَّ هِيَ حَرَامٌ عَلَيْهِمَا فِي حَالِ الْإِضْطِرَارِ كَمَا هِيَ حَرَامٌ عَلَيْهِمَا فِي حَالِ الْإِخْتِيَارِ وَ لَيْسَ لَهُمَا أَنْ يُقْصِرَا فِي صَوْمٍ وَ لَا صَلَاةٍ فِي سَفَرٍ

He<sup>-asws</sup> said: 'The transgressor is the thief, and the rebel is the one who seeks the prey for amusement or play (sport), not to return it to his dependants. It isn't for them both to eat the dead when they are desperate. It is Prohibited unto them during a state of desperation, like what it is Prohibited unto them during a state of choice, and it isn't for them to be shortening (being deficient) regarding a Fast nor (shortening) Salat in a journey'.

فَقُلْتُ فَقَوْلُهُ وَ الْمُنْحَنِقَةُ وَ الْمُؤَفُودَةُ وَ الْمُتَرَدِّدَةُ وَ النَّطِيخَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا دَكَّيْتُمْ

I said, 'His<sup>-azwj</sup> Words: **and the strangled, and the beaten, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; [5:3]?**'

قَالَ الْمُنْحَنِقَةُ الَّتِي اخْتَنَقَتْ بِإِخْنَانِهَا حَتَّى تَمُوتَ وَ الْمُؤَفُودَةُ الَّتِي مَرَضَتْ وَ وَقَدَهَا الْمَرَضُ حَتَّى لَمْ يَكُنْ بِهَا حَرَكَةٌ وَ الْمُتَرَدِّدَةُ الَّتِي تَتَرَدَّى مِنْ مَكَانٍ مُرْتَفِعٍ إِلَى أَسْفَلٍ أَوْ تَتَرَدَّى مِنْ جَبَلٍ أَوْ فِي بَغْرِ قَتْمُوثٍ وَ النَّطِيخَةُ الَّتِي تَنْطَحُهَا بَيْمَةٌ أُخْرَى قَتْمُوثٌ وَ مَا أَكَلَ السَّبُعُ مِنْهَا فَمَاتَ وَ مَا ذُبِحَ عَلَى النَّصَبِ عَلَى حَجَرٍ أَوْ صَنَمٍ إِلَّا مَا أُدْرِكَتْ زَكَاةُ فَدَكِّي

He<sup>-asws</sup> said: 'The strangled is the one which is strangles by its throat until it dies; and the beaten is the one which fell sick and the sickness dropped it until there does not happen to be any movement with it; and the fallen is that which fell off from a high place to the low, or it was pushed from a mountain, or into a well so it died; and the gored is that which another beast had gored it, so it died; and what the predators have eaten from, so it died; and what is slaughtered upon the altar, upon a rock or an idol, except what it's purification is realised, so it is purified'.

قُلْتُ وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ

I said, '**and that which you are apportioning with the arrows, [5:3]?**'

قَالَ كَانُوا فِي الْجَاهِلِيَّةِ يَشْتَرُونَ بَعِيرًا فِيمَا بَيْنَ عَشْرَةِ أَنْفُسٍ وَ يَسْتَقْسِمُونَ عَلَيْهِ بِالْقِدَاحِ وَ كَانَتْ عَشْرَةُ سَبْعَةٍ هَذَا أَنْصَبَاءُ هَذَا ثَلَاثَةٌ لَا أَنْصَبَاءَ هَذَا أَمَّا الَّتِي هَذَا أَنْصَبَاءُ فَالْقِدْ وَ التَّوَامُ وَ النَّافِسُ الْحِلْسُ وَ الْمُسْبِلُ وَ الْمُعْلَى وَ الرَّقِيبُ وَ أَمَّا الَّتِي لَا أَنْصَبَاءَ هَذَا فَالسَّفِيحُ وَ الْمَنِيخُ وَ الْوَعْدُ

He<sup>-asws</sup> said: ‘During the pre-Islamic period they used to buy a camel in what is between ten souls (persons) and they would divide it with the cup (of dice), and seven (arrows) would have a share of it and three would have no share for it. As for that which having a share for it, it is ‘Al-Fazz’, and ‘Al-Tawwam’, and ‘Al-Nafis’, (and) ‘Al-Hils’, and ‘Al-Musbil’, and ‘Al-Moalla’, and ‘Al-Raqeeb’ (names of arrows). And as for that which having no share for it, it is ‘Al-Safeeh’, and ‘Al-Maneeh’, and ‘Al-Wagd’ (names of arrows).

فَكَانُوا يُجِيلُونَ السَّهْمَ بَيْنَ عَشْرَةٍ فَمَنْ خَرَجَ بِاسْمِهِ سَهْمٌ مِنَ الْبَعِيرِ فَلَا يَزَالُونَ كَذَلِكَ حَتَّى تَقَعَ السَّهْمُ الثَّلَاثَةُ لَا أَنْصِبَاءَ لَهَا إِلَى ثَلَاثَةٍ مِنْهُمْ فَيُلْزِمُوهُمْ مِمَّنِ الْبَعِيرِ

They would pass the arrows around between them. The one for him with a name of an arrow from that which having no share for it, would be necessitated a third of the price of the camel. They would not cease to be like that until the three arrows occur having no share for it to the three from them, and they would be necessitated the price of the camel.

ثُمَّ يَنْحَرُونَهُ وَ يَأْكُلُهُ السَّبْعَةُ الَّذِينَ لَمْ يَنْقُدُوا فِي ثَمَنِهِ شَيْئاً وَ لَمْ يُطْعَمُوا مِنْهُ الثَّلَاثَةُ الَّذِينَ نَقَدُوا ثَمَنَهُ شَيْئاً فَلَمَّا جَاءَ الْإِسْلَامَ حَرَّمَ اللَّهُ تَعَالَى ذِكْرَهُ ذَلِكَ فِيمَا حَرَّمَ وَ قَالَ عَزَّ وَ جَلَّ وَ أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكَمُ فُسْطَقٌ يَغْنِي حَرَاماً.

Then they would slaughter it and eat it, the seven, those who did not pay anything in its price, and they would not feed from it the three, those who had paid something of its price. When Al Islam came, Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, Prohibited that among what He<sup>-azwj</sup> Prohibited, and the Mighty and Majestic Said: **and that which you are apportioning with the arrows, that is a transgression. [5:3]** – meaning Prohibited”.<sup>189</sup>

20- تُخَفُّ الْعُقُولُ، فِي خَبَرٍ طَوِيلٍ عَنِ الصَّادِقِ ع قَالَ: أَمَّا مَا يَحِلُّ لِلْإِنْسَانِ أَكْلُهُ مِمَّا أَخْرَجَتِ الْأَرْضُ فَثَلَاثَةٌ صُنُوفٍ مِنَ الْأَعْدِيَةِ صِنْفٌ مِنْهَا جَمِيعُ الْحَبِّ كُلِّهِ مِنَ الْحِنْطَةِ وَ الشَّعِيرِ وَ الْأُرْزْرِ وَ الْحِمَصِ وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ الْحَبِّ وَ صُنُوفِ السَّمَاوِيَّاتِ وَ غَيْرِهَا كُلُّ شَيْءٍ مِنَ الْحَبِّ مِمَّا يَكُونُ فِيهِ غِذَاءٌ الْإِنْسَانِ فِي بَدَنِهِ وَ قُوَّتُهُ فَحَلَالٌ أَكْلُهُ وَ كُلُّ شَيْءٍ يَكُونُ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي بَدَنِهِ فَحَرَامٌ أَكْلُهُ إِلَّا فِي خَالِ الضَّرُورَةِ

(The book) ‘Tuhaf Al-Uqool’ –

In a lengthy Hadeeth from Al-Sadiq<sup>-asws</sup>, said: ‘As for what is Permissible for the human being to eat is from what the earth brings out. There are three types of provision. A type from it is entirety of the seeds, all of it from the wheat, and the barley, and the rice, and the chickpeas, and other than that from the types of seeds, and types of sesame and other such all things from the seeds, from happens to be a nourishment for the human being in his body, and his strength, it is Permissible to eat it, and all things in which happens to be the harm upon the human being in his body, it is Prohibited to eat it, except during a state of desperation.

وَ الصِّنْفُ الثَّانِي مِمَّا أَخْرَجَتِ الْأَرْضُ صُنُوفُ الثَّمَارِ كُلِّهَا مِمَّا يَكُونُ فِيهِ غِذَاءٌ الْإِنْسَانِ وَ مَنَفَعَةٌ لَهُ وَ قُوَّتُهُ بِهِ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي أَكْلِهِ فَحَرَامٌ أَكْلُهُ

And the second type is from what the earth brings out, types of fruits, all of these from what happens to be nourishment of the human being and a benefit for him, and he is strengthened

by it, it is Permissible to eat it; and whatever in it was harmful for the human being in eating it, it is Prohibited to eat it.

وَالصِّنْفُ الثَّلَاثُ جَمِيعُ صُنُوفِ الْبُقُولِ وَ النَّبَاتِ وَ كُلُّ شَيْءٍ تُنْبِتُ الْأَرْضُ مِنَ الْبُقُولِ كُلِّهَا مِمَّا فِيهِ مَنَافِعُ الْإِنْسَانِ وَ غِذَاؤُهُ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ مِنْ صُنُوفِ الْبُقُولِ مِمَّا فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي أَكْلِهِ نَظِيرُ بُقُولِ السُّمُومِ الْقَاتِلَةِ وَ نَظِيرُ الدِّفَالَى وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ السَّحَابِ الْقَاتِلِ فَحَرَامٌ أَكْلُهُ

And the third type is entirety of the types of vegetables and the plants, and all things the earth grows from the vegetables, all of these from what there in it a benefit for the human being and his nourishment, it is Permissible to eat it, and whatever was from the types of vegetables from what there is harm in it upon the human beings in eating it, is a match of the fatally poisonous vegetables and a match of Oleander (poisonous flower), and other than that from the fatal poisons, it is Prohibited to eat it.

وَ أَمَّا مَا يَحِلُّ أَكْلُهُ مِنْ لُحُومِ الْحَيَوَانِ فَلُحُومُ الْبَقَرِ وَ الْعَنَمِ وَ الْإِبِلِ وَ مَا يَحِلُّ مِنْ لُحُومِ الْوَحْشِ كُلِّ مَا لَيْسَ فِيهِ نَابٌ وَ لَا لَهُ مِخْلَبٌ

And as for what is Permissible to eat from the animal meats, it is meat of the cow, and the sheep, and the camel, and whatever is Permissible from the meat of the beasts, all what doesn't have any fangs nor any claws for it.

وَ مَا يَحِلُّ مِنْ لُحُومِ الطَّيْرِ كُلِّ مَا كَانَتْ لَهُ قَانِصَةٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ قَانِصَةٌ فَحَرَامٌ أَكْلُهُ وَ لَا بَأْسَ بِأَكْلِ صُنُوفِ الْجُرَادِ

And what is Permissible from the meat of the birds, all what has a gizzard for it, it is Permissible to eat it, and what does not happen to have a gizzard for it, it is Prohibited to eat it, and there is no problem with eating types of locusts.

وَ أَمَّا مَا يَجُوزُ أَكْلُهُ مِنَ الْبَيْضِ فَكُلُّ مَا اخْتَلَفَ طَرَفَاهُ فَحَلَالٌ أَكْلُهُ وَ مَا اسْتَوَى طَرَفَاهُ فَحَرَامٌ أَكْلُهُ

And as for what is allowed to eat from the eggs, all what its two sides differ (oblong), it is Permissible to eat it, and whatever its two sides are same (circular), it is Prohibited to eat it.

وَ مَا يَجُوزُ أَكْلُهُ مِنْ صَيْدِ الْبَحْرِ مِنْ صُنُوفِ السَّمَكِ مَا كَانَ لَهُ فُشُورٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ فُشُورٌ فَحَرَامٌ أَكْلُهُ

And what is allowed to eat from the prey of the sea, from the types of fish, whatever were to have scales for it, it is Permissible to eat it, and whatever does not happen to have scales for it, it is Prohibited to eat it.

وَ مَا يَجُوزُ مِنَ الْأَشْرَبَةِ مِنْ جَمِيعِ صُنُوفِهَا فَمَا لَا يُعَيِّرُ الْعَقْلَ كَثِيرَةً فَلَا بَأْسَ بِشَرْبِهِ وَ كُلُّ شَيْءٍ يُعَيِّرُ مِنْهَا الْعَقْلَ كَثِيرَةً فَالْقَلِيلُ مِنْهُ حَرَامٌ.

And what is allowed from the drinks from the entirety of its types, so whatever its lot does not alter the mind (intellect), there is no problem in drinking it, and all things from these which alter the mind (intellect) by (drinking) its lot, the little from it is Prohibited".<sup>190</sup>

21- الْمَحَاسِنُ، عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْجُبْنِ فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ طَعَامٍ يُعْجِنِي

<sup>190</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 19

(The book) 'Al Mahasin' – from Ibn Mahboun, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far<sup>-asws</sup> about the cheese. He<sup>-asws</sup> said: 'You have asked me<sup>-asws</sup> about a food which fascinates me<sup>-asws</sup>'.

ثُمَّ أُعْطِيَ الْعَلَامَ دَرَاهِمَ فَقَالَ يَا عَلَامُ ابْتِغِ لِي جُبْنًا وَ دَعَا بِالْعَدَاءِ فَتَعَدَّيْنَا مَعَهُ وَ أَنِّي بِالْجُبْنِ فَقَالَ كُلْ

Then he<sup>-asws</sup> gave a Dirham to the slave. He<sup>-asws</sup> said: 'O slave! Buy (some) cheese for me<sup>-asws</sup>', and he<sup>-asws</sup> called for the lunch. We had lunch with him<sup>-asws</sup>, and he came with the cheese. He<sup>-asws</sup> said: 'Eat!'

فَلَمَّا فَرَغَ مِنَ الْعَدَاءِ قُلْتُ مَا تَقُولُ فِي الْجُبْنِ قَالَ أَوْ لَمْ تَرِنِي أَكَلْتُهُ قُلْتُ بَلَى وَ لَكِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْكَ

When we were free from the lunch, I said, 'What are you<sup>-asws</sup> saying regarding the cheese?' He<sup>-asws</sup> said: 'Or did you not see me<sup>-asws</sup> eating it?' I said, 'Yes, by I would love to hear it from you<sup>-asws</sup>'.

فَقَالَ سَأُخْبِرُكَ عَنِ الْجُبْنِ وَ غَيْرِهِ كُلِّ مَا يَكُونُ فِيهِ حَالَالٌ وَ حَرَامٌ فَهُوَ لَكَ حَالَالٌ حَتَّى تَعْرِفَ الْحَرَامَ بِعَيْنِهِ فَتَدَعَهُ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall inform you about the cheese and other such. Allah<sup>-azwj</sup> what happen to have Permissible (substances) in it and Prohibited (substances), it is Permissible for you, until you know the Prohibited (substance being in it) exactly, so leave it'<sup>191</sup>

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْجُبْنِ وَ قُلْتُ لَهُ أَخْبِرْنِي مَنْ رَأَى أَنَّهُ يُجْعَلُ فِيهِ الْمَيْتَةُ

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I asked Abu Ja'far<sup>-asws</sup> about the cheese, and I said to him<sup>-asws</sup>, 'Inform me about the one who sees that the dead (animal part) had been made to be in it (cheese)'.

فَقَالَ مِنْ أَجْلِ مَكَانٍ وَاحِدٍ يُجْعَلُ فِيهِ الْمَيْتَةُ حَرَمٌ فِي جَمِيعِ الْأَرْضِينَ إِذَا عَلِمْتَ أَنَّهُ مَيْتَةٌ فَلَا تَأْكُلْهُ وَ إِنْ لَمْ تَعْلَمْ فَاشْتَرِ وَ كُلْ وَ اللَّهُ إِنِّي لَأَعْتَرِضُ السُّوقَ فَأُشْتَرِي بِهَا اللَّحْمَ وَ السَّمْنَ وَ الْجُبْنَ وَ اللَّهُ مَا أَظَلُّ كُلَّهُمْ يُسْمُونُ هَذِهِ الْبَرْبُرُ وَ هَذِهِ السُّودَانُ.

He<sup>-asws</sup> said: '(Would it be) from the reason of one place the dead has been made to be in it, it would be Prohibited in entirety of the lands? When you know that it is dead, so do not eat it, and if you do not know, then buy and eat. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> do attend the markets and I<sup>-asws</sup> but at it the meat, and the butter, and the cheese. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> do not think all of them naming, 'This is Berber (cheese), and these is (Sudanese) cheese''<sup>192</sup>

وَ فِي مُوْتَفَقَةٍ إِسْحَاقُ بْنُ عَمَّارٍ عَنِ الْكَاطِمِ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالْفَرْوِ الْيَمَانِيِّ وَ فِيمَا صُنِعَ فِي أَرْضِ الْإِسْلَامِ قُلْتُ لَهُ وَ إِنْ كَانَ فِيهَا غَيْرُ أَهْلِ الْإِسْلَامِ قَالَ إِذَا كَانَ الْعَالِبَ عَلَيْهَا الْمُسْلِمُونَ فَلَا بَأْسَ.

And in (the book) 'Muwassiq' – Is'haq in Ammar,

<sup>191</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 20

<sup>192</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 21

‘From Al-Kazim<sup>-asws</sup> having said: ‘There is no problem with the Yemeni fur, and in what is made in the land of Al Islam’. I said to him<sup>-asws</sup>, ‘And even there were other than the people of Al-Islam (Muslims) in it?’ He<sup>-asws</sup> said: ‘When the Muslims are prevailing over it, there is no problem’<sup>193</sup>.

23- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الْجُبْنِ وَ أَنَّهُ تَوَضَّعَ فِيهِ الْإِنْفَحَةُ مِنَ الْمَيْتَةِ قَالَ لَا يَصْلُحُ ثُمَّ أُرْسِلَ بِدِرْهَمٍ قَالَ اشْتَرِ مِنْ رَجُلٍ مُسْلِمٍ وَلَا تَسْأَلْهُ عَنْ شَيْءٍ.

(The book) ‘Al Mahasin’ – from his father, from Safwan, from Mansour Bin Hazim, from Bakr Bin Habeeb who said,

‘Abu Abdullah<sup>-asws</sup> was asked about the cheese, and the rennet from the dead (animal) is placed in it. He<sup>-asws</sup> said: ‘It is not correct’. Then he<sup>-asws</sup> sent (a servant) with a Dirham. He<sup>-asws</sup> said: ‘Buy (cheese) from a Muslim man and do not ask him about anything’<sup>194</sup>.

24- وَ مِنْهُ، عَنِ الْيَقْطِينِيِّ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَسَأَلَهُ رَجُلٌ مِنْ أَصْحَابِنَا عَنِ الْجُبْنِ فَقَالَ أَبُو جَعْفَرٍ عَ إِنَّهُ لَطَعَامٌ يُعْجِبُنِي فَسَأَحْبِرُكَ عَنِ الْجُبْنِ وَ غَيْرِهِ كُلِّ شَيْءٍ فِيهِ الْحَلَالُ وَ الْحَرَامُ فَهُوَ لَكَ حَلَالٌ حَتَّى تَعْرِفَ الْحَرَامَ فَتَدَعَهُ بِعَيْنَيْهِ.

And from him, from Al Yaqteeny, from Safwan, from Muawiya, from a man from our companions who said,

‘I was in the presence of Abu Ja’far<sup>-asws</sup>. A man from our companions asked him<sup>-asws</sup> about the cheese. Abu Ja’far<sup>-asws</sup> said: ‘It is a food which fascinates me<sup>-asws</sup>. I<sup>-asws</sup> shall inform you about the cheese and other such. All things having in it the Permissible and the Prohibited, it is Permissible for you, until you know exactly the Prohibited (substance being in it), so you leave it’<sup>195</sup>.

25- السَّرَائِرُ، ثَقْلًا مِنْ كِتَابِ الْمَشِيخَةِ لِابْنِ حُبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ السَّمَنِ وَ الْجُبْنِ نَجْدُهُ فِي أَرْضِ الْمُشْرِكِينَ فِي الرُّومِ أَوْ نَأْكُلُهُ

(The book) ‘Al Saraair’ – Transmitting from the book ‘Al Masheykha’ of Ibn Mahboub, from Ibn Ayoub, from Zureys Al Kunasy who said,

‘I asked Abu Ja’far<sup>-asws</sup> about the butter and the cheese we find to be in the land of the Polytheists in Rome, ‘Can we eat it?’

قَالَ فَقَالَ أَمَا مَا عَلِمْتَ أَنَّهُ قَدْ خَالَطَهُ الْحَرَامُ فَلَا تَأْكُلْهُ وَ أَمَا مَا لَمْ تَعْلَمْ فَكُلْهُ حَتَّى تَعْلَمْ أَنَّهُ حَرَامٌ.

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘As for what you know that the Prohibited (substance) is mingled with it, then don’t eat it, and as for what you don’t know, eat it, until you know that it is Prohibited’<sup>196</sup>.

<sup>193</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 22

<sup>194</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 23

<sup>195</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 24

<sup>196</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 25



26- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ شَيْءٍ يَكُونُ فِيهِ حَرَامٌ وَ حَلَالٌ فَهُوَ لَكَ حَلَالٌ أَبَدًا حَتَّى تَعْرِفَ مِنْهُ الْحَرَامَ بِعَيْنِهِ فَدَعُهُ.

And from it, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘All thing happening to have a Prohibited (substance) and Permissible (substance) in it, it is Permissible for you for ever, until you know exactly the Prohibited (substance being in it), so leave it’<sup>197</sup>

27- تَفْسِيرُ الْإِمَامِ ع، قَالَ ع قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ مِنْ ثَمَارِهَا وَ أَطْعِمْتَهَا حَلَالًا طَيِّبًا لَكُمْ إِذَا أَطْعَمْتُمْ رَبَّكُمْ فِي تَعْظِيمٍ مِنْ عَظَمَتِهِ وَ الْإِسْتِخْفَافِ بِمَنْ أَهَانَهُ وَ صَغُرُهُ.

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>), he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Said: **O you people! Eat from what is in the earth**, - from its fruits and its edibles - **lawful, good [2:168]** for you all, when your Lord<sup>-azwj</sup> Feeds you in reverence of the one He<sup>-azwj</sup> Magnifies and taking lightly with the one He<sup>-azwj</sup> Humiliates and Belittles’<sup>198</sup>.

28- وَ مِنْهُ، قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ وَ نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ إِمَامَةِ عَلِيٍّ وَ لِيَّ اللَّهِ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقَكُمْ مِنْهَا بِالْمُقَامِ عَلَى وَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ لِيَقْبَلَكُمْ اللَّهُ بِذَلِكَ شُرُورَ الشَّيَاطِينِ الْمُتَمَرِّدَةِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ.

And him,

‘The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: **O you those who are believing!** – in the *Tawheed* (Oneness) of Allah<sup>-azwj</sup>, and Prophet-hood of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and in the Imamate of Ali<sup>-asws</sup>, Guardian of Allah<sup>-azwj</sup>, **Eat from the good (things) what We Provided you (with), and give thanks to Allah** – upon what He<sup>-azwj</sup> Provided you from it, with the staying upon the Wilayah of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, for Allah<sup>-azwj</sup> to Save you all due to that, from the evils of the Satans<sup>-la</sup>, the one reneging against his<sup>-la</sup> Lord<sup>-azwj</sup> Mighty and Majestic’<sup>199</sup>.

29- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ قَالَ: سَأَحْبِرُكَ عَنِ الْجُبْنِ وَ غَيْرِهِ كُلِّ مَا كَانَ فِيهِ حَلَالٌ وَ حَرَامٌ فَهُوَ لَكَ حَلَالٌ حَتَّى تَعْرِفَ الْحَرَامَ بِعَيْنِهِ فَتَدَعُهُ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abdullah Bin Suleyman,

‘From Abu Ja’far<sup>-asws</sup> in a lengthy Hadeeth, said: ‘I<sup>-asws</sup> shall inform you about the cheese and other such. All what had Permissible and Prohibited (substances) in it, it is Permissible for you, until you know the Prohibited (substance being in it) exactly, so you leave it’<sup>200</sup>.

<sup>197</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 26

<sup>198</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 27

<sup>199</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 28

<sup>200</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 29

30- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الْجُبْنِ قَالَ كُلُّ شَيْءٍ لَكَ حَلَالٌ حَتَّى يَجِيئَكَ شَاهِدَانِ يَشْهَدَانِ عِنْدَكَ أَنَّ فِيهِ مَيْتَةً.

And from him, from Ahmad in Muhammad Al Kufy, from Muhammad Bin Ahmad Al Nahdy, from Muhamad Bin Al Waleed, from Aban Bin Abdul Rahman, from Abdullah Bin Suleyman,

‘From Abu Abdullah<sup>-asws</sup> regarding the cheese, he<sup>-asws</sup> said: ‘All (pure) thing are Permissible for you until two witnesses come to you testifying in your presence that there is dead (animal part) in it’.<sup>201</sup>

31- الشَّيْهَابُ، قَالَ رَسُولُ اللَّهِ ص إِنَّ مُحَرَّمَ الْحَلَالِ كَمُحَلِّ الْحَرَامِ.

Al Shihab –

‘Rasool-Allah<sup>-saww</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The prohibited of the Permitted is like the permitter of a Prohibition’.<sup>202</sup> (From a non-Shia source)

32- الْمَحَاسِنُ، عَنْ حَمَّادِ بْنِ عِيسَى عَنْ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ إِسْمَاعِيلَ الْجَنْغِي وَ عِدَّةٍ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّيَمُّنُ فِي كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ اضْطُرَّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ.

(The book) ‘Al Mahasin’ – from Hammad Bin Isa, from Uzina, from Muhammad Bin Muslim, and Ismail Al Jufy, and a number who said,

‘We heard Abu Ja’far<sup>-asws</sup> saying: ‘The Taqiyyah (dissimulation) is in all things, and all things the son of Adam<sup>-sa</sup> is desperate to, so Allah<sup>-azwj</sup> has Permitted it for him’.<sup>203</sup>

33- الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُضْطَرُّ لَا يَشْرَبُ الْخَمْرَ لِأَنَّهُ لَا تَزِيدُهُ إِلَّا شَرًّا فَإِنْ شَرَبَهَا قَتَلَتْهُ فَلَا تَشْرَبُ مِنْهَا قَطْرَةً.

(The book) ‘Al Ayyashi’ – from Abu Baseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The desperate one should not drink the wine because it will not increase him except in evil. If he were to drink it, it would kill him, so you should not drink even a drop from it’.<sup>204</sup>

الْعَلَالُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْقُضَلِ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ مِثْلَهُ وَ فِيهِ وَ لِأَنَّهُ إِنْ شَرَبَهَا قَتَلَتْهُ فَلَا يَشْرَبُ مِنْهُ قَطْرَةً.

(The book) ‘Illal’ – from Ali Bin Hatim, from Muhammad Bin Umar, from Ali Bin Muhammad Bin Ziyad, from Ahmad Bin Al Fazl, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

<sup>201</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 30

<sup>202</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 31

<sup>203</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 32

<sup>204</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 33 a

‘Similar to it, and in it, ‘And because if he were to drink it, it would kill him, so he should not drink from it even a drop’.<sup>205</sup>

34- وَ رُوي لَا تَزِيدُهُ إِلَّا عَطَشًا.

And it is reported: ‘It will not increase him except in thirst’.<sup>206</sup>

ثم قال الصدوق رحمه الله جاء هذا الحديث هكذا كما أوردته و شرب الخمر في حال الاضطراب مباح مطلق مثل الميتة و الدم و لحم الخنزير و إنما أوردته لما فيه من العلة و لا قوة إلا بالله.

**Note:** Then Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘This Hadeeth has come like this, like what I have referred to it, and drinking the wine during a state of desperation is legal absolutely, like the dead, and the blood, and pig meat, and rather I have referred it due to what is in it from the reason, and there is no strength except with Allah<sup>-azwj</sup>’.

35- الْعَيَّاشِيُّ، عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي طَالِبُ الصَّيْدِ وَ الْعَادِي السَّارِقُ لَيْسَ هُمَا أَنْ يُقَصِّرَا مِنَ الصَّلَاةِ وَ لَيْسَ هُمَا إِذَا اضْطُرَّ إِلَى الْمَيْتَةِ أَنْ يَأْكُلَهَا وَ لَا يَحِلُّ لَهَا مَا يَحِلُّ لِلنَّاسِ إِذَا اضْطُرُّوا.

Al Ayyashi, from Hammad Bin Usman,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **But the one who is desperate, without rebelling nor transgressing, [2:173]**, he<sup>-asws</sup> said: ‘The rebel is the seeking of the prey, and the transgressor is the thief. It isn’t for them both to be shortening the Salat (in a journey), and it isn’t for them, when they are desperate to the dead, that they should be eating it, nor is it Permissible for them what is Permissible for the people when they are desperate’.<sup>207</sup>

36- تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفًا أَنْفَهَا بِلَا ذَبَاحَةٍ مِنْ حَيْثُ أَذِنَ اللَّهُ فِيهَا وَ الدَّمَ وَ لَحْمَ الْخَنزِيرِ أَنْ يَأْكُلُوهُ وَ مَا أَهْلَهُ بِهِ لِغَيْرِ اللَّهِ مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ مِنَ الذَّبَائِحِ وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسَامِي أَنْدَادِهِمُ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>) – He<sup>-asws</sup> said: ‘Then Allah<sup>azwj</sup> Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead-** which dies open-mouthed without having been slaughtered from where Allah<sup>azwj</sup> Permitted with regards to it, **and the blood, and flesh of the swine** – to be eating it, **and whatever is dedicated with for other than Allah** – what the name of other than Allah<sup>azwj</sup> is mentioned over it from the slaughtered, and it is which the *Kafirs* are drawing closer with by naming their rivals (Idols) which they are taking to from besides Allah<sup>azwj</sup>.

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرَ بَاغٍ وَ هُوَ غَيْرُ بَاغٍ عِنْدَ ضَرُورَتِهِ عَلَى إِمَامٍ هُدًى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلًا بِالْبَاطِلِ فِي بُيُوتِهِمْ مِنْ لَيْسَ بِنَبِيِّ وَ لَا إِمَامَةٍ مِنْ لَيْسَ بِإِمَامٍ فَلَا إِثْمَ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنَّ اللَّهَ عَفُوفٌ سَتَّارٌ لِعُيُوبِكُمْ أَيُّهَا الْمُؤْمِنُونَ رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الضَّرُورَةِ مَا حَرَّمَ فِي الرَّخَاءِ.

<sup>205</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 33 b

<sup>206</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 34

<sup>207</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 35

Then the Mighty and Majestic Said: ***But the one who is desperate*** – to something from these Prohibitions, ***without coveting***– and he is without a desire (for it) – during the necessity – upon an Imam<sup>asws</sup> of Guidance, ***nor transgressing*** – nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn't a Prophet<sup>as</sup>, or (speaking of) Imamate of the one who isn't an Imam<sup>asws</sup>, ***so there is no sin upon him*** – in taking these things, ***Surely Allah is Forgiving, Merciful [2:173]*** – a Concealer of your faults, O you *Momineen*! He<sup>azwj</sup> is Merciful with you where He<sup>azwj</sup> Permitted for you during the desperation what He<sup>azwj</sup> Prohibited during the ease''.<sup>208</sup>

---

<sup>208</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 1 H 36

## CHAPTER 2 – REASON FOR THE PROHIBITION OF THE PROHIBITED FROM THE FOODS AND THE DRINKS

1- الإِحتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لِمَ حَرَّمَ اللَّهُ الْخَمْرَ وَ لَا لَذَّةَ أَفْضَلُ مِنْهَا

(The book) 'Al Ihtijaj' – from Hisham Bin Al Hakam who said, ‘

‘The atheist asked Abu Abdullah<sup>-asws</sup>. He said, ‘Why did Allah<sup>-azwj</sup> Prohibit the wine, and there is no pleasure better than it?’

قَالَ حَرَّمَهَا لِأَنَّهَا أُمُّ الْخَبَائِثِ وَ رَأْسُ كُلِّ شَرٍّ يَأْتِي عَلَى شَارِبِهَا سَاعَةً يُسَلَبُ لُبُّهُ وَ لَا يَعْرِفُ رَبَّهُ وَ لَا يَتَزَكَّى مَعْصِيَةً إِلَّا زَكَاةً وَ لَا حُرْمَةً إِلَّا أَنْتَهَا وَ لَا رَحِمًا مَأْسُةً إِلَّا قَطْعَهَا وَ لَا فَاحِشَةً إِلَّا أَتَاهَا وَ السُّكْرَانُ زِمَامُهُ بِيَدِ الشَّيْطَانِ إِنْ أَمَرَهُ أَنْ يَسْجُدَ لِلْأَوْثَانِ سَجَدَ وَ يَنْفَادُ حَيْثُ مَا قَادَهُ

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Prohibited it because it is mother of the wickedness and chief of all evil. There comes a time upon its drinker, his understanding is stripped away and he neither recognises his Lord<sup>-azwj</sup>, nor leave any (act of) disobedience except he indulges in it, nor any Prohibition except he violates it, nor any nearest kinship except he cuts it, nor any immorality except he commits it, and the intoxicated one, his time is in the hand of Satan<sup>-la</sup>. If he<sup>-la</sup> instructs him to prostrate to the Idols, he will prostrate, he will be led to wherever he<sup>-la</sup> may lead him’.

قَالَ فَلِمَ حَرَّمَ الدَّمَ الْمَسْفُوحَ

He said, ‘Why did He<sup>-azwj</sup> Prohibit the spilt blood?’

قَالَ لِأَنَّهُ يُورِثُ الْفَسَادَ وَ يَسْلُبُ الْفُؤَادَ رَحْمَتَهُ وَ يُعَفِّنُ الْبَدَنَ وَ يُغَيِّرُ اللَّوْنَ وَ أَكْثَرَ مَا يُصِيبُ الْإِنْسَانَ الْجَذَامُ يَكُونُ مِنْ أَكْلِ الدَّمَ

He<sup>-asws</sup> said: ‘Because it inherits the hardness and the heart is stripped of its mercy, and the body will rot, and the colour would change, and most of the human beings having been afflicted by the leprosy, it happened from consuming the blood’.

قَالَ فَأَكُلُ الْعُدَدِ

He said, ‘So (what about) eating the glands?’

قَالَ يُورِثُ الْجَذَامَ

He<sup>-asws</sup> said: ‘It inherits the leprosy’.

قَالَ فَأَلْمِيئَةُ لِمَ حَرَّمَهَا

He said, ‘The dead, why did He<sup>-azwj</sup> Prohibit it?’

قَالَ فَرَقًا بَيْنَهَا وَ بَيْنَ مَا يُذَكَّرُ اسْمُ اللَّهِ عَلَيْهِ وَ الْمَيْتَةُ قَدْ جَمَدَ فِيهَا الدَّمُ وَ تَرَجَعَ إِلَى بَدَنِهَا فَلَحْمُهَا ثَقِيلٌ غَيْرُ مَرِيٍّ لِأَنَّهَا يُؤْكَلُ لَحْمُهَا بِدَمِهَا

He<sup>-asws</sup> said: 'Differentiating between it and what the Name of Allah<sup>-azwj</sup> has been mentioned upon, and the dead is such, the blood has frozen in it, and it returns to its body. So, its meat would be heavy, not tasty (healthy), because its meat would be eaten with its blood'.

قَالَ فَالَسَّمَكُ مَيْتَةٌ

He said, 'The dead fish?'

قَالَ إِنَّ السَّمَكَ ذَكَائُهُ إِخْرَاجُهُ حَيًّا مِنَ الْمَاءِ ثُمَّ يَثْرُكُ حَتَّى يَمُوتَ مِنْ ذَاتِ نَفْسِهِ وَ ذَلِكَ أَنَّهُ لَيْسَ لَهُ دَمٌ وَ كَذَلِكَ الْجَرَادُ.

He said, 'The fish, its purity is its being extracted alive from the water, then it is left until it dies from itself, and that is because there is no blood for it, and like that are the locusts'.<sup>209</sup>

2- الْعِلَلُ، وَ الْمَجَالِيسُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع لِمَ حَرَّمَ اللَّهُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخَنَزِيرِ وَ الْحَمَرِ

(The books) 'Al Ilal' and 'Al Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Uzafir, from his father who said,

'I said to Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al Baqir<sup>-asws</sup>, 'Why did Allah<sup>-azwj</sup> Prohibit the dead, and the blood, and the pig meat, and the wine?'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ مَا سِوَى ذَلِكَ مِنْ رَغْبَةٍ فِيمَا أَحَلَّ لَهُمْ وَ لَا زُهْدٍ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَكِنَّهُ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ عَلَّمَ مَا تَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُضْلِحُهَا فَأَحَلَّهُ لَهُمْ وَ أَبَاحَهُ وَ عَلَّمَ مَا يَضُرُّهُمْ فَتَنَاهُمْ عَنْهُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted did not Prohibit that upon His<sup>-azwj</sup> servants and Permitted for them what is besides that out of desire regarding what He<sup>-azwj</sup> had Permitted for them, nor abstention regarding what He<sup>-azwj</sup> had Prohibited upon them, but He<sup>-azwj</sup>, Mighty and Majestic, Created the creatures and Knows what their bodies would be stand with, and be healthy by it, so He<sup>-azwj</sup> Permitted for them and Legalised it, and Knows what would be harming them, so He<sup>-azwj</sup> Forbade them from it.

ثُمَّ أَحَلَّهُ لِلْمُضْطَرِّ فِي الْوَقْتِ الَّذِي لَا يَقُومُ بَدَنُهُ إِلَّا بِهِ فَأَحَلَّهُ لَهُ بِقَدْرِ الْبُلْعَةِ لَا غَيْرَ ذَلِكَ

Then He<sup>-azwj</sup> Legalised it for the desperate one during the time in which his body would not be standing except by it, so He<sup>-azwj</sup> Permitted it for him with a measure of adequacy, not other than that'.

ثُمَّ قَالَ ع أَمَّا الْمَيْتَةُ فَإِنَّهُ لَمْ يَنْأَلْ أَحَدٌ مِنْهَا إِلَّا ضَعْفَ بَدَنِهِ وَ أَوْهَنْتْ قُوَّتُهُ وَ انْقَطَعَ نَسْلُهُ وَ لَا يَمُوتُ أَكَلِ الْمَيْتَةِ إِلَّا فَجَاءَةً

Then he<sup>-asws</sup> said: 'As for the dead, verily no one will attain from it except it would weaken his body and diminish his strength, and cut off his lineage (impotency), and the eater of the dead will not be dying except suddenly.

وَأَمَّا الدَّمُ فَإِنَّهُ يُورِثُ أَكْلُهُ الْمَاءَ الْأَصْفَرَ وَ يُورِثُ الْكَلْبَ وَ قَسَاوَةَ الْقَلْبِ وَ قِلَّةَ الرَّأْفَةِ وَ الرَّحْمَةِ ثُمَّ لَا يُؤْمِنُ عَلَى حَيِّمِهِ وَ لَا يُؤْمِنُ عَلَى مَنْ صَحِبَهُ

And as for the blood, it would inherit its consumer the yellow water, and inherit the severe thirst, and hardness of the heart, and scarcity of the kindness and the mercy. Then there would be no safety upon his intimate one, nor any safety upon the one who accompanies him.

وَأَمَّا لَحْمُ الْخِنْزِيرِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَخَ قَوْمًا فِي صُورِ شَيْءٍ مِثْلِ الْخِنْزِيرِ وَ الْقِرَدِ وَ الدَّبِّ ثُمَّ هَيَّ عَنْ أَكْلِ الْمَثَلَةِ لِكَيْلَا يُنْتَفَعَ بِهَا وَ لَا يُسْتَحَفَّ بِعُقُوبَتِهَا

And as for the meat of the pig, Allah<sup>-azwj</sup> Blessed and Exalted had Morphed a people in various images, like the pig, and the monkey, and the bear. Then He<sup>-azwj</sup> Forbad from eating the like lest it would be benefitted with, and His<sup>-azwj</sup> Punishment would not be feared.

وَأَمَّا الْخَمْرُ فَإِنَّهُ حَرَّمَهَا لِفِعْلِهَا وَ فَسَادِهَا

And as for the wine, He<sup>-azwj</sup> Prohibited it due to its work (effects) and its corruption'.

ثُمَّ قَالَ عَ إِنَّ مُدْمِنَ الْخَمْرِ كَعَابِدٍ وَثَنٍ وَ يُورِثُهُ الْإِرْتِعَاشَ وَ يَهْدِمُ مُرُوءَتَهُ وَ تَحْمِلُهُ عَلَى التَّجَسُّرِ عَلَى الْمَحَارِمِ مِنْ سَفْكِ الدِّمَاءِ وَ زُكُوبِ الرِّثَا حَتَّى لَا يُؤْمِنَ إِذَا سَكِرَ أَنْ يَتَّبَعَ عَلَى حُرْمِهِ وَ هُوَ لَا يَعْقِلُ ذَلِكَ وَ الْخَمْرُ لَا تَرِيدُ شَارِبَهَا إِلَّا كُلَّ شَرٍّ.

Then he<sup>-asws</sup> said: 'The one habitual of the wine is like a worshipper of an idol, and he would inherit the trembling, and his manhood would be demolished, and it would carry him upon being audacious upon the Prohibitions – from shedding the blood, and indulging in the adultery, until there would be no safety when he is intoxicated, that he might leap upon his sanctimonious ones and he would mind that, and the wine will not increase its drinker except in every evil'.<sup>210</sup>

3- الْعُيُونُ، وَ الْعِلَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْقَاسِمِ بْنِ رَبِيعٍ

(The books) 'Al Uyoun', and 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Al Qasim Bin Rabie.

وَ رَوَى فِي الْعُيُونِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ مَا جِئَلُوهُ عَنْ عَمِّهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ قَالَ وَ حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ الدَّقَقِاقِ وَ مُحَمَّدُ بْنُ أَحْمَدَ السِّنَانِيِّ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقِ وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْمُكْتَبِ رَضِيَ اللَّهُ عَنْهُمْ عَنْ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْقَاسِمِ بْنِ رَبِيعٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ

And it is reported in Al Uyoun from Muhammad Bin Ali Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammada Bin Sinan who said, 'And it is narrated to us by Ali Bin Ahmad Al Daqqaq, and

<sup>210</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 2

Muhammad Bin Ahmad Al Sinany, and Ali Bin Abdullah Al Warraq, and Ali Husayn Bin Ibrahim Al Mukattib, may Allah<sup>-azwj</sup> be Pleased with them, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie, from Muhammad Bin Sinan.

وَحَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ وَعَلِيُّ بْنُ عِيسَى الْمُجَاوِرُ فِي مَسْجِدِ الْكُوفَةِ وَمُحَمَّدُ بْنُ مُوسَى الْبَرْقِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِلَوِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ

And it is narrated to us by Ali Bin Ahmad Bin Abu Abdullah Al Barqy, and Ali Bin Isa Al Mujawir in the Masjid of Al Kufa, and Muhammad Bin Musa Al Barqy, from Ali Bin Muhammad Majaylawiya, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan.

عَنِ الرَّضَا ع أَنَّهُ كَتَبَ إِلَيْهِ حَرَمَ الْخَنَزِيرِ لِأَنَّهُ مَشْوَةٌ جَعَلَهُ عَزَّ وَجَلَّ عِظَةً لِلْخَلْقِ وَ عِبْرَةً وَ تَخْوِيفًا وَ دَلِيلًا عَلَى مَا مُسِخٌ عَلَى خَلْقَتِهِ وَ لِأَنَّ غِدَاءَهُ أَقْدَرُ الْأَقْدَارِ مَعَ عَلَلٍ كَثِيرَةٍ

From Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> wrote to him (Muhammad Bin Sinan): 'The pig is Prohibited because it is deformed (morphed). The Mighty and Majestic Made it an exhortation for the people and a lesson (to be learned), and a scare, and evidence upon what had been morphed upon His<sup>-azwj</sup> creatures, and because its feed is filthiest of the filth, with a lot of illnesses.

وَ كَذَلِكَ حَرَمَ الْقَرْدَ لِأَنَّهُ مُسِخٌ مِثْلَ الْخَنَزِيرِ جَعَلَ عِظَةً وَ عِبْرَةً لِلْخَلْقِ دَلِيلًا عَلَى مَا مُسِخٌ عَلَى خَلْقَتِهِ وَ صُورَتِهِ وَ جَعَلَ فِيهِ شَبْهًا مِنَ الْإِنْسَانِ لِيَدُلَّ عَلَى أَنَّهُ مِنَ الْخَلْقِ الْمَعْضُوبِ عَلَيْهِمْ

And like that He<sup>-azwj</sup> Prohibited the monkey, because it has been morphed like the pig, Made as an exhortation and a lesson for the people evidencing upon what has been morphed upon His<sup>-azwj</sup> creatures, and its image, and He<sup>-azwj</sup> a resemblance from the human being in it in order to indicate upon that it is from the creatures Angered upon'.

وَ كَتَبَ إِلَيْهِ أَيْضًا مِنْ جَوَابِ مَسَائِلِهِ حُرِّمَتِ الْمَيْتَةُ لِمَا فِيهَا مِنْ فُسَادِ الْأُبْدَانِ وَ الْآفَةِ وَ لِمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ التَّسْمِيَةَ سَبَبًا لِلتَّحْلِيلِ وَ فَرْقًا بَيْنَ الْحَلَالِ وَ الْحَرَامِ

And he<sup>-asws</sup> wrote to him as well in answer to his question: 'The dead have been Prohibited due to what is in it from the spoilage of the bodies, and the afflictions; and (because) Allah<sup>-azwj</sup> Mighty and Majestic Wanted to Make the Naming (during slaughter) as a cause for the permissibility, and a differentiation between the Permissible and the Prohibited.

وَ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ الدَّمَ كَتَحْرِيمِ الْمَيْتَةِ لِمَا فِيهِ مِنْ فُسَادِ الْأُبْدَانِ وَ لِأَنَّهُ يُورِثُ الْمَاءَ الْأَصْفَرَ وَ يُبَخِّرُ الْفَمَ وَ يُنْتِنُ الرِّيحَ وَ يُسِيءُ الْخُلُقَ وَ يُورِثُ الْقُسْوَةَ لِلْقَلْبِ وَ قَلَّةَ الرَّأْفَةِ وَ الرَّحْمَةِ حَتَّى لَا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَ وَالِدَهُ وَ صَاحِبَهُ

And Allah<sup>-azwj</sup> Mighty and Majestic Prohibited the blood, like Prohibition of the dead, due to what is in it from the spoiling of the bodies, and because it inherits the yellow water, and vapour of the mouth, and stinky smell, and evil manners, and it inherits the hardness of the heart, and scarcity of the kindness and the mercy, until there would be no safety that he might kill his son and his father and his companion.

وَ حَرَّمَ الطِّحَالَ لِمَا فِيهِ مِنَ الدَّمِ وَ لِأَنَّ عِلَّتَهُ وَ عِلَّةَ الدَّمِ وَ الْمَيْتَةِ وَاحِدَةٌ لِأَنَّهُ يَجْرِي جَرَاهَا فِي الْفُسَادِ.



And the spleen is Prohibited due to what is in it from the blood, and because its reasons and reason of the blood and the dead is one, because it flows their flow in the spoiling (of the bodies)".<sup>211</sup>

4- فَيَقُولُ الرَّضَا، قَالَ عِزُّكَ اللَّهُ أَنْ يَرْحَمَكَ اللَّهُ أَنْ تَبَارَكَ وَتَعَالَى لَمْ يُخَيَّرْ أَحَدًا وَلَا شَرِبَ إِلَّا مَا فِيهِ مِنَ الْمَنْفَعَةِ وَالصَّلَاحِ وَلَمْ يُحَرِّمْ إِلَّا مَا فِيهِ الضَّرَرُ وَالتَّلَفُ وَالْفَسَادُ

(The book) 'Fiqh Al-Reza'-asws' – He'-asws said: 'Know, may Allah'-azwj have Mercy on you, that Allah'-azwj Blessed and Exalted did not Legalise any food, nor any drink, except for what is in it from the benefits and the health, and did not Prohibit except for what is in it from the harm and the spoilage, and the corruption.

فَكُلُّ نَافِعٍ مُقَوِّ لِلْجِسْمِ فِيهِ قُوَّةٌ لِلْبَدَنِ فَحَلَالٌ وَكُلُّ مُضِرٍّ يَذْهَبُ بِالْقُوَّةِ أَوْ قَاتِلٍ فَحَرَامٌ مِثْلُ السُّمُومِ وَالْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخَنَازِيرِ وَذِي نَابٍ مِنَ السَّبَاعِ وَمِخْلَبٍ مِنَ الطَّيْرِ وَمَا لَا قَانِصَةَ لَهُ مِنْهَا وَمِثْلُ الْبَيْضِ إِذَا اسْتَوَى طَرَفَاهُ وَالسَّمَكِ الَّذِي لَا فُلُوسَ لَهُ فَحَرَامٌ كُلُّهُ إِلَّا عِنْدَ الضَّرُورَةِ

Thus, every benefit strengthening for the body in it is strength for the body, it is Permissible, and every harmful going away with the strength, or fatal, it is Prohibited, like the poisons, and the dead, and the blood, and meat of the pig, and ones from the predators with the fangs, and from the birds with claws, and from them what does not have a gizzard for it, and like the eggs when its sides are even (circular), and the fish which does not have scales for it, so it is Prohibited, all of it, except during the desperation.

وَالْعِلَّةُ فِي تَحْرِيمِ الْحَيِّ وَمَا أُجْرِيَ نَحْرُهُ مِنْ سَائِرِ الْمُسَوَّخِ الْبَرِّيَّةِ وَالْبَحْرِيَّةِ مَا فِيهَا مِنَ الضَّرَرِ لِلْجِسْمِ لِأَنَّ اللَّهَ تَقَدَّسَتْ أَسْمَاؤُهُ مِثْلَ عَلَى صُورِهَا مُسَوَّخًا فَأَرَادَ أَنْ لَا يُسْتَحَفَّ بِمِثْلِهِ

And the reason in Prohibition of the catfish and whatever flows its flow from rest of the morphed (creatures) of the land and sea, (is due to) what is in it from the harm to the body, because Allah'-azwj, Holy are His'-azwj Names, Resembled the morphed ones upon their images, so He'-azwj Wanted that the likes of it should not be taken lightly.

وَالْمَيْتَةُ تُوْرُثُ الْكَلْبَ وَمَوْتُ الْفَجَاءَةِ وَالْأَكْلَةُ وَالدَّمُ يُغْثِي الْقَلْبَ وَبُورُثُ الدَّاءِ الدُّبَيْلَةُ

And the dead inherits the severe thirst, and the sudden death, and the eating and the blood hardens the heart, and inherits the disease empyema.

وَأَمَّا السُّمُومُ فَفَانِلَةٌ وَالْخَمْرُ تُوْرُثُ قَسَاوَةَ الْقَلْبِ وَتُسَوِّدُ الْأَسْنَانَ وَتُبْخِرُ الْفَمَ وَتُبْعِدُ مِنَ اللَّهِ وَتُقَرِّبُ مِنْ سَخَطِهِ وَهُوَ مِنْ شَرَابِ إِبْلِيسَ

And as for the fatal poisons, and the wine inherits hardness of the heart, and darkens the teeth, and vapours the mouths (bad smell), and distances from Allah'-azwj and draw near to His'-azwj Wrath, and it is from the drink of Iblees'-la.

وَقَالَ ص شَارِبُ الْخَمْرِ مَلْعُونٌ شَارِبُ الْخَمْرِ كَعْبَدَةُ أَوْثَانٍ يُخْشَرُ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ.

<sup>211</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 3

And he<sup>-saww</sup> said: 'Drinker of the wine is accursed! A drinker of the wine would be like a worshipper of idols on the Day of Qiyamah, along with Pharaoh<sup>-la</sup> and Haman<sup>-la'</sup>'.<sup>212</sup>

5- الْعِلَلُ، عَنْ عَلِيٍّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: كَتَبَ إِلَيْهِ الرِّضَا عَ فِيمَا كَتَبَ إِلَيْهِ مِنَ الْعِلَلِ إِنَّا وَجَدْنَا كُلَّ مَا أَحَلَّ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ صَلَاحَ الْعِبَادِ وَ بَقَاؤُهُمْ وَ لَهُمْ إِلَيْهِ الْحَاجَةُ الَّتِي لَا يَسْتَعْتُونَ عَنْهَا وَ وَجَدْنَا الْمُحَرَّمَ مِنَ الْأَشْيَاءِ لَا حَاجَةَ لِلْعِبَادِ إِلَيْهِ وَ وَجَدْنَاهُ مُفْسِدًا دَاعِيًا إِلَى الْفَنَاءِ وَ الْهَلَاكِ

(The book) 'Al Ilal' – from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie, from Muhammad Bin Sinan who said,

'Al-Reza<sup>-asws</sup> wrote to him (Muhammad Bin Sinan). Among what he<sup>-saww</sup> wrote from the reasons: 'We<sup>-asws</sup> find all what Allah<sup>-azwj</sup> Blessed and Exalted has Permitted, in it is health of the servants and their remaining (alive), and for them there is the need to it which they cannot be needless from it; and we<sup>-asws</sup> find the Prohibited things, there is no need for the servants to it, and we<sup>-asws</sup> find it being a spoiler, calling to the annihilation and the destruction.

ثُمَّ رَأَيْنَاهُ تَبَارَكَ وَ تَعَالَى قَدْ أَحَلَّ بَعْضَ مَا حَرَّمَ فِي وَقْتِ الْحَاجَةِ لِمَا فِيهِ مِنَ الصَّلَاحِ فِي ذَلِكَ الْوَقْتِ تَطْيِيرَ مَا أَحَلَّ مِنَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنَازِيرِ إِذَا اضْطُرَّ إِلَيْهِ الْمُضْطَرُّ لِمَا فِي ذَلِكَ الْوَقْتِ مِنَ الصَّلَاحِ وَ الْعِصْمَةِ وَ دَفْعِ الْمَوْتِ

Then the Blessed and Exalted has Shown us that He<sup>-azwj</sup> has Permitted some of what He<sup>-azwj</sup> Prohibited during a time of need due to what is in it from the health during that time, a patch of what He<sup>-azwj</sup> has Permitted from the dead, and the blood, and pig meat, when the desperate one is desperate to it, due to when there is health and the protection during that time, and repellent of the death.

فَكَيْفَ الدَّلِيلُ عَلَى أَنَّهُ لَمْ يُحَلِّ مَا يُحَلِّ إِلَّا مَا فِيهِ مِنَ الْمَصْلَحَةِ لِلْأَبْدَانِ وَ حَرَّمَ مَا حَرَّمَ لِمَا فِيهِ مِنَ الْفَسَادِ.

So how (wonderful) is the evidence upon that upon that He<sup>-azwj</sup> did not Permit what He<sup>-azwj</sup> Permitted except for what was in it from the betterment of the bodies and Prohibited what He<sup>-azwj</sup> Prohibited due to what was in it from the spoilage".<sup>213</sup>

<sup>212</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 4

<sup>213</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 2 H 5

## CHAPTER 3 – WHAT IS PERMISSIBLE FROM THE BIRDS AND REST OF THE ANIMAL AND WHAT IS NOT PERMISSIBLE

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ سَلَمَةَ بَنَاتِ الْجَوَارِيِّ قَالَ: سَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا أَنْ أَقُومَ لَهُ فِي بَيْدَرٍ وَ أَحْفَظُهُ فَكَانَ إِلَى جَانِبِي دَيْرٌ فَكُنْتُ أَقُومُ إِذَا زَالَتِ الشَّمْسُ فَأَتَوَضَّأُ وَ أُصَلِّي فَنَادَانِي الدَّيْرَانِيُّ ذَاتَ يَوْمٍ فَقَالَ مَا هَذِهِ الصَّلَاةُ الَّتِي تُصَلِّي فَمَا أَرَى أَحَدًا يُصَلِّيهَا

(The book) 'Al Khisaa' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad in Al Husayn bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Abu Saeed Al Mukary, from Salama Baya Al Jawady who said,

'A man from our companion asked me to stay for him in Beydar and guard it. There was a monastery to my side. I was staying when the sun set, so I performed wud'u and prayed Salat. One day a monk called out to me. He said, 'What is this Salat which you are praying? I have not seen anyone praying it (like that)!'

فَقُلْتُ أَخَذْنَاهَا عَنِ ابْنِ رَسُولِ اللَّهِ ص فَقَالَ وَ عَالِمٌ هُوَ فَقُلْتُ نَعَمْ

I said, 'We found it from a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' He said, 'And he<sup>-asws</sup> is knowledgeable?' I said, 'Yes'.

فَقَالَ سَلُهُ عَنْ ثَلَاثِ خِصَالٍ عَنِ الْبَيْضِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ وَ عَنِ السَّمَكِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ وَ عَنِ الطَّيْرِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ

He said, 'Ask him<sup>-asws</sup> about three characteristics – about the egg, which thing from it is Prohibited, and about the fish, which thing is Prohibited from it, and about the bird, which thing is Prohibited from it?'

قَالَ فَحَجَجْتُ مِنْ سَنَتِي فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ إِنَّ رَجُلًا سَأَلَنِي أَنْ أَسْأَلَكَ عَنْ ثَلَاثِ خِصَالٍ قَالَ وَ مَا هِيَ

He (the narrator) said, 'I performed Hajj in my year and entered to see Abu Abdullah<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'A man has asked me to ask you<sup>-asws</sup> about three characteristics'. He<sup>-asws</sup> said: 'And what are these?'

قُلْتُ قَالَ لِي سَلُهُ عَنِ الْبَيْضِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ وَ عَنِ السَّمَكِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ وَ عَنِ الطَّيْرِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ

I said, 'He said to me, 'Ask him<sup>-asws</sup> about the egg, which thing is Prohibited from it, and about the fish, which thing is Prohibited from it, and about the bird, which thing is Prohibited from it'.

فَقَالَ قُلْ لَهُ أَمَّا الْبَيْضُ كُلُّ مَا لَمْ تَعْرِفْ رَأْسَهُ مِنْ اسْتِهِ فَلَا تَأْكُلْهُ وَ أَمَّا السَّمَكُ فَمَا لَمْ يَكُنْ لَهُ فِشْرٌ فَلَا تَأْكُلْهُ وَ أَمَّا الطَّيْرُ فَمَا لَمْ يَكُنْ لَهُ فَايَصَةٌ فَلَا تَأْكُلْهُ

He<sup>-asws</sup> said: 'Say to him, 'As for the egg, all what you cannot recognise its top from its bottom (symmetrical), so you cannot eat it; and as for the fish, whatever does not have scales for it,

you cannot eat it; and as for the bird, so whatever does not have a gizzard for it, you cannot eat it”.

قَالَ فَرَجَعْتُ مِنْ مَكَّةَ فَخَرَجْتُ إِلَى الدَّيْرَانِيِّ مُتَعَدِّدًا فَأَخْبَرْتُهُ بِمَا قَالَ فَقَالَ هَذَا وَ اللَّهُ نَبِيٌّ أَوْ وَصِي نَبِيٍّ.

He (the narrator) said, ‘I returned from Makkah and went to the Monk deliberately. I informed him with what he<sup>-asws</sup> had said. He said, ‘By Allah<sup>-azwj</sup>! This (man) is either a Prophet<sup>-sa</sup> or a successor<sup>-asws</sup> of a Prophet<sup>-sa</sup>’.<sup>214</sup>

رُوي عَنِ الرِّضَا ع أَنَّهُ قَالَ: كُلُّ مِنْ طَيْرِ الْبَرِّ مَا كَانَ لَهُ حَوْصَلَةٌ وَ مِنْ طَيْرِ الْمَاءِ مَا كَانَتْ لَهُ قَانِصَةٌ كَقَانِصَةِ الْحَمَامِ لَا كَمَعِدَةِ الْإِنْسَانِ.

It is reported from Al-Reza<sup>-asws</sup> having said: ‘All from the land birds what has a gible, and from the water bird what has a gizzard for it like a gizzard of the pigeons, not like the stomach of the human being (are Permissible)’.<sup>215</sup>

2- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيَّيْنِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَنَزَّهُوا عَنْ أَكْلِ الطَّيْرِ الَّذِي لَيْسَتْ لَهُ قَانِصَةٌ وَ لَا صَبِصِيَّةٌ وَ لَا حَوْصَلَةٌ وَ اتَّقُوا كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ.

(The book) ‘Al Khisal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Walk away from eating the bird which doesn’t have a gizzard for it, nor a fourth claw (toe) nor a gible, and fear all the ones with fangs from the predators, and claws from the birds’.<sup>216</sup>

3 الْإِلَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ أَنَّ الرِّضَا ع كَتَبَ إِلَيْهِ حَرَّمَ سَبَاعَ الطَّيْرِ وَ الْوَحُوشِ كُلَّهَا لِأَكْلِهَا مِنَ الْجَيْفِ وَ لُحُومِ النَّاسِ وَ الْعَذِرَةِ وَ مَا أَشْبَهَ ذَلِكَ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie, from Muhammad Bin Sinan,

‘Al-Reza<sup>-asws</sup> wrote to him (Muhammad Bin Sinan): ‘Prohibited are the predatorial birds and the beasts, all of them due to their eating from the carcasses and meats of the people, and the excreta and what resembles that.

فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ دَلَائِلَ مَا أَحَلَّ مِنَ الْوَحُوشِ وَ الطَّيْرِ وَ مَا حَرَّمَ كَمَا قَالَ أَبِي ع كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ ذِي مَخْلَبٍ مِنَ الطَّيْرِ حَرَامٌ وَ كُلُّ مَا كَانَ لَهُ قَانِصَةٌ مِنَ الطَّيْرِ فَحَلَالٌ

Allah<sup>-azwj</sup> Mighty and Majestic Made evidence(s) of what is Permissible from the wild animals and the birds, and what is Prohibited, just as my<sup>-asws</sup> father<sup>-asws</sup> said: ‘All from the wild animals

<sup>214</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 1 a

<sup>215</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 1 b

<sup>216</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 2

with fangs and with claws from the bird are Prohibited, and all from the birds what have a gizzard for it, is Permissible’.

وَعِلَّةٌ أُخْرَى تُفَرِّقُ بَيْنَ مَا أُحِلَّ مِنَ الطَّيْرِ وَ مَا حُرِّمَ قَوْلُهُ كُلُّ مَا دَفَّ وَ لَا تَأْكُلُ مَا صَفَّ وَ حَرَّمَ الْأَزْنَبَ لِأَنَّهَا بِمَنْزِلَةِ السِّنُّورِ وَ لَهَا تَخَالِبٌ كَمَخَالِبِ السِّنُّورِ وَ سَبَاعِ الْوُحُوشِ فَجَزَتْ جَزَاءَهَا فِي قَدَرِهَا فِي نَفْسِهَا وَ مَا يَكُونُ مِنْهَا مِنَ الدَّمِ كَمَا يَكُونُ مِنَ النَّسَاءِ لِأَنَّهَا مَسْحُوحٌ.

And another reason to differentiate between what is Permissible from the bird and what is Prohibited are his<sup>-asws</sup> words: ‘All what flaps, and Prohibited are the rabbits because these are at the status of the cats, and there are claws for it like claws of the cats, and predatorial wild animal, it flows its flow regarding its filth within itself, and the blood what happens to be from it, like what happens from the women, because these are morphed’.<sup>217</sup>

4- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ لُحُومِ الْخُمْرِ الْأَهْلِيَّةِ أَ تُؤْكَلُ قَالَ هَمَى رَسُولُ اللَّهِ ص وَ إِنَّمَا هَمَى عَنْهَا لِأَنَّهُمْ كَانُوا يَعْمَلُونَ عَلَيْهَا فَكْرَهُ أَنْ يُفْنَوْهَا.

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al-Hassan,

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about meats of donkeys, ‘Is it Permissible to eat?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had prohibited, and rather he<sup>-saww</sup> had prohibited because they were working upon these, so he<sup>-saww</sup> disliked that they would perish’.<sup>218</sup>

5- الْعِلَلُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ بِسْطَامِ بْنِ مَرْثَةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنْ أَهْبَنَمَ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سُئِلَ مَا قَوْلُكَ فِي هَذَا السَّمَكِ الَّذِي يَزْعُمُ إِخْوَانُنَا مِنْ أَهْلِ الْكُوفَةِ أَنَّهُ حَرَامٌ

(The book) ‘Al Ilal’ – from Ja’far Bin Muhammad Bin Masrour, from Al Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad Al Basry, from Bistam Bin Murrah, from Is’haq Bin Hassan, from Al Heysam Bin Waqid, from Ali Bin Al-Hassan Al Abdy,

‘From Abu Saeed Al-Khudry, he was asked, ‘What is your word regarding this fish which our brothers from the people of Al Kufa are claiming that it is Prohibited?’

فَقَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْكُوفَةُ جُمُجُمَةُ الْعَرَبِ وَ رُمُحُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كُنْزُ الْإِيمَانِ فَخُذْ عَنْهُمْ أَخْبَرَكَ عَنْ رَسُولِ اللَّهِ ص مَكَثَ بِمَكَّةَ يَوْمًا وَ لَيْلَةً بِذِي طُوًى ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ

Abu Saeed said, ‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘Al-Kufa is crown of the Arabs and a spear of Allah<sup>-azwj</sup> Blessed and Exalted, and a treasure of Eman, so take from them!’ I shall inform you about Rasool-Allah<sup>-saww</sup>. One day he<sup>-saww</sup> stayed in Makkah at Zi-Tuwa, then he<sup>-asws</sup> went out, so I went out with him<sup>-saww</sup>.

فَمَرَرْنَا بِرِفْقَةٍ جُلُوسٍ يَتَعَدَّوْنَ فَقَالُوا يَا رَسُولَ اللَّهِ الْغَدَاءُ فَقَالَ لَهُمْ أَفَرَجُوا لِنَبِيِّكُمْ فَجَلَسَ بَيْنَ رَجُلَيْنِ وَ جَلَسْتُ وَ تَنَاوَلَ رَغِيْفًا فَصَدَعَ نَصْفَهُ ثُمَّ نَظَرَ إِلَى أَذْمِهِمْ فَقَالَ مَا أَذْمُكُمْ فَقَالُوا الْجَرِيثُ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكَسْرَةِ مِنْ يَدِهِ وَ قَامَ

<sup>217</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 3

<sup>218</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 4

We passed by some friends seated having lunch. They said, 'O Rasool-Allah<sup>-saww</sup>, the lunch!' He<sup>-saww</sup> said to them: 'Make way for your Prophet<sup>-saww</sup>'. He<sup>-saww</sup> sat between two men and I sat down, and he<sup>-saww</sup> took bread and broke half of it, then looked at their sauces. He<sup>-saww</sup> said: 'What is your sauce?' They said, 'The eel, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> threw down the morsel from his<sup>-asws</sup> hand and stood up'.

قَالَ أَبُو سَعِيدٍ وَتَخَلَّفْتُ بَعْدَهُ لِأَنْظُرَ مَا رَأَى النَّاسُ فَاخْتَلَفَ النَّاسُ فِيمَا بَيْنَهُمْ فَقَالَتْ طَائِفَةٌ حَرَّمَ رَسُولُ اللَّهِ ص الْجَرِيثَ وَ قَالَتْ طَائِفَةٌ لَمْ يُحَرِّمْهُ وَ لَكِنْ عَافَهُ وَ لَوْ كَانَ حَرَّمَهُ لَنَهَانَا عَنْ أَكْلِهِ

Abu Saeed said, 'And I stayed behind after it in order to look at what the people were opining between them regarding it. A group said, 'Rasool-Allah<sup>-saww</sup> has Prohibited the eel'. And a group said, 'He<sup>-saww</sup> did not prohibited it, but he<sup>-saww</sup> excused, and if he<sup>-saww</sup> had prohibited it, he<sup>-saww</sup> would have forbidden us from eating it'.

قَالَ فَحَفِظْتُ مَقَالَهَ الْقَوْمِ وَ تَبِعْتُ رَسُولَ اللَّهِ ص حَتَّى حَقَّقْتُ ثُمَّ عَنِينَا رِفْقَةً أُخْرَى يَتَعَدَّوْنَ فَقَالُوا يَا رَسُولَ اللَّهِ الْغَدَاءُ فَقَالَ نَعَمْ أَفَرِجُوا لِنَبِيِّكُمْ

He said, 'I memorised the words of the group and followed Rasool-Allah<sup>-azwj</sup> until I caught up with him<sup>-saww</sup>. Then we came across other friends having lunch. They said, 'O Rasool-Allah<sup>-saww</sup>, the lunch!' He<sup>-saww</sup> said: 'Yes, make way for your Prophet<sup>-saww</sup>'.

فَجَلَسَ بَيْنَ رَجُلَيْنِ وَ جَلَسْتُ مَعَهُ فَلَمَّا تَنَاوَلَ كِسْرَةَ الْقَوْمِ نَظَرْتُ إِلَى أَدْمِهِمْ فَقَالَ مَا أَذْمُكُمْ هَذَا قَالُوا ضَبَّ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكِسْرَةِ وَ قَامَ

He<sup>-saww</sup> sat between two men, and I sat with him<sup>-saww</sup>. When he<sup>-saww</sup> took a piece of bread, he<sup>-saww</sup> looked at their sauce. He<sup>-saww</sup> said: 'What is your sauce?' They said, 'Lizard, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> threw down the piece of bread and stood up'.

قَالَ أَبُو سَعِيدٍ فَتَخَلَّفْتُ بَعْدَهُ فَإِذَا بِالنَّاسِ فِرْقَتَانِ قَالَ فِرْقَةٌ حَرَّمَ رَسُولُ اللَّهِ ص الضَّبَّ فَمَنْ هُنَاكَ لَمْ يَأْكُلْهُ وَ قَالَتْ فِرْقَةٌ أُخْرَى إِنَّمَا عَافَهُ وَ لَوْ حَرَّمَهُ لَنَهَانَا عَنْهُ

Abu Saeed said, 'I stayed behind after it, and the people were in two sects. A sect said, 'Rasool-Allah<sup>-saww</sup> has Prohibited the lizard, so from now, do not eat it!' And another sect said, 'But rather he<sup>-saww</sup> excused, and had he prohibited it, he<sup>-saww</sup> would have forbidden us from it'.

قَالَ ثُمَّ تَبِعْتُ رَسُولَ اللَّهِ ص حَتَّى حَقَّقْتُهُ فَمَرَرْنَا بِأَصْلِ الصَّفَا وَ فِيهَا قُدُورٌ تُغْلَى فَقَالُوا يَا رَسُولَ اللَّهِ ص لَوْ تَكَرَّمْتَ عَلَيْنَا حَتَّى تُدْرِكَ قُدُورُنَا قَالَ وَ مَا فِي قُدُورِكُمْ قَالُوا حُمُرٌ لَنَا كُنَّا نَرْكَبُهَا فَقَامَتْ فَذَبَحْنَاهَا

He said, 'Then I followed Rasool-Allah<sup>-saww</sup> until I caught up with him<sup>-saww</sup>. We passed by the bottom of Al Safa and there were boiling pots. They said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could honour upon us until you<sup>-saww</sup> take from our pots'. He<sup>-saww</sup> said: 'And what is in your pots?' They said, 'A donkey of ours which we used to ride. It stood (refused to move), so we slaughtered it'.

فَدَنَا رَسُولُ اللَّهِ ص مِنَ الْقُدُورِ فَأَكْفَأَهَا بِرِجْلِهِ ثُمَّ انْطَلَقَ جَوَاداً وَ تَخَلَّفْتُ بَعْدَهُ فَقَالَ بَعْضُهُمْ حَرَّمَ رَسُولُ اللَّهِ ص لَحْمَ الْحُمُرِ وَ قَالَ بَعْضُهُمْ كَلَّا إِنَّمَا أَفْرَغَ قُدُورَكُمْ حَتَّى لَا تَعُودُوهُ فَتَذَبَحُوا دَوَابَّكُمْ

Rasool-Allah<sup>-saww</sup> went near the pots and overturned them with his<sup>-saww</sup> leg. Then he<sup>-saww</sup> rode a horse, and I stayed behind after it. One of them said, 'Rasool-Allah<sup>-saww</sup> has prohibited the donkey meat!' And one of them said, 'Never! But rather he<sup>-saww</sup> freed out pots until you do not repeat slaughtering your riding animals!'

قَالَ أَبُو سَعِيدٍ فَبَعَثَ رَسُولُ اللَّهِ ص فَقَالَ يَا بَا سَعِيدٍ ادْعُ بِلَالًا فَلَمَّا جَاءَهُ بِلَالٌ قَالَ يَا بِلَالُ اصْعِدْ أَبَا قُبَيْسٍ فَنَادِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص حَرَّمَ الْجَرِيَّ وَ الضَّبَّ وَ الْحُمْرَ الْأَهْلِيَّةَ أَلَا فَاتَّقُوا اللَّهَ وَ لَا تَأْكُلُوا مِنَ السَّمَكِ إِلَّا مَا كَانَ لَهُ قِشْرٌ وَ مَعَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَحَ سَبْعِمِائَةَ أُمَّةٍ عَصَا الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ فَأَخَذَ أَرْبَعِمِائَةَ أُمَّةٍ مِنْهُمْ بَرًّا وَ ثَلَاثِمِائَةَ مِنْهُمْ بَخْرًا

Abu Saeed said, 'I followed Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'O Abu Saeed, call Bilal!' When Bilal came, he<sup>-saww</sup> said: 'O Bilal! Ascend (mount) Abu Qubeys and call out upon it, 'Rasool-Allah<sup>-saww</sup> has prohibited the eel, and the lizard and the domestic donkeys. Indeed! Fear Allah<sup>-azwj</sup> and do not eat from the fish except what has scales for it, and with the scales there are shells. Allah<sup>-azwj</sup> Blessed and Exalted has Morphed seven hundred communities who had disobeyed successors<sup>-asws</sup> after the Messengers<sup>-sa</sup>. Four hundred communities from them took to the land, and three hundred from them, the sea!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَجَعَلْنَاهُمْ أَحَادِيثَ وَ مَرْفُأَهُمْ كُلَّ مَرْقٍ.

Then he<sup>-saww</sup> recited this Verse: ***so We Made them as subject of discourse and Scattered them with every scattering. [34:19]***<sup>219</sup>

6- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْحَزَنِيِّ لَمْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ لَحْمَ الْحَنْزِيرِ

(The book) 'Al Ilal' – from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Abdul Rahman Bin Salim, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Inform me, why did Allah<sup>-azwj</sup> Mighty and Majestic Prohibit the pig meat?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَحَ قَوْمًا فِي صُورٍ شَتَّى مِثْلِ الْحَنْزِيرِ وَ الْفَرْدِ وَ الدَّبِّ ثُمَّ هَمَى عَنْ أَكْلِ الْمَثَلَةِ لِكَيْلَا يَنْتَفِعَ بِهَا وَ لَا يُسْتَخَفَّ بِغُفْوَتِهِ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted has Morphed people in various images, like the pig, and the monkey, and the bear, then He<sup>-azwj</sup> Prohibited from eating the likeness lets it would be benefitted with and His<sup>-azwj</sup> Punishment would not be feared'<sup>220</sup>

7- الْعِلَلُ، وَ الْعُيُونُ، بِالْأَسَانِيدِ الْمُتَقَدِّمَةِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ فِيَمَا رَوَاهُ مِنَ الْعِلَالِ أَنَّهُ كَتَبَ الرِّضَا ع إِلَيْهِ أَخْلَ اللَّهُ عَزَّ وَ جَلَّ الْبَقَرِ وَ الْغَنَمِ وَ الْإِبِلِ لِكَثْرَتِهَا وَ إِمْكَانِ وُجُودِهَا وَ تَحْلِيلِ بَقَرِ الْوَحْشِ وَ غَيْرِهَا مِنْ أَصْنَافٍ مَا يُؤْكَلُ مِنَ الْوَحْشِ الْمُحَلَّلَةِ لِأَنَّ غِذَاءَهَا غَيْرُ مَكْرُوهٍ وَ لَا مُحَرَّمٍ وَ لَا هِيَ مُضِرَّةٌ بَعْضُهَا بِبَعْضٍ وَ لَا مُضِرَّةٌ بِالْإِنْسِ وَ لَا فِي خَلْقِهَا تَشْوِيَةً.

<sup>219</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 5

<sup>220</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 6

(The books) 'Al Ilal' and 'Al Uyun' – by the previous chains, from Muhammad Bin Sinan among what he reported from the reasons,

'Al-Reza<sup>-asws</sup> wrote to him (Muhammad Bin Sinan): 'Allah<sup>-azwj</sup> Mighty and Majestic Permitted the cow, and the sheep, and the camel in order to Multiply them and Enable their being found (easily), and Permissibility of wild cows, and others from the types of what can be eaten from the domesticated wild animals, is because their feed is no abhorrent, nor Prohibited, nor is it harmful, part of it with part, nor harmful with the human beings, nor is there any distortion in their creation''<sup>221</sup>

8- الحِصَالُ، عَنْ سَيِّدٍ مِنْ مَشَائِخِهِ مِنْهُمْ أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُثَلُّوْلٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ ذِي مَخْلَبٍ مِنَ الطَّيْرِ فَأَكْلُهُ حَرَامٌ.

(The book) 'Al Khisal' – from six of his elders, from them being Ahmad Bin Al-Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdulah Bin Jabeel, from Tameem Bin Nahloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq<sup>-asws</sup> having said: 'All with a fang from the wild animals, and with a claw from the birds, eating it is Prohibited''<sup>222</sup>

9- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عُثْبُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ يَحْزُمُ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ ذِي مَخْلَبٍ مِنَ الطَّيْرِ.

(The book) 'Al Uyun' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'Among what Al-Reza<sup>-asws</sup> wrote to Al Mamoun: 'Prohibited is all with a fang from the wild animals, and with claws, from the birds''<sup>223</sup>

10- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عَمْرٍو أَنَّ ابْنَ أُذَيْنَةَ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ أَكْلِ الْخُمْرِ الْأَهْلِيَّةِ فَقَالَ هِيَ رَسُولُ اللَّهِ ص عَنْ أَكْلِهَا يَوْمَ خَيْبَرَ وَ إِنَّمَا هِيَ عَنْ أَكْلِهَا لِأَنَّهَا كَانَتْ حَوْلَةً لِلنَّاسِ وَ إِنَّمَا الْحَرَامُ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ibn Abu Umeyr. Ibn Uzina, from Zurara, and Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about eating the domesticated donkeys. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had prohibited from eating them on the day of Khyber, and rather he<sup>-saww</sup> had prohibited from eating it because. These were carriers for the people, and rather the Prohibited is what Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited in the Quran''<sup>224</sup>

<sup>221</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 7

<sup>222</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 8

<sup>223</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 9

<sup>224</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 10



11- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّقَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هَيَّ رَسُولُ اللَّهِ ص عَنْ أَكْلِ لُحُومِ الْخُمُرِ وَ إِنَّمَا هَيَّ عَنْهَا مِنْ أَجْلِ ظُهُورِهَا خَافَةَ أَنْ يُفْنَوْهَا وَ لَيْسَتْ الْحِمِيرُ بِحَرَامٍ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hammad, from Hareyz, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> prohibited from eating the donkey meat, and rather he<sup>-saww</sup> had prohibited from it for the reason of their backs (being carriers), fearing they would be annihilated, and the donkey isn't Prohibited'.

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَى آخِرِ الْآيَةِ.

Then he<sup>-asws</sup> recited this Verse: **Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten [6:145]'**.<sup>225</sup>

12- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحُسَيْنِ اللَّيْثِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سُئِلَ أَبِي ع عَنْ لُحُومِ الْخُمُرِ الْأَهْلِيَّةِ قَالَ هَيَّ رَسُولُ اللَّهِ ص عَنْ أَكْلِهَا لِأَنَّهَا كَانَتْ حَمُولَةَ النَّاسِ يَوْمئِذٍ وَ إِنَّمَا الْحَرَامُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ.

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Abu Al-Hassan Al Laysi,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'I<sup>-asws</sup> asked my<sup>-asws</sup> father<sup>-asws</sup> about the meat of domesticated donkeys. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had prohibited from eating these because these were carriers of the people on that day, and rather the Prohibited is what Allah<sup>-azwj</sup> has Prohibited in the Quran''.<sup>226</sup>

13- الْعُيُونُ، وَ الْعِلَلُ، بِأَلْسَانِيَةِ الْمُتَقَدِّمَةِ عَنْ مُحَمَّدِ بْنِ سِنَانَ فِيمَا رَوَاهُ مِنَ الْعِلَلِ قَالَ: كَتَبَ إِلَيْهِ الرِّضَا ع كَرِهَ أَكْلَ لُحُومِ الْبَعَالِ وَ الْخُمُرِ الْأَهْلِيَّةِ لِحَاجَةِ النَّاسِ إِلَى ظُهُورِهَا وَ اسْتِعْمَالِهَا وَ الْخَوْفِ مِنْ إِفْتِنَائِهَا لِقَلْبَتِهَا لَا لِقَدَرِ خَلْقَتِهَا وَ لَا قَدَرِ غَدَائِهَا.

(The books) 'Al Uyoun', and 'Al Ilal' – by the previous chains, from Muhammad Bin Sinan, among what he reported from the reasons,

'He (Muhammad Bin Sinan) said that Al-Reza<sup>-asws</sup> wrote to him: 'It is dislike eating the meat of the mules and the domesticate donkeys due to a need of the people to their backs (as carriers), and utilising them, and the fear from their annihilation due to their scarcity, not for dirtiness of their creation, nor dirtiness of their feed''.<sup>227</sup>

14- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّقَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلْ جَرِينًا وَ لَا مَارْمَاهِجًا وَ لَا طَافِيًا وَ لَا إِرْبَانًا وَ لَا طِحَالًا لِأَنَّهُ نَبِثُ الدَّمِ وَ مُضْعَةُ الشَّيْطَانِ.

<sup>225</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 11

<sup>226</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 12

<sup>227</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 13

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Abdullah Bin Al Salt, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not eat the eels, nor seahorse, nor prawn, nor floating (dead fishes), nor shrimp (prawn), nor spleen because it is a house of blood and a lump of Satan<sup>-la</sup>'.<sup>228</sup>

15- الْعُيُونُ، وَالْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرٍ عَنْ أَبِيهِ عَنِ الرِّضَا ع عَنْ آبَائِهِ فِي حَدِيثِ أَسْئَلَةِ الشَّامِيِّ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَدْ نَهَى عَنْ أَكْلِ الصُّرْدِ وَالْخُطَّافِ.

(The books) 'Al Uyoun', and 'Al Ilal' – from Muhammad Bin Umar Al Basry, from Muhammad Bin Abdullah Bin Jabalah Al Waiz, from Abdullah Bin Ahmad Bin Aamir, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> in a Hadeeth of the questions by the Syrian to Amir Al-Momineen<sup>-asws</sup> having said: 'It has been Prohibited from eating the Shrike and the Hool (birds)'.<sup>229</sup>

16- الْمَخَاسِينُ، عَنْ أَبِيهِ عَنِ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع وَ سُئِلَ عَنْ لَحْمِ الْحَيْلِ وَالْبَعَالِ وَالْحُمُرِ فَقَالَ حَلَالٌ وَلَكِنْ تَعَافَوْهَا.

(The book) 'Al Mahasin' – from his father, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

'From from Abu Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> had been asked about meat of the horse, and the mule, and the donkey. He<sup>-asws</sup> said: 'Permissible but avoid these'.<sup>230</sup>

17- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنْ لُحُومِ الْبُخْتِ وَ الْأَبَانِيِّ فَكَتَبَ لَا بَأْسَ.

And from him, from Ali Bin Al Hakam, from Dawood Al Raqy who said,

'I wrote to Abu Al-Hassan<sup>-asws</sup> asking him<sup>-asws</sup> about the meat of the Khorasani (Persian) camel and their milk. He<sup>-asws</sup> wrote: 'There is no problem'.<sup>231</sup>

رَوَاهُ الْكُلَيْبِيُّ بِسَنَدٍ فِيهِ ضَعْفٌ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا أَكُلُ لُحُومَ الْبُخَايَةِ وَ لَا أَمُرُ أَحَدًا بِأَكْلِهَا.

It is reported by Al Kulayni by a chain having weakness in it, from Suleyman Al Ja'fari,

'From Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'I<sup>-asws</sup> do not eating the meat of the Khorasani camel nor do I<sup>-asws</sup> instruct anyone with eating it'.<sup>232</sup>

<sup>228</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 14

<sup>229</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 15

<sup>230</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 16

<sup>231</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 17 a

<sup>232</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 17 b

18- فَقَهُ الرِّضَا، قَالَ ع يُؤْكَلُ مِنَ الطَّيْرِ مَا يَدِفُ بِجَنَاحَيْهِ وَ لَا يُؤْكَلُ مَا يَصْفُ وَ إِنْ كَانَ الطَّيْرُ يَدِفُ وَ يَصْفُ وَ كَانَ دَفِيفُهُ أَكْثَرَ مِنْ صَفِيفِهِ أَكَلٌ وَ إِنْ كَانَ صَفِيفُهُ أَكْثَرَ مِنْ دَفِيفِهِ لَمْ يُؤْكَلْ.

(The book) 'Fiqh Al-Reza<sup>asws</sup>: 'It can be eaten from the bird what thrusts with its wings, and it cannot be eaten from what lines (swoops), and if the bird was thrusting and linking and its thrusting was more than its lining, it can be eaten, and if its linking is more than its thrusting, it cannot be eaten".<sup>233</sup>

19- الْعَيَّاشِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَرَعَ حِنْطَةً فِي أَرْضٍ فَلَمْ يَزَكْ فِي زَرْعِهِ أَوْ خَرَجَ زَرْعُهُ كَثِيرَ الشَّعِيرِ فَبِطَلَمَ عَمَلُهُ فِي مِلْكٍ رَقَبَةِ الْأَرْضِ أَوْ بِطَلَمَ مُزَارِعِهِ وَ أَكْثَرَهُ لِأَنَّ اللَّهَ يَقُولُ فَبِطَلَمَ مِنَ الَّذِينَ هَادُوا حَرْفًا عَلَيْهِمْ طَبَيَاتٌ أَجَلَتْ لَهُمْ يَغْنِي لَحُومَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ

Al Ayyashi – from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who plants wheat in a land, and does not purify his harvest, or a lot of barley is harvested, so it is the injustice of his work on the land which he owns or of the workers, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them [4:160]*** – Meaning the flesh of the camel, and the cow and the sheep'.

وَ قَالَ إِنَّ إِسْرَائِيلَ كَانَ إِذَا أَكَلَ مِنْ لَحْمِ الْإِبِلِ هَيَّجَ عَلَيْهِ وَجَعَ الْخَاصِرَةِ فَحَرَّمَ عَلَى نَفْسِهِ لَحْمَ الْإِبِلِ وَ ذَلِكَ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ فَلَمَّا أُنْزِلَتِ التَّوْرَةُ لَمْ يُحَرِّمُهُ وَ لَمْ يَأْكُلْهُ.

And he<sup>asws</sup> said: 'If an Israelite used to eat from the flesh of the camel, he would suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was before the Revelation of the Torah. But when the Torah was Revealed, they neither prohibited it nor did they eat it".<sup>234</sup>

20 الْعَيَّاشِيُّ، عَنْ وَهْبِ بْنِ وَهْبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا سُئِلَ عَنْ أَكْلِ لَحْمِ الْفِيلِ وَ الدَّبِّ وَ الْفَرْدِ فَقَالَ لَيْسَ هَذَا مِنْ بَحِيمَةِ الْأَنْعَامِ الَّتِي تُؤْكَلُ.

(The book) 'Al Ayyashi' – from Wahab Bin Wahab,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: 'Ali<sup>asws</sup> was asked about eating the meat of the elephant, and the bear, and the monkey. He<sup>asws</sup> said: 'These aren't from the beasts, animals which can be eaten".<sup>235</sup>

21- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ نُوحٍ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الثَّالِثَ عَنِ الْجَا مُوسَى وَ أَعْلَمْتُهُ أَنَّ أَهْلَ الْعِرَاقِ يَقُولُونَ إِنَّهُ مَسْحُوحٌ

And from him, from Ayoub Bin Nuh Bin Darraj who said,

'I asked Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup> about the buffalo and I let him<sup>asws</sup> know that the people of Al Iraq are saying that it is morphed'.

<sup>233</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 18

<sup>234</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 19

<sup>235</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 20

فَقَالَ أَوْ مَا سَمِعْتَ قَوْلَ اللَّهِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ

He<sup>-asws</sup> said: 'Or have you not heard the Words of Allah<sup>-azwj</sup>: **And (for) two from the camels and two from the cows, [6:144]?**'

وَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع بَعْدَ مَقْدَمِي مِنْ خُرَاسَانَ أَسْأَلُهُ عَمَّا حَدَّثَنِي بِهِ أَيُّوبُ فِي الْجَامُوسِ فَكَتَبَ هُوَ مَا قَالَ لَكَ.

And I wrote to Abu Al-Hassan<sup>-asws</sup> after my arrival from Khorasan, asking him<sup>-asws</sup> about what Ayoub had narrated to me regarding the buffalo. He<sup>-asws</sup> said: 'It is as what he has said to you'.<sup>236</sup>

22- الْعَيَّاشِيُّ، عَنْ خَزِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنْ سَبَاعِ الطَّيْرِ وَ الْوَحْشِ حَتَّى ذُكِرْنَا الْقَنَافِدَ وَ الْوَطُوطَ وَ الْحَمِيرَ وَ الْبِغَالَ وَ الْحَيْلَ فَقَالَ لَيْسَ الْحَرَامُ إِلَّا مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَ قَالَ حَتَّى رَسُولُ اللَّهِ ص عَنْ أَكْلِ لُحُومِ الْحَمِيرِ وَ إِنَّمَا نَهَاهُمْ مِنْ أَجْلِ ظُهُورِهِمْ أَنْ يُقْتُولُوا وَ لَيْسَ الْحَمِيرُ بِحَرَامٍ

Al Ayyashi – from Hareyz,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> was asked about the bird and the wild animals, to the extent that we mentioned the hedgehogs, and the bats, and the donkeys, and the mules, and the horses. He<sup>-asws</sup> said: 'It isn't Prohibited except what Allah<sup>-azwj</sup> has Prohibited in His<sup>-azwj</sup> Book, and Rasool-Allah<sup>-saww</sup> had prohibited from eating the donkey meat, and rather he<sup>-saww</sup> had forbidden them for the reason of their backs (being carriers), lest they might perish, and the donkey isn't Prohibited'.

وَ قَالَ أَفَرَأَى هَذِهِ الْآيَةَ فَلَا أَجِدُ فِي مَا أَوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أَوْ هَلَكَ لِعَيْبٍ  
اللَّهُ بِهِ.

And he<sup>-asws</sup> said: 'Read this Verse: **Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, for it is an uncleanness or a transgression, dedicated with for other than Allah. [6:145]'**'.<sup>237</sup>

23- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُرِّمَ عَلَى بَنِي إِسْرَائِيلَ كُلُّ ذِي ظُفْرِ وَ الشُّحُومِ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ.

Al Ayyashi – From Muhammad Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'It was Prohibited unto the children of Israel, all with a nail and fat, **except what their backs carried, or the entrails, or what was mixed with bones. That was Our Recompense due to their rebellion, and We are Truthful [6:146]'**'.<sup>238</sup>

24- وَ مِنْهُ، عَنْ زُرَّارَةَ عَنْ أَخِيهِمَا ع قَالَ: سَأَلْتُهُ عَنْ أَثْوَالِ الْحَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ قَالَ نَكْرَهُهَا فَقُلْتُ أَلَيْسَ لَحْمُهَا حَلَالًا

And from him, from Zurara,

<sup>236</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 21

<sup>237</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 22

<sup>238</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 23

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the urines of the horse, and the mules, and the donkeys. He<sup>-asws</sup> said: 'We<sup>-asws</sup> dislike it'. I said, 'Isn't their meat Permissible?'

قَالَ فَقَالَ أَلَيْسَ قَدْ بَيَّنَّ اللَّهُ لَكُمْ وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ وَمِنْهَا تَأْكُلُونَ وَقَالَ وَالْحَيْلُ وَالْبِغَالُ وَالْحَمِيرُ لِيَرْكَبُوهَا وَزِينَةً

He (the narrator) said, 'He<sup>-asws</sup> said: 'Hasn't Allah<sup>-azwj</sup> Clarified to you all: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]**? And He<sup>-azwj</sup> Said: **And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, [16:8]**.

فَجَعَلَ لِلْأَكْلِ الْأَنْعَامَ الَّتِي قَصَّ اللَّهُ فِي الْكِتَابِ وَ جَعَلَ لِلرُّكُوبِ الْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ وَ لَيْسَ لِحَوْمِهَا حَرَامٌ وَ لَكِنَّ النَّاسَ عَافُوها.

He<sup>-azwj</sup> Made for the eating, the cattle which Allah<sup>-azwj</sup> has Narrated in the Book, and Made for the riding, the horses and the mules, and the donkeys, and their meat is not Prohibited, but the people are avoiding it".<sup>239</sup>

25- الْمَكَارِمُ، قَالَ زُرَّارَةُ سَأَلْتُ أَبَا جَعْفَرٍ عَ مَا يُؤْكَلُ مِنَ الطَّيْرِ فَقَالَ كُلْ مَا دَفَّ وَ لَا تَأْكُلْ مَا صَفَّ

(The book) 'Al Mukarim' – Zurara said,

'I asked Abu Ja'far<sup>-asws</sup>, 'What can be eaten from the birds?' He<sup>-asws</sup> said: 'All what is with thrust (its wings), and do not eat what lines (its wings, swooping)'.  
قَالَ قُلْتُ الْبَيْضُ فِي الْأَجَامِ قَالَ مَا اسْتَوَى طَرَفَاهُ فَلَا تَأْكُلْ وَ مَا اخْتَلَفَ طَرَفَاهُ فَكُلْ

He (the narrator) said, 'I said, 'The eggs in the bushes?' He<sup>-asws</sup> said: 'Whatever its two sides same (circular) do not eat, and whatever is different of the two sides (oblong), eat'.  
قُلْتُ فَطَيْرُ الْمَاءِ قَالَ مَا كَانَتْ لَهُ قَانِصَةٌ فَكُلْ وَ مَا لَمْ تَكُنْ لَهُ قَانِصَةٌ فَلَا تَأْكُلْ.

I said, 'The water bird?' He<sup>-asws</sup> said: 'Whatever has a gizzard for it, so eat, and whatever does not happen to have a gizzard, do not eat'.<sup>240</sup>

26- وَ فِي حَدِيثٍ آخَرَ إِنْ كَانَ الطَّيْرُ يَصْفُ وَ يَدِفُ وَ كَانَ دَفِيفُهُ أَكْثَرَ مِنْ صَفِيفِهِ أَكِلٌ وَ إِنْ كَانَ صَفِيفُهُ أَكْثَرَ مِنْ دَفِيفِهِ لَمْ يُؤْكَلْ وَ يُؤْكَلُ مِنْ صَبَدِ الْمَاءِ مَا كَانَتْ لَهُ قَانِصَةٌ أَوْ صَبِيبَةٌ وَ لَا يُؤْكَلُ مَا لَيْسَتْ لَهُ قَانِصَةٌ وَ لَا صَبِيبَةٌ.

And in another Hadeeth: 'If the bird was lining (its wings swooping) and thrusting, and its thrusting is more than its linking, eat, and if its linking was more than its thrusting, do not eat; and you can eat from the prey of the water what has a gizzard for it, or a fourth claw (toe), and it cannot be eaten what has neither a gizzard for it nor a fourth clay (toe)'.<sup>241</sup>

<sup>239</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 24

<sup>240</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 25

<sup>241</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 26

27- **الْهَيْدَاةُ**، كُلِّ مِنَ الطَّيْرِ مَا دَفَّ وَ لَا تَأْكُلْ مَا صَفَّ فَإِنْ كَانَ الطَّيْرُ يَصْفُ وَيُدْفُ وَ كَانَ دَفِيْفُهُ أَكْثَرَ مِنْ صَفِيْفِهِ أَكُلْ وَ إِنْ كَانَ صَفِيْفُهُ أَكْثَرَ مِنْ دَفِيْفِهِ لَمْ يُؤْكَلْ

(The book) 'Al Hidayah' –

'Eat from the bird what thrusts (with its wings), and do not eat what lines (swooping). If the bird were to line and thrust, and its thrusting was more than its lining, eat, and if its linking was more than its thrusting, do not eat.

وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ وَ الْحُمْرِ الْإِنْسِيَّةِ حَرَامٌ وَ يُؤْكَلُ مِنَ طَيْرِ الْمَاءِ مَا كَانَتْ لَهُ قَانِصَةٌ حَيًّا أَوْ مَيِّتًا.

And the Prophet<sup>-saww</sup> said: 'All from the wild animals with fangs, and from the birds with claws, and the 'Al Insiya' donkeys are Prohibited, and it can be eaten from the water birds what has a gizzard for it, alive or dead (i.e., slaughtered)".<sup>242</sup>

28- **الْمُقْنِعُ**، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ وَ الْحُمْرِ الْإِنْسِيَّةِ حَرَامٌ.

(The book) 'Al Muqnie' –

'Rasool-Allah<sup>-saww</sup> said: 'All from the wild animals with fangs, and from the birds (with) claws, and the 'Al Insiya' donkeys are Prohibited".<sup>243</sup>

29- **الْمَحَاسِنُ**، عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ: أَكُلْ لَحْمَ الْجُرُورِ يَذْهَبُ بِالْقَرَمِ.

(The book) 'Al Mahasin' – from Al Sayyari, raising it, said,

'Eating the meat of the sacrificial animal does away with the politeness".<sup>244</sup>

30- وَ فِي حَدِيثٍ مَرْوِيِّ قَالَ: مَنْ تَمَامَ حُبِّ الْإِسْلَامِ حُبُّ لَحْمِ الْجُرُورِ.

And in a reported Hadeeth, he said, 'From the complete love of Al Islam, is loving the meat of the sacrificial animal".<sup>245</sup>

31- **الْعِلَلُ**، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ عِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ أَكْلَ لَحْمِ الْعُرَابِ لِأَنَّهُ فَاسِقٌ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammaad Bin Yahya Al Khazaz, from Giyas Bin Ibrahim,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> disliked eating the meat of the crow because it is a mischief maker".<sup>246</sup>

<sup>242</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 27

<sup>243</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 28

<sup>244</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 29

<sup>245</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 30

<sup>246</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 31

32 كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْغُرَابِ الْأَبْيَعِ وَالْأَسْوَدِ أَ يَحِلُّ أَكْلُهُمَا فَقَالَ لَا يَحِلُّ أَكْلُ شَيْءٍ مِنَ الْغُرَابِ رَاغٍ وَلَا غَيْرِهِ.

The book 'Al Masaail' – by his chain to,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the crow, the spotted and the (totally) black, 'Is it Permissible to eat them?' He<sup>-asws</sup> said: 'It is not Permissible to eat anything from the crows, raven nor anything else''<sup>247</sup>

و احتج المحللون بِرَوَايَةِ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ أَكْلَ الْغُرَابِ لَيْسَ بِحَرَامٍ إِنَّمَا الْحَرَامُ مَا حَرَّمَهُ اللَّهُ فِي كِتَابِهِ وَ لَكِنَّ الْأَنْفُسَ تَنْتَرُّ عَنْ كَثِيرٍ مِنْ ذَلِكَ تَقْدَرًا.

And the ones permitting are arguing with a report of Zurara from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Eating the crow isn't Prohibited. But rather, the Prohibited is what Allah<sup>-azwj</sup> has Prohibited in His<sup>-azwj</sup> Book, but the souls (people) are disgusted from most of that dirtiness''<sup>248</sup>

33- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ حَرَامٌ.

(The book) 'Da'aim Al Islam' –

'From Rasool-Allah<sup>-saww</sup> having said: 'All from the wild animals with fangs, and from the birds with claws, are Prohibited''<sup>249</sup>

34- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا يُؤْكَلُ الذِّئْبُ وَ لَا النَّمِرُ وَ لَا الْفَهْدُ وَ لَا الْأَسَدُ وَ لَا ابْنُ آوَى وَ لَا الدَّبُّ وَ لَا الصَّبُعُ وَ لَا شَيْءٌ لَهُ مَخْلَبٌ.

And from Ali<sup>-asws</sup> having said: 'It will not be eaten, neither the wolf, nor the tiger, nor the cheetah, nor the lion, nor the jackal, nor the bear, nor the hyena, nor anything having claws for it''<sup>250</sup>

35- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ أُوتِيَ بِضَبٍّ فَلَمْ يَأْكُلْ مِنْهُ وَ قَدَّرَهُ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> was brought a lizard, but he<sup>-saww</sup> did not eat anything from it and deemed it as filthy''<sup>251</sup>

36- وَ عَنْ عَلِيٍّ ع أَنَّهُ هَمَى عَنِ الضَّبِّ وَ الْفُنْفُلِ وَ غَيْرِهِ مِنْ حَرَشَةِ الْأَرْضِ كَالضَّبِّ وَ غَيْرِهِ.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> forbade from the lizard, and the hedgehog, and other such from the prey of the earth, like the lizard and others''<sup>252</sup>

<sup>247</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 32 a

<sup>248</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 32 b

<sup>249</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 33

<sup>250</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 34

<sup>251</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 35

<sup>252</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 36

37- **وَعَنْهُ أَنَّهُ قَالَ:** مَرَّ رَسُولُ اللَّهِ ص عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ قَائِمٌ عَلَى فَرَسٍ لَهُ يَكِيدُ بِنَفْسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص ادْبَحْهُ يَكُنْ لَكَ أَجْرٌ بِدَبْحِكَ إِيَّاهُ وَ أَجْرٌ بِاحْتِسَابِكَ لَهُ

And from him having said, ‘Rasool-Allah<sup>-saww</sup> passed by a man from the Helpers, and he was standing upon a horse of his, deceiving (fascinating) with himself. Rasool-Allah<sup>-saww</sup> said to him: ‘Slaughter it, there would happen to be a Reward for you due to your having slaughtered it, and a Reward with your calculation for it’.

فَقَالَ يَا رَسُولَ اللَّهِ أَلِي مِنْهُ شَيْءٌ قَالَ نَعَمْ كُلْ وَ اطْعَمْنِي فَأَهْدَى إِلَى رَسُولِ اللَّهِ ص مِنْهُ فَجَذَأَ فَأَكَلَ وَ اطْعَمَنَا.

He said, ‘O Rasool-Allah<sup>-saww</sup>! Is there something (Reward) for me from it?’ He<sup>-saww</sup> said: ‘Eat and feed me<sup>-saww</sup>’. He gifted a thigh from it to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> ate and fed us<sup>253</sup>.

38- **وَرُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَهَى عَنْ ذَبْحِ الْخَيْلِ.**

And we are reporting from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having prohibited from slaughtering the horse<sup>254</sup>.

39- **وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ.**

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had prohibited from eating the meat of the domesticated donkey on the day of Khyber<sup>255</sup>.

40- **وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا تُؤْكَلُ الْبَعَالُ.**

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Do not eat the mules<sup>256</sup>’.

وَرُوِيَ هَذَا الْحَدِيثُ فِي التَّهْذِيبِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع مِثْلَهُ إِلَّا أَنَّ فِيهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص انْحَرْهُ يُصْعَفَ لَكَ بِهِ أَجْرَانِ بِنَحْرِكَ إِيَّاهُ إلخ.

And this Hadeeth has been reported in (the book) ‘Al Tehzeeb’ – from Muhammad Bin Ahmad Bin Yahya, from Abu Ja’far, from Abu Al Jowza, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali<sup>-asws</sup> (Bin Al Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> – similar to it, except and there is in it: ‘Rasool-Allah<sup>-saww</sup> said to him: ‘Sacrifice it, two Rewards would be added for you due to it, for you having sacrificed it’ – etc.’<sup>257</sup>.

<sup>253</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 37

<sup>254</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 38

<sup>255</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 39

<sup>256</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 40

<sup>257</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 3 H 41



## CHAPTER 4 – THE LOCUSTS AND THE FIGHT AND REST OF THE WATER ANIMALS

الآيات

### The Verses

النحل وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

Surah Al Nahl: **And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, [16:14].**

فاطر وَ مِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا

Surah Fatir: **And from each you are eating fresh meat [35:12].**

تفسير

### (Forbidden) Interpretation (opinionated)

سَخَّرَ الْبَحْرَ قيل أي جعله بحيث يتمكنون من الانتفاع به بالركوب و الاصطياد و الغوص

**the sea subservient** – It is said, ‘I.e., Made whereby you are enabled from benefitting with it, with the sailing and the fishing, and the diving’

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا سمي لحما جريا على اللغة و عرفا يطلق مقيدا فيقال لحم السمك و يقابل به المطلق فيقال أكلت لحما و سمكا و تقييده بالطري ليس مخصصا له بالتحليل للإجماع على حل غيره أيضا لكن لما خرجت مخرج الامتنان و كان في طراوته ألد كان التقييد به أليق

**for you to be eating fresh flesh from it, [16:14]** – He<sup>-azwj</sup> Named is as ‘fresh flesh’, flowing upon the language, and is customary to link a chain, so it can be said, ‘Meat of the fish’, and it can be compared with, it can be said, ‘I ate meat and fish’, and its emphasis is with the freshness, not specific for it with the Permissibility for the whole upon a state of others as well, but due to emerges an emergence of gratitude, and it was in its freshness that the restriction with it was more appropriate.

و قيل وصفه بالطري لسرعة تطرق التغيير إليه و لا ريب أنه أطرى اللحوم و استدل مالك و الثوري بالآية على أن السمك لحم فإذا حلف لا يأكل لحما حنث بالسمك و أوجب بأنه لحم لغة لا عرفا و الأيمان مبنية على العرف لكونه طاريا على اللغة ناسخا لحكمها و فيه إشكال

And it is said, ‘He<sup>-azwj</sup> Described it as being with the freshness due to the quickness of the alternation to it, and there is no doubt that it is freshest of the meats. And Malik and Al Sowry evidenced with the Verse that the fish is meat. So when one swears an oath that he will not eat meat, he perjures with the fish, and strangeness of it being meat in language, is not

known, and the Eman is built upon the knowing of it being fresh based upon the language, abrogating to is ruling, and there is a problem in it.

وَمِنْ كُلِّ آيٍ مِنَ الْبَحْرِ تَأْكُلُونَ لَحْمًا طَرِيًّا الْكَلَامُ فِيهِ كَمَا مَرَّ.

**And from each** - I.e., from the two flows (sweet and salty) **you are eating fresh meat [35:12]** – the speech regarding it has already passed.

و قال الدميري السمك من خلق الماء الواحدة سمكة و الجمع أسماك و سموك و هو أنواع كثيرة و لكل نوع اسم خاص

And Al-Dimeyri said, 'The fish is from the creatures of the water, the singular is 'Samakah' (fish), and the plural is 'Ismak' and 'Samouk' (fishes), and it is of many types, and for every type there is a specific name.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللَّهُ أَلْفَ أُمَّةٍ سَبْعِمِائَةٍ مِنْهَا فِي الْبَحْرِ وَ أَرْبَعِمِائَةٍ فِي الْبَرِّ.

The Prophet<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Created a thousand communities – seven hundred of these are in the sea and four hundred are in the land'.

و من أنواع الأسماك ما لا يدرك الطرف أولها و آخرها لكبرها و ما لا يدركها الطرف لصغرها و كله يأوي الماء و يستنشقه كما يستنشق بنو آدم و حيوان البر الهواء إلا أن حيوان البر يستنشق الهواء بالأنوف و يصل ذلك إلى قصبة الرئة و السمك يستنشق بأصداعه فيقوم له الماء في تولد الروح الحيواني في قلبه مقام الهواء و إنما استغنى عن الهواء في إقامة الحيوان

And from the types of fishes is what its beginning side does not come across its end due to its largeness, and what does not come across its side due to its smallness, and all of these shelter in the water, and they are inhaling it like what the children of Adam<sup>-as</sup> and the land animals inhale the air, except that the land animals are inhaling the air through the noses, and that arrives to a trachea of the lung, while the fish inhales through its temporal bone, so the water stays for it in producing the animalistic wind in its heart in place of the air, and rather it is needless from the air in its staying alive.

و لم نستغن نحن و ما أشبهنا من الحيوان عنه لأنه من عالم الماء و الأرض دون عالم الهواء و نحن من عالم الماء و الهواء و الأرض و نسيم البر لو مر على السمك ساعة لهلك

And we and what resembles us are not needless from the living from it because from the world of the water and the earth is besides the world of the air, and we are from the world of the water and the air and the earth, and the breeze of the land, if it were to pass upon the fish for a time, it would die.

و هو بجملته شره كثير الأكل لبرد مزاج معدته و قربها من فمه و أنه ليس له عنق و لا صوت إذ لا يدخل إلى جوفه هواء البتة و لذلك يقول بعضهم إن السمك لا رئة له كما أن الفرس لا طحال له و الجمل لا مرارة له و النعامة لا مخ له.

In general, it is very greedy and eats a lot due to the cool temperament of its stomach and its nearness from its mouth, and there isn't a neck for it nor any voice, when the air does not enter to its inside anyway, and for that some of them say that the fish, there is no lung for it

like the horse has not spleen for it, and the camel has not bile for it, and the ostrich has no brains for it.

و صغار السمك تحترس من كباره فلذلك تطلب ماء الشطوط و الماء القليل الذي لا يحمل الكبير و هو شديد الحركة لأن قوته الحركة للإرادة تجري في مسلك واحد لا ينقسم في عضو خاص و هذا بعينه موجود في الحيات

And the small fish are wary from its large ones, for that (reason) it seeks water of the coasts and the water is little which the large ones cannot endure, and it is of intense movement, because its strength is movement for the intention, running in one path, it is not divided in one organ in particular, and this exactly exists in the living beings.

و من السمك ما يتولد بسفاد و منها ما يتولد بغيره إما من الطين أو من الرمل و هو الغالب في أنواعه و غالباً يتولد من العفونات و بيض السمك ليس له بياض و لا صفرة إنما هو لون واحد و في البحر

And from the fish is what give birth in silt, and from these is what gives birth somewhere else. As for from the clay or from the sand, and it is the majority in its types, and majority give birth from the moulds, and eggs of the fish, there isn't whiteness for it nor yellowness, but rather it is of one colour, and it is the sea.

من العجائب ما لا يستطيع حصره حكى القزويني في عجائب المخلوقات عن عبد الرحمن بن هارون المغربي قال ركبت بحر المغرب فوصلت إلى موضع يقال له البرطون و كان معنا غلام صقلي له صنارة فألقاها في البحر فصاد بها سمكة نحو الشير فنظرنا فإذا خلف أذنهما اليمنى مكتوب لا إله إلا الله و في قفاها محمد و في خلف أذنهما اليسرى رسول الله ص.

Among the wonders is what cannot be counted. Al-Qazwiny narrated regarding wonders of the creatures from Abdul Rahman Bin Haroun Al-Maghriby who said, 'I sailed the western sea and I arrived to a place called Al-Bartoun, and there was a Sicilian boy having a fishing rod with him. He cast it in the sea and fished with it a of approximately a palm's width. We looked and behold, behind its right ear was inscribed, 'There is no god except Allah<sup>-azwj</sup>', and it it's back, 'Muhammad', and behind its left ear, 'Rasool-Allah<sup>-saww</sup>'.

1- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِذَا أَمَانُ أَكَلَ السَّمَكِ الطَّرِيَّ يُذِيبُ الْجَسَدَ وَ كَانَ إِذَا أَكَلَ السَّمَكِ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ أَبْدِلْنَا خَيْرًا مِنْهُ.

(The book) 'Da'aim Al Islam' –

'From Rasool-Allah<sup>-saww</sup> having said: 'Habitual eating of the fresh fish would melt (slim) the body', and whenever he<sup>-saww</sup> ate the fish he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Bless for us in it and Replace for us better than it'<sup>258</sup>.

2- وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع أَكُلُ الثَّمَرِ بَعْدَهُ يُذْهِبُ أَذَاهُ.

And Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'Eating the dates after it (fish) does away with its harm'.<sup>259</sup>

3- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ هَمَى عَنْ أَكْلِ مَا صَادَهُ الْمَجُوسُ مِنَ الْخَوْتِ وَ الْجَرَادِ لِأَنَّهُ لَا يَأْكُلُ مِنْهُ إِلَّا مَا أُحْدِ حَيًّا.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> had prohibited from eating what the Magians had hunted/fished from the fishes and the locusts because he<sup>-asws</sup> would not eat from it except what is taken alive".<sup>260</sup>

4- الْهِدَايَةُ، كُنَ مِنَ الْمَسْكِ مَا كَانَ لَهُ فُلُوسٌ وَ لَا تَأْكُلُ مَا لَيْسَ لَهُ فُلُسٌ وَ دَكَاةُ السَّمَكِ وَ الْجَرَادِ أَخْذُهُ وَ لَا تَأْكُلُ الدَّبَابَ مِنَ الْجَرَادِ وَ هُوَ الَّذِي لَا يَسْتَقِيلُ بِالطَّيْرَانِ وَ لَا تَأْكُلُ مِنَ السَّمَكِ الْجَرِيثَ وَ لَا الْمَارْمَاهِي وَ لَا الطَّائِي وَ لَا الزَّمِيرَ.

(The book) 'Al Hidayah' –

'Eat from the fishes, whatever has scales for it, and do not eat what hasn't any scales for it, and purification of the fish and the locust is taking it, and do not eat 'Al-Daba' from the locusts, and it is which does not take with the flight, and do not eat from the fish – the eel, nor the seahorse, nor the floating (dead fish), nor the Hemibagrus".<sup>261</sup>

5- وَ سُئِلَ الصَّادِقُ ع عَنِ الرَّيْبَةِ فَقَالَ لَا تَأْكُلْهَا فَإِنَّا لَا نَعْرِفُهَا فِي السَّمَكِ.

And Al-Sadiq<sup>-asws</sup> was asked about the shrimps. He<sup>-asws</sup> said: 'Do not eat it, for we<sup>-asws</sup> do not recognise it as being among the fish(es)".<sup>262</sup>

6- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ أَصْحَابُ الْمُغَيْرَةِ يَكْتُبُونَ إِلَيَّ أَنْ أَسْأَلَهُ عَنِ الْجَرِيثِ وَ الْمَارْمَاهِي وَ الزَّمِيرِ وَ مَا لَيْسَ لَهُ قَشَرٌ مِنَ السَّمَكِ حَرَامٌ هُوَ أَمْ لَا فَسَأَلْتُهُ عَنْ ذَلِكَ

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, (the narrator) said: 'The companions of Al-Mugheira had written to me to ask him<sup>-asws</sup> about the eel, and the seahorse, and the Hemibagrus, and what from the fish don't have scales for it, whether it is Prohibited or not. I asked him<sup>-asws</sup> about that.

فَقَالَ لِي إِذَا هَذِهِ الْآيَةُ الَّتِي فِي الْأَنْعَامِ فَقَرَأْتُهَا حَتَّى فَرَعْتُ مِنْهَا

He<sup>-asws</sup> said to me: 'Read this Verse which is in (Surah) Al-Anaam'. I read it until I was free from it.

قَالَ فَقَالَ لِي إِنَّمَا الْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَ لَكِنَّهُمْ قَدْ كَانُوا يَعَاوُونَ الشَّيْءَ وَ نَحْنُ نَعَاوُهُ.

<sup>259</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 2

<sup>260</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 3

<sup>261</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 4

<sup>262</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 5

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'But rather the Prohibited is what Allah<sup>-azwj</sup> has Prohibited in His<sup>-azwj</sup> Book, but they have been avoiding the thing, and we<sup>-asws</sup> are avoiding it''.<sup>263</sup>

الْتَهْذِيبُ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمٍ مِثْلَهُ إِلَّا أَنَّهُ زَادَ بَعْدَ قَوْلِهِ فِي الْأَنْعَامِ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ قَالِ فَقَرَأْتُهَا إلخ.

(The book) 'Al Tehzeeb' – By his chain, from Al Husayn Bin Saeed, from Ibn Abu Najran, from Aasim,

'Similar to it, except there is an addition after his<sup>-asws</sup> words: 'In (Surah) Al Anaam, **Say: 'I do not find in what is Revealed to me a Prohibition upon a food [6:145]**'. He (the narrator) said, 'I read it', etc.'.<sup>264</sup>

7- الدُّرُّ الْمَنْشُورُ، عَنْ عِكْرِمَةَ قَالَ قَالَ ابْنُ عَبَّاسٍ مَكْتُوبٌ عَلَى الْجَرَادَةِ بِالسُّرْيَانِيَّةِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَخِدِّي لَا شَرِيكَ لِي الْجَرَادُ جُنْدٌ مِنْ جُنْدِي أُسْلِطُ عَلَى مَنْ أَشَاءُ مِنْ عِبَادِي.

(The non-Shia book) 'Al Durr Al Mansour' – from Ikrimah (Bin Abu Jahl<sup>-la</sup>) said, 'Ibn Abbas said,

'It is written in Assyrian upon the grasshoppers (locusts), 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except Me<sup>-azwj</sup> Alone. There is no associate for Me<sup>-azwj</sup>. The locust is an army from My<sup>-azwj</sup> armies. I<sup>-azwj</sup> Prevail it upon the one I<sup>-azwj</sup> do Desire from My<sup>-azwj</sup> servants''.<sup>265</sup> (From a non-Shia source and not a Hadeeth)

وَعَنْ أَبِي زُهَيْرٍ قَالَ: لَا تَقْتُلُوا الْجَرَادَ فَإِنَّهُ جُنْدٌ مِنْ جُنْدِ اللَّهِ الْأَعْظَمِ.

And from Abu Zuheyr who said, 'Do not kill the locusts for it is an army from the mighty armies of Allah<sup>-azwj</sup>'.<sup>266</sup> (From a non-Shia source and not a Hadeeth)

9- وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كُنَّا عَلَى مَائِدَةٍ أَنَا وَ أَخِي مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ وَ بَنِي [بَنُو] عَتِي عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ قُتَيْمٌ وَ الْفَضْلُ فَوَقَعَتْ جَرَادَةٌ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ لِلْحَسَنِ تَعْلَمُ مَا مَكْتُوبٌ عَلَى جَنَاحِ الْجَرَادَةِ

And from Al Husayn Bin Ali<sup>-asws</sup> having said: 'We were upon a meal, I<sup>-asws</sup> and my<sup>-asws</sup> brother Muhammad Bin Al-Hanafiyya and the sons of my<sup>-asws</sup> uncle Abdullah Bin Abbas, and Qusam, and Al-Fazl. A grasshopper landed, and Abdullah Bin Abbas seized it. He said to Al-Hassan<sup>-asws</sup>, 'Do you<sup>-asws</sup> know what is written upon a wing of the locust?'

فَقَالَ سَأَلْتُ أَبِي فَقَالَ سَأَلْتُ رَسُولَ اللَّهِ ص فَقَالَ لِي عَلَى جَنَاحِ الْجَرَادَةِ مَكْتُوبٌ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا رَبُّ الْجَرَادَةِ وَ زَارِفُهَا إِذَا شِئْتُ بَعَثْتُهَا رِزْقًا لِقَوْمٍ وَ إِنِ شِئْتُ عَلَى قَوْمٍ بَلَاءٌ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> had asked my<sup>-asws</sup> father<sup>-asws</sup>. He<sup>-asws</sup> said: 'I<sup>-asws</sup> asked Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said to me: 'Upon a wing of the locust is written, 'Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is

<sup>263</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 6 a

<sup>264</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 6 b

<sup>265</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 7

<sup>266</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 8

no god except I-azwj, Lord-azwj of the locust and its Sustainer. When I-azwj so Desire, I-azwj Send it to a people as sustenance, and if I-azwj so Desires, as an affliction upon a people!”

فَقَالَ ابْنُ عَبَّاسٍ هَذَا وَاللَّهِ مِنْ مَكْنُونِ الْعِلْمِ.

Ibn Abbas said, ‘By Allah-azwj, this is from the hidden knowledge!’<sup>267</sup>

10- حَيَاةُ الْحَيَوَانَ، بِإِسْنَادِ الطَّبْرَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: كُنَّا عَلَى مَائِدَةٍ وَ ذَكَرَ نَحْوَهُ.

(The book) ‘Hayaat Al Haywan’ – by the chain of Al Tabrany,

‘From Al-Hassan-asws Bin Ali-asws having said: ‘We were upon a meal’ – and mentioned approximate to it’.<sup>268</sup>

11- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْجَرِيِّ يَحِلُّ أَكْلُهُ فَقَالَ إِنَّا وَجَدْنَاهُ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ ع حَرَامًا.

‘Kitab Al Masaail’ – Bin his chain,

‘From Ali son of Ja’far-asws, from his brother-asws Musa-asws having said: ‘I asked him-asws about the eel, ‘Is it Permissible to eat it?’ He-asws said: ‘We found it to be Prohibited in the book of Amir Al-Momineen-asws’.<sup>269</sup>

12- كِتَابُ صِفَاتِ الشَّيْبَةِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ عُثَيْدِ اللَّهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ أَقَرَّ بِسَبْعَةِ أَشْيَاءَ فَهُوَ مُؤْمِنٌ الْبَرَاءَةِ مِنَ الْجَنِّبِ وَ الطَّاعُوتِ وَ الْإِقْرَارِ بِالْوَلَايَةِ وَ الْإِيمَانِ بِالرَّجْعَةِ وَ الْإِسْتِحْلَالَ لِلْمُنْعَةِ وَ تَحْرِيمِ الْجَرِيِّ وَ الْمَسْحِ عَلَى الْحُقُوتَيْنِ.

‘Kitab Sifaat Al Shia’ – from Ali Bin Ahmad Bin Abdullah, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Amro bin Shimr, from Ubeydullah,

‘From Al-Sadiq-asws having said: ‘One who acknowledges with seven things, so he is a Momin – the disavowing from the idols and the tyrants, and the acknowledgement with the Wilayah, and the Eman with the Return (Raj’at), and the permissibility of the Mut’ah (temporary marriage) and prohibiting the eel and the wiping (Mas’ah) upon the socks’.<sup>270</sup>

13- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْجَرَادِ نُصِيْبُهُ مَيْتًا فِي الصَّخْرَاءِ أَوْ فِي الْمَاءِ أَمْ يُؤْكَلُ قَالَ لَا تَأْكُلُهُ

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al-Hassan,

<sup>267</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 9

<sup>268</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 10

<sup>269</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 11

<sup>270</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 12

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the locust, 'We attain it as dead in the desert, or in the water, can it be eaten?' He<sup>-asws</sup> said: 'No, do not eat it'.

قَالَ وَ سَأَلْتُهُ عَنِ الْجَرَادِ نَصِيدُهُ فَيَمُوتُ بَعْدَ مَا نَصِيدُهُ فَيُؤْكَلُ قَالَ لَا بَأْسَ

He said, 'And I asked him<sup>-asws</sup> about the locust we hunt (catch), so they die after us having caught them, can it be eaten?' He<sup>-asws</sup> said: 'There is no problem'.

قَالَ سَأَلْتُهُ عَنِ الدَّبِّيِّ مِنَ الْجَرَادِ أَوْ يُؤْكَلُ قَالَ لَا حَتَّى يَسْتَقِيلَ بِالطَّيْرِ.

He said, 'I asked him<sup>-asws</sup> about 'Al-Daby' (cricket?) from the locusts, 'Can it be eaten?' He<sup>-asws</sup> said: 'No, until it is less with the flight'.<sup>271</sup>

كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع مِثْلَ الْجَمِيعِ إِلَّا أَنَّهُ قَالَ فِي الْآخِرِ قَالَ سَأَلْتُهُ عَنِ الدَّبِّيِّ هَلْ يَحِلُّ أَكْلُهُ قَالَ لَا يَحِلُّ أَكْلُهُ حَتَّى يَطِيرَ.

'Kitab Al Masaail' – by his chain,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> – similar to the entirety except he said in the end. He said, 'I asked him<sup>-asws</sup> about 'Al-Daby' (cricket?), is it Permissible to eat it?' He said, 'It is not Permissible to eat it until it flies'.<sup>272</sup>

14- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ قَالَ: التُّونُ ذَكِيٌّ وَ الْجَرَادُ ذَكِيٌّ وَ أَخَذَهُ حَيًّا ذَكَاةً.

(The book) 'Da'aim Al Islam' –

'From Ali<sup>-asws</sup> having said: 'The fish (with scales) is pure, and the locust is pure, and taking it alive is its purification'.<sup>273</sup>

15- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ هَمَى عَنِ الطَّائِي وَ هُوَ مَا مَاتَ فِي الْبَحْرِ مِنْ صَيْدِهِ قَبْلَ أَنْ يُؤْخَذَ.

And from him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having prohibited from the floater (dead fish), and it is what died in the sea from it being fished, before it was taken".<sup>274</sup>

16- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يُؤْكَلُ مِنْ دَوَابِّ الْبَحْرِ إِلَّا مَا كَانَ لَهُ قِشْرٌ وَ كَرِهَ السُّلْحَفَةَ وَ السَّرْطَانَ وَ الْجَبْرِيَّ وَ مَا كَانَ فِي الْأَصْدَافِ وَ مَا جَانَسَ ذَلِكَ.

<sup>271</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 13 a

<sup>272</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 13 b

<sup>273</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 14

<sup>274</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 15

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Do not eat from the creatures of the sea except what has scales for it', and he<sup>-asws</sup> disliked the turtle, and the crab, and the eel, and whatever was in the shell, and what was the species of that'.<sup>275</sup>

17- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَمَّا صَادَتْ الْمَجُوسُ مِنَ الْجَرَادِ وَالسَّمَكِ أَ يَحِلُّ أَكْلُهُ قَالَ صَيَّدُهُ دَكَّائُهُ لَا بَأْسَ

'Kitab Al Masail' – by his chain,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the Magians tend to hunt from the locusts and the fish, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'It being hunted (fished) its purification. There is no problem'.

و سَأَلْتُهُ عَنِ اللَّحْمِ الَّذِي يَكُونُ فِي أَصْدَافِ الْبَحْرِ وَالْفُرَاتِ أ يُؤْكَلُ فَقَالَ ذَلِكَ لَحْمُ الضَّفَادِعِ لَا يَصْلُحُ أَكْلُهُ.

And I asked him<sup>-asws</sup> about the meat which happens to be in the shells of the sea, and the Euphrates, 'Can one eat it?' He<sup>-asws</sup> said: 'That is meat (for) the frogs. It is not correct to eat it'.<sup>276</sup>

فُزِبَ الْإِسْنَادُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ مِثْلُ السُّؤَالِ الْأَخِيرِ إِلَّا أَنَّ فِيهِ لَا يَحِلُّ أَكْلُهُ كَمَا فِي الْكَافِي.

(The book) 'Qurb Al Asnad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far<sup>-asws</sup>, similar to the last question, except that in it: 'It is not Permissible to eat it' – like what is in (the book) 'Al-Kafi'.<sup>277</sup>

18- فُزِبَ الْإِسْنَادُ، وَكِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ أَكْلِ السُّلْحَفَاءِ وَالسَّرَطَانِ وَالْجَرِيَّ أ يَحِلُّ أَكْلُهُ قَالَ لَا يَحِلُّ أَكْلُ السُّلْحَفَاءِ وَالسَّرَطَانِ وَالْجَرِيَّ.

(The books) 'Qurb Al Asnaad', and 'Kitab Al Masaail' – By their chains,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about eating the turtle, and the crab, and the eel, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'No, it is not Permissible to eat the turtle, and the crab, and the eel'.<sup>278</sup>

19- الْكَافِي، الْمَكَارِمُ، عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا تَبِيعُوا الْجَرِيَّ وَلَا الْمَازِمَاهِي وَلَا الطَّائِي.

(The book) 'Al Kafi', (and) 'Al Makarim' – from Ibn Nubata,

'From Ali<sup>-asws</sup> having said: 'Do not sell the eels, nor the seahorses, nor the floaters (dead fish floating in the water)'.<sup>279</sup>

<sup>275</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 16

<sup>276</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 17 a

<sup>277</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 17 b

<sup>278</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 18

<sup>279</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 19



20- الْمُحَاسِنُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ وَغَيْرِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْخُثُوثُ ذَكِيَّةٌ حَيَّةٌ وَ مَيِّتَةٌ.

(The book) 'Al Mahasin' – from Abu Ayoub Al Madany, and someone else, from Ibn Abu Umery, from Ibn Al Mugheira, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'The fish (with scales) is pure, alive and (if) died (after catching it)'".<sup>280</sup>

21- فِقْهُ الرِّضَا، قَالَ ع إِنَّ وَجَدْتَ سَمَكَةً وَ لَمْ تَدْرِ أ ذَكِيٌّ هُوَ أَمْ غَيْرُ ذَكِيٍّ وَ ذَكَائُهُ أَنْ يُخْرَجَ مِنَ الْمَاءِ حَيًّا فَخُذْ مِنْهُ وَ اطْرَحْهُ فِي الْمَاءِ فَإِنْ طَفَا عَلَى رَأْسِ الْمَاءِ مُسْتَلْقِيًّا عَلَى ظَهْرِهِ فَهُوَ غَيْرُ ذَكِيٍّ وَ إِنْ كَانَ عَلَى وَجْهِهِ فَهُوَ ذَكِيٌّ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'If you find a fish and you do not know whether it is pure or impure, and its purity is being extracted from the water alive, so take from it and drop it in the water. If it floats upon the surface of the water, lying upon its back, it is impure, and if it was upon its face, it is pure'".<sup>281</sup>

21- الْمَكَارِمُ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع سَأَلْتُهُ عَنِ الْإِسْتَنْقُورِ يُدْخَلُ فِي دَوَاءِ الْبَاهِ لَهُ مَخَالِيبٌ وَ ذَنْبٌ أَيْحُورُ أَنْ يُشْرَبَ فَقَالَ إِذَا كَانَ لَهُ قُشُورٌ فَلَا بَأْسَ.

(The book) 'Al Makarim' – from Ahmad Bin Is'haq who said,

'I wrote to Abu Muhammad<sup>-asws</sup> asking him<sup>-asws</sup> about the skink (a type of fish) being inserted in medication as an aphrodisiac, having claws for it and a tail, 'Is it allowed to drink (the medication)?' He<sup>-asws</sup> said: 'When there were scales for it, there is no problem'".<sup>282</sup>

22- جَامِعُ الشَّرَائِعِ، لِيَحْيَى بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع كُلُّ مَا كَانَ فِي الْبَحْرِ بِمَا يُؤْكَلُ فِي الْبَرِّ مِثْلُهُ فَجَائِزٌ أَكْلُهُ وَ كُلُّ مَا كَانَ فِي الْبَحْرِ بِمَا لَا يُجُوزُ أَكْلُهُ فِي الْبَرِّ لَمْ يَجُزْ أَكْلُهُ.

(The book) 'Jamie Al Sharaie' of Yahya Bin Saeed,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: 'Eat whatever is found in the sea from what can be eaten in the land, similar to it, so it is allowed to eat it, and all what is (found) in the sea from what is not allowed to eat it in the land, it is not allowed to eat it'".<sup>283</sup>

23- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عِيْسَى وَ الْحَسَنِ بْنِ ظَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: الْحَيْثَانُ وَ الْجُرَادُ ذَكِيَّةٌ كُلُّهُ.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Isa, and Al-Hassan Bin Zarefy, and Ali Bin Ismail, all of them from Hammad Bin Isa,

<sup>280</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 20

<sup>281</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 21

<sup>282</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 22

<sup>283</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 23

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'The fish (with scales) and the locusts are clean, all of them''.<sup>284</sup>

24- قُرْبُ الإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ أَكْلِ الْجَرَادِ فَقَالَ لَا بَأْسَ بِأَكْلِهِ ثُمَّ قَالَ إِنَّهُ نَثْرَةٌ مِنْ حَوْتَةِ الْبَحْرِ

(The book) 'Qurb Al Asnad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having been asked, 'Can the locust be eaten?' He<sup>-asws</sup> said: 'There is no problem with eating it'. Then he<sup>-asws</sup> said: 'It is more widespread than the fishes of the sea'.

ثُمَّ قَالَ إِنَّ عَلِيًّا ع قَالَ إِنَّ الْجَرَادَ وَالسَّمَكَ إِذَا خَرَجَ مِنَ الْمَاءِ فَهُوَ ذَكِيٌّ وَالْأَرْضُ لِلْجَرَادِ مَصِيدَةٌ وَالسَّمَكُ أَيْضًا قَدْ يَكُونُ.

Then he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> said: 'The locust and the fish, when they exit from the water (alive), they are pure, and the land is a trap for the locust and the fish as well can be''.<sup>285</sup>

رَوَى ابْنُ مَاجَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص دَعَا عَلَى الْجَرَادِ فَقَالَ اللَّهُمَّ أَهْلِكَ كِبَارَهُ وَ أَفْسِدْ صِعَارَهُ وَ اقْطَعْ دَابِرَهُ وَ خُذْ بِأَفْوَاهِهِ عَنْ مَعَايِشِنَا وَ أَرْزَاقِنَا.

It is reported in (the non-Shia book) Ibn Maja, from Anas (a well-known fabricator), 'The Prophet<sup>-saww</sup> supplicated against the locust. He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! destroy its large ones and Spoil its small ones, and Cut off their tails (posterity), and Take their mouths away from our livelihoods and our sustenance''.<sup>286</sup>

25 قُرْبُ الإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سُئِلَ جَعْفَرُ ع عَنِ الرَّيِّثَا فَقَالَ لَا بَأْسَ بِأَكْلِهَا وَدِدْنَا أَنَّ عِنْدَنَا مِنْهَا.

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Ja'far<sup>-asws</sup> was asked about the shrimps. He<sup>-asws</sup> said: 'There is no problem with eating it. We<sup>-asws</sup> would love if with us<sup>-asws</sup> were (some) of these''.<sup>287</sup>

26- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ سَمَكَةٍ وَتُبْتُ مِنَ النَّهْرِ فَوَقَعَتْ عَلَى الْجِدِّ فَمَاتَتْ هَلْ يَصْلُحُ أَكْلُهَا قَالَ إِنْ أَخَذْتَهَا قَبْلَ أَنْ تَمُوتَ فَكُلْهَا وَ إِنْ مَاتَتْ قَبْلَ أَنْ تَأْخُذَهَا فَلَا تَأْكُلْهَا

And from him, from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about a fish having leapt from the river and falls upon the bank, so it dies, 'Is it correct to eat it?' He<sup>-asws</sup> said: 'If you were to take it before it dies, then eat it, and if it has died before you take it, then do not eat it'.

<sup>284</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 24

<sup>285</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 25 a

<sup>286</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 25 b

<sup>287</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 25 c

وَسَأَلْتُهُ عَمَّا حَسَرَ الْمَاءُ مِنْ صَيْدِ الْبَحْرِ وَهُوَ مَيِّتٌ هَلْ يَحِلُّ أَكْلُهُ قَالَ لَا

And I asked him<sup>-asws</sup> about what the water besieges from prey of the sea and it dies, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'No'.

وَسَأَلْتُهُ عَنِ السَّمَكِ يُصَادُ ثُمَّ يُوثَقُ فَيُرَدُّ إِلَى الْمَاءِ حَتَّى يَجِيءَ مَنْ يَشْتَرِيهِ فَيَمُوتُ بَعْضُهُ أَيْحِلُّ أَكْلُهُ قَالَ لَا لِأَنَّهُ مَاتَ فِي الَّذِي فِيهِ حَيَاتُهُ

And I asked him<sup>-asws</sup> about the fishes which are fished, then tied, so they are returned to the water until someone comes to buy it, so some of them die, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'No because it died in that which is its life'.

وَرِسَالَتُهُ عَنِ الصَّبْدِ يَجْبِسُهُ فَيَمُوتُ فِي مَصِيدَتِهِ أَيْحِلُّ أَكْلُهُ قَالَ إِذَا كَانَ مَحْبُوساً فَكُلْ فَلَا بَأْسَ.

And I asked him<sup>-asws</sup> about the prey which is contained so it dies in its trap, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'When it was withheld, so eat, there is no problem'<sup>.288</sup>

26- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ سَلَمَةَ بِنَاتِ الْجَوَارِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَّا السَّمَكُ فَمَا لَمْ يَكُنْ لَهُ قِشْرٌ فَلَا تَأْكُلْهُ الْخَبَرُ.

(The book) 'Al Khisaal' – from Muhammad Bin Al Husayn Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatta, from Al Hakam Bin Miskeen, from Abu Saeed Al Mukary, from Salamah, slave of Al Jawary who said,

'Abu Abdullah<sup>-asws</sup> said: 'As for the fish, whatever does not happen to have scales for it, do not eat it' – the Hadeeth'<sup>.289</sup>

27- وَمِنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ وَخَمْسَةَ أُخَرَى عَنْ مَشَائِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمٍ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ عَ قَالَ: يُؤْكَلُ مِنَ الْجَرَادِ مَا اسْتَقْلَّ بِالطَّيْرَانِ وَ ذِكَاةُ السَّمَكِ وَ الْجَرَادُ أَخْذُهُ.

And from him, from Ahmad Bin Al-Hassan Al Qatta, and five others from his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya Al Amsh,

'From Al-Sadiq<sup>-asws</sup> having said: 'It can be eaten from the locusts what are of little flight, and purification of the fish and locusts is their being seized'<sup>.290</sup>

وَقَالَ عَ الْجَرِيَّةُ وَالْمَازَمَاهِي وَالطَّائِي وَالزَّيْمِرُ حَرَامٌ وَ كُلُّ سَمَكٍ لَا تَكُونُ لَهُ فُلُوسٌ فَأَكْلُهُ حَرَامٌ.

And he<sup>-asws</sup> said: 'The eel, and the seahorse, and the floater (dead in the water), and the Hemibagrus are Prohibited, and all fish not having scales for it, eating it is Prohibited'<sup>.291</sup>

<sup>288</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 26 a

<sup>289</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 26 b

<sup>290</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 27 a

<sup>291</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 27 b

28- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ يَحْزِمُ الْجَرِيَّ وَ السَّمَكُ وَ الطَّائِي وَ الْمَازْمَاهِي وَ الزَّمِيرُ وَ كُلُّ سَمَكٍ لَا يَكُونُ لَهُ فُلْسٌ.

(The book) 'Al Uyoun' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'Among what he<sup>-asws</sup> wrote to Al-Mamoun: 'Prohibited is the eel, and the floating (dead) fish, and the seahorse, and the Hemibagrus, and every fish not having scales for it'.<sup>292</sup>

29- الْإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: قَالَ الصَّادِقُ ع فِي جَوَابِ مَا سَأَلَ الزُّنْدِيقُ إِنَّ السَّمَكَ ذَكَائُهُ إِخْرَاجُهُ حَيًّا مِنَ الْمَاءِ ثُمَّ يُتْرَكُ حَتَّى يَمُوتَ مِنْ ذَاتِ نَفْسِهِ وَ ذَلِكَ أَنَّهُ لَيْسَ لَهُ دَمٌ وَ كَذَلِكَ الْجَرَادُ الْحَيَرُ.

(The book) 'Al Ihtijaj' – from Hisham Bin Al Hakam who said,

'Al-Sadiq<sup>-asws</sup> said in answer to what the Atheist had asked: 'The fish, its purification is its being extracted alive from the water, then it is left until it dies from itself, and that is because there is no blood for it, and like that are the locusts' – the Hadeeth".<sup>293</sup>

30- الْعُيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمٍ بْنِ شَاذَانَ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ شَاذَانَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ بَرِيعٍ قَالَ: كَتَبْتُ إِلَى الرِّضَا ع اِخْتَلَفَ النَّاسُ عَلَيَّ فِي الرِّبِيَّاتِ فَمَا تَأْمُرُنِي فِيهَا فَكُتِبَ لَا بَأْسَ بِهَا.

(The book) 'Al Uyoun' – from Ja'far Bin Nueym Bin Shazaan, from his uncle, from Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Abu Bazie who said,

'I wrote to Al-Reza<sup>-asws</sup>, 'The people are differing to me regarding the shrimp, so what are you<sup>-asws</sup> instructing me regarding it?' He<sup>-asws</sup> wrote: 'There is no problem with it'.<sup>294</sup>

31- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلْ جَرِيًّا وَ لَا مَازْمَاهِيًّا وَ لَا إِزْبِيًّا وَ لَا طِحَالًا لِأَنَّهُ يَبِثُّ الدَّمَ وَ مُضْعَةُ الشَّيْطَانِ.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'Neither eat an eel, nor a seahorse, nor shrimps, nor spleen because it is a house of blood and a lump (morsel) of Satan<sup>-la</sup>'.<sup>295</sup>

32- تُحْفُ الْعُقُولِ، قَالَ الصَّادِقُ ع لَا بَأْسَ بِأَكْلِ صُنُوفِ الْجَرَادِ وَ مَا يَجُوزُ أَكْلُهُ مِنْ صَيْدِ الْبَحْرِ مِنْ صُنُوفِ السَّمَكِ مَا كَانَ لَهُ فُشُورٌ فَحَالًا أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ فُشُورٌ فَحَرَامٌ أَكْلُهُ.

(The book) 'Tuhaf Al Uqool' –

<sup>292</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 28

<sup>293</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 29

<sup>294</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 30

<sup>295</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 31

'Al-Sadiq<sup>-asws</sup> said: 'There is no problem with eating a variety of locusts, and what is allowed to eat from hunts (fish) of the sea from variety of the fishes, whatever has scales for it, it is Permissible to eat it, and whatever does not happen to have scales for it, it is Prohibited to eat it'.<sup>296</sup>

33- إِكْمَالُ الدِّينِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنِ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعِجْلِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِرُؤْدٍ عَنْ مُحَمَّدِ بْنِ خُذَاهِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو الْجَعْفِيِّ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فِي شُرْطَةِ الْخَمِيسِ وَمَعَهُ دِرَّةٌ يَضْرِبُ بِهَا بَيَاعِي الْجَرِيحِ وَالْمَارْمَاهِي وَالزَّيْمِرِ وَالطَّائِي وَيَقُولُ لَهُمْ يَا بَيَاعِي مُسُوخَ بَنِي إِسْرَائِيلَ وَجُنْدَ بَنِي مَرْوَانَ

(The book) 'Ikmal Al Deen' – from Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Musa, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya, well-known as Burd, from Muhamma Bin Al Khudaie, from Abdullah Bin Ayoub, from Abdullah Bin Hisham, from Abdul Kareem, from Umar Al Jufy, from Hubaba Al Walibiya, she said,

'I saw Amir Al-Momineen<sup>-asws</sup> among the special forces and with him<sup>-asws</sup> was a whip striking with it the sellers of the eels, and the seahorses, and the Hemibagrus, and the floaters (fish having died in the water), and he<sup>-asws</sup> was saying to them: 'O sellers of morphed ones of the children of Israel and army of the clan of Marwan!'

فَقَامَ إِلَيْهِ فُرَاتٌ بْنُ أَخْنَفَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا جُنْدُ بَنِي مَرْوَانَ

Furaat Bin Akhnaf stood up to him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! And what is an army of the clan of Marwan?'

فَقَالَ لَهُ أَقْوَامٌ حَلَفُوا بِاللَّحَى وَفَتَلُوا الشَّوَارِبَ.

He<sup>-asws</sup> said to him: 'People shaving off the beards and twisting (twirling) the moustaches'.<sup>297</sup>

34- صَحِيفَةُ الرِّضَا، بِإِسْنَادِهِ عَنِ الرِّضَا ع عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كُنَّا أَنَا وَأَخِي الْحَسَنُ وَأَخِي مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَبَنُو عَمِّي عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَفُتْمُ وَالْفَضْلُ عَلَى مَائِدَةٍ نَأْكُلُ فَوَقَعَتْ جَرَادَةٌ عَلَى الْمَائِدَةِ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ لِلْحَسَنِ يَا سَيِّدِي مَا الْمَكْتُوبُ عَلَى جَنَاحِ الْجَرَادَةِ

(The book) 'Saheefa Al-Reza<sup>-asws</sup>' – by his chain from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup>, and my<sup>-asws</sup> brother Muhammad Bin Al-Hanafiya, and sons of my<sup>-asws</sup> uncle Abdullah Bin Abbas, and Qusam and Al-Fazl, we were upon a meal, eating. A grasshopper fell upon the meal. Abdullah Bin Abbas seized it. He said to Al-Hassan<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! What is written upon a wind of the grasshopper (locust)?'

قَالَ سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ سَأَلْتُ جَدَّكَ ص فَقَالَ عَلَى جَنَاحِ الْجَرَادِ مَكْتُوبٌ إِنَّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا رَبُّ الْجَرَادَةِ وَزَارِقُهَا إِذَا شِئْتُ بَعَثْتُهَا لِقَوْمٍ رِزْقًا وَإِذَا شِئْتُ بَعَثْتُهَا عَلَى قَوْمٍ بَلَاءً

<sup>296</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 32

<sup>297</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 33

He<sup>-asws</sup> said: 'I<sup>-asws</sup> asked Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said: 'I<sup>-asws</sup> asked your<sup>-asws</sup> grandfather<sup>-saww</sup>. He<sup>-saww</sup> said: 'Upon a wing of the grasshopper is written, 'Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the locusts and their Sustainer. Whenever I<sup>-azwj</sup> so Desire, I<sup>-azwj</sup> Send them to a people as sustenance, and whenever I<sup>-azwj</sup> so Desire, I<sup>-azwj</sup> Send them to a people as affliction''.

فَقَامَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَبَّلَ رَأْسَ الْحَسَنِ بْنِ عَلِيٍّ ع ثُمَّ قَالَ هَذَا وَ اللَّهُ مِنْ مَكْنُونِ الْعِلْمِ.

Abdullah Bin Abbas stood up and kissed the head of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then said: 'This, by Allah<sup>-azwj</sup>, is from the hidden knowledge''.<sup>298</sup>

35- الْمَحَاسِنُ، عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا بَأْسَ بِكُؤَامِيخِ الْمَجُوسِ وَلَا بَأْسَ بِصَيْدِهِمْ لِلسَّمَكِ.

(The book) 'Al Mahasin' – from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is no problem with sauces of the Magians, nor there any problem with their fishing of the fishes''.<sup>299</sup>

36- الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ عَلَيْكُمْ بِالسَّمَكِ فَإِنَّهُ إِنْ أَكَلْتُهُ بِغَيْرِ خُبْزٍ أَجْزَأَكَ وَ إِنْ أَكَلْتُهُ بِخُبْزٍ أَفْرَأَكَ.

(The book) 'Al Mahasin' – from Yaqoub Bin Yazeed, from Ibrahim Bin Abdul Hameed who said,

'I heard Abu Al-Hassan<sup>-asws</sup> saying: 'Upon you is with the fish, for if you were to eat it without bread, it would suffice you, and if you were to eat it with bread, it would be wholesome for you''.<sup>300</sup>

37- الْمَحَاسِنُ، عَنْ نُوحِ النَّيْسَابُورِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ السَّمَكِ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ أَبْدِلْنَا بِهِ خَيْرًا مِنْهُ.

(The book) 'Al Mahasin' – from Buh Al Neshapuri, from some of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'It was so that whenever Rasool-Allah<sup>-saww</sup> ate the fish, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Bless for us regarding it and Replace for us with better than it''.<sup>301</sup>

38- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْعُبَيْدِيِّ عَنِ ابْنِ سِنَانٍ وَ أَبِي الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّمَكُ الطَّرِيُّ يُذِيبُ الْجَسَدَ.

And from him, from Abu Al Qasim and Yaqoub Bin Yazeed, from Al Abdy, from Ibn Sinan, and Abu Al Bakhtary,

'From Abu Abdullah<sup>-asws</sup> having said: 'The fresh fish melts (slims) the body''.<sup>302</sup>

<sup>298</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 34

<sup>299</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 35

<sup>300</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 36

<sup>301</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 37

<sup>302</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 38

39- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ الْقَصِيرِ عَنْ أَبِي الْحَسَنِ عٍ مِثْلَهُ.

And from him, from Ali Bin Hassan, from Musa Bin Bakr Al Qaseer,

‘From Abu Al-Hassan<sup>asws</sup> – similar to it’.<sup>303</sup>

40- وَ مِنْهُ، عَنِ الْبَزَنْطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الشَّامِيِّ عَنْ حُسَيْنِ بْنِ حَنْظَلَةَ عَنْ أَحَدِهِمَا قَالَ: السَّمَكُ يُذِيبُ الْجَسَدَ.

And from him, from Al Bazanty, from Abdullah Bin Muhammad Al Shamy, from Husayn Bin Hamzala,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘(Eating) fish melts (slims) the body’.<sup>304</sup>

41- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِي بَصِيرٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُوْفَةَ عَنْ أَبِي عَبْدِ اللَّهِ عٍ قَالَ: أَكُلُ الْحَيَّاتَانِ يُذِيبُ الْجَسَدَ.

And from him, from Muhammad Bin Isa, from Abu Baseer, and Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Muhammad Bin Sowqah,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Eating the fish (with scales) melts (slims) the body’.<sup>305</sup>

42- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عٍ مِثْلَهُ.

And from him, from one of his companions, from Abdullah Bin Abdul Rahman, from Shueyb, from Abu Baseer, raising it, said,

‘Amir Al-Momineen<sup>asws</sup> said – similar to it’.<sup>306</sup>

43- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أُخْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ عٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عٍ السَّمَكُ الطَّرِيُّ يُذِيبُ اللَّحْمَ.

And from him, from one of his companions, from a son of the sister of Al Awzaie, from Mas’ada Bin Al Yas’a,

‘The fresh fish melts the flesh’.<sup>307</sup>

44- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيْسَى رَفَعَهُ قَالَ: السَّمَكُ يُذِيبُ شَحْمَ الْعَيْنِ.

And from him, from Usman Bin Isa, raising it, said, ‘The fish melts the fat of the eyes’.<sup>308</sup>

45- وَ فِي حَدِيثٍ أُخْرَى عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ قَالَ: السَّمَكُ الطَّرِيُّ يُذِيبُ بَمَحَ الْعَيْنِ.

And in another Hadeeth from Misma’a,

<sup>303</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 39

<sup>304</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 40

<sup>305</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 41

<sup>306</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 42

<sup>307</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 43

<sup>308</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 44

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The fresh fish melts brains (fat) of the eyes’’.<sup>309</sup>

46- وَ فِي حَدِيثٍ آخَرَ يُذِيلُ الْجَسَدَ.

And in another Hadeeth: ‘Withers the body’.<sup>310</sup>

47- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكُلُ الْحَيْثَانِ يُورِثُ السَّيْلَ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Eating the whales (sea-serpents) inherits the tuberculosis’’.<sup>311</sup>

48- وَ مِنْهُ، عَنْ نُوحِ النَّيْسَابُورِيِّ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ مَوْيٍ لِأَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا بِتَمْرٍ فِي اللَّيْلِ فَأَكَلَهُ ثُمَّ قَالَ مَا بِي شَهْوَةٌ وَ لَكِنِّي أَكَلْتُ سَمَكًا ثُمَّ قَالَ وَ مَنْ بَاتَ وَ فِي جَوْفِهِ سَمَكٌ وَ لَمْ يُتْبِعْهُ بِتَمْرٍ أَوْ عَسَلٍ لَمْ يَزَلْ عِزْقُ الْفَالِجِ يَضْرِبُ عَلَيْهِ حَتَّى يُصْبِحَ.

And from him, from Nuh Al Neshapuri, from Saeed Bin Janah,

‘From a slave of Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> called for the dates during the night and ate it, then said: ‘There is no desire with me for it, but I<sup>-asws</sup> had eaten a fish’. Then he<sup>-asws</sup> said: ‘So in whose insides the fish spends the night, and he does not follow it with dates, or honey, then vein of paralysis will not stop stirring upon him until morning’’.<sup>312</sup>

49- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ سَمُرَةَ بْنِ سَعِيدٍ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَى بَغْلَةٍ رَسُولِ اللَّهِ ع وَ خَرَجْنَا مَعَهُ تَمْشِي حَتَّى انْتَهَيْنَا إِلَى أَصْحَابِ السَّمَكِ فَجَمَعَهُمْ فَقَالَ أَ تَذَرُونَ لِأَيِّ شَيْءٍ جَمَعْتُكُمْ قَالُوا لَا

And from him, from his father, from Safwan, from Mansour Bin Hazim, from Sumarah Bin Saeed who said,

‘Amir Al-Momineen<sup>-asws</sup> went out upon a mule of Rasool-Allah<sup>-saww</sup>, and we went out with him<sup>-asws</sup> walking until we ended up to the fishermen. He<sup>-asws</sup> gathered them and said, ‘Do you know for which thing I<sup>-asws</sup> have gathered you all?’ They said, ‘No’.

قَالَ لَا تَشْتَرُوا الْجَرِيَّ وَ لَا الْمَارْمَاهِيَّ وَ لَا الطَّائِيَّ عَلَى الْمَاءِ وَ لَا تَبِيعُوهُ.

He<sup>-asws</sup> said: ‘Neither buy the eels, nor the seahorses, nor the floaters upon the water, nor sell it!’<sup>313</sup>

50- وَ مِنْهُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يَتَكَبَّرُ بَغْلَةَ رَسُولِ اللَّهِ ع ثُمَّ يَمُرُّ بِسُوقِ الْحَيْثَانِ فَيَقُولُ أَلَا لَا تَأْكُلُوا وَ لَا تَبِيعُوا مَا لَمْ يَكُنْ لَهُ قَشْرٌ.

<sup>309</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 45

<sup>310</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 46

<sup>311</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 47

<sup>312</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 48

<sup>313</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 49



And from him, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> narrated to me from his<sup>-asws</sup> father<sup>-asws</sup>: 'Ali<sup>-asws</sup> was riding the mule of Rasool-Allah<sup>-azwj</sup>, then he<sup>-asws</sup> passed by the whale (seafood) market. He<sup>-asws</sup> said: 'Indeed! Neither eat nor be selling what does not happen to have scales for it!'<sup>314</sup>

51- وَ مِنْهُ، عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبِي يَقُولُ إِذَا ضَرَبَ صَاحِبُ الشَّبَكَةِ فَمَا أَصَابَ فِيهَا مِنْ حَيٍّ وَ مَيِّتٍ فَهُوَ خَلَالٌ مَا خَلَا مَا لَيْسَ لَهُ قِشْرٌ وَ لَا يُؤْكَلُ الطَّائِي مِنَ السَّمَكِ.

And from him, from Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'When the owner of the net strikes, so whatever he attains in it from the alive and the dead, it is Permissible, apart from what doesn't have any scales for it, nor eat the floats from the fishes''<sup>315</sup>.

وَ رَوَى الشَّيْخُ بِسَنَدٍ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ نَصَبَ شَبَكَةً فِي الْمَاءِ ثُمَّ رَجَعَ إِلَى بَيْتِهِ وَ تَرَكَهَا مَنْصُوبَةً فَأَتَاهَا بَعْدَ ذَلِكَ وَ قَدْ وَقَعَ فِيهَا سَمَكٌ فَيَمُوتُونَ فَقَالَ مَا عَمِلْتُ يَدُهُ فَلَا بَأْسَ بِأَكْلِ مَا وَقَعَ فِيهَا.

And it is reported by the Sheikh by a correct chain, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> regarding a man who set up a net in the water, then returned to his house and left it set up. He came to it after that, and fishes had fallen in it, and they had died. He<sup>-asws</sup> said: 'Whatever his hands had worked, there is no problem in eating what falls into it''<sup>316</sup>.

52- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ مُعْتَبِرٍ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع يَوْمًا يَا مُعْتَبِرُ اطْلُبْ لَنَا حَيْثَانًا طَرِيَّةً فَإِنِّي أُرِيدُ أَنْ أَحْتَجِمَ

(The book) 'Al Mahasin' – from Muhammad Bin Ali Al Hamdany, from Moattab who said,

'Abu Al-Hassan<sup>-asws</sup> said to me one day, 'O Moattab! Seek fresh fish for us<sup>-asws</sup>, for I<sup>-asws</sup> want to get cupping done'.

فَطَلَبْتُهَا لَهُ فَأَتَيْتُهُ بِهَا فَقَالَ لِي يَا مُعْتَبِرُ سَكِّحْ لِي شَطْرَهَا وَ اشْوِ لِي شَطْرَهَا قَالَ فَتَعَدَّى مِنْهَا أَبُو الْحَسَنِ ع وَ تَعَشَّى.

I sought it for him<sup>-asws</sup> and came to him with it. He<sup>-asws</sup> said to me: 'O Moattab! Cook for me<sup>-asws</sup> part of it and grill for me<sup>-asws</sup> part of it'. Abu Al-Hassan<sup>-asws</sup> had lunch from it and dinner''<sup>317</sup>.

53- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَتْ حَمَلَتِ الرَّبِيعَا فِي صُرَّةٍ إِلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلَتْهُ عَنْهَا فَقَالَ كُلُّهَا وَ قَالَ لَهَا قِشْرٌ.

<sup>314</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 50

<sup>315</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 51 a

<sup>316</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 51 b

<sup>317</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 52

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeir, from Hisham Bin Salim, from Umar Bin Hanzala who said,

'I carried shrimps in a basket to Abu Abdullah<sup>-asws</sup>. I asked him<sup>-asws</sup> about it. He<sup>-asws</sup> said: 'Eat it'. And he<sup>-asws</sup> said: 'There are scales for it'.<sup>318</sup>

54- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْأَحْوَلِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: شَهِدْتُ أَبَا الْحَسَنِ مُوسَى ع يَأْكُلُ مَعَ جَمَاعَةٍ فَأَتَانِي بِسُكْرَجَاتٍ فَمَدَّ يَدَهُ إِلَى سُكْرَجَةٍ فِيهَا زَيْتًا فَأَكَلَ مِنْهَا فَقَالَ بَعْضُهُمْ جُعِلَتْ فِدَاكَ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْهَا وَ قَدْ رَأَيْتُكَ أَكَلْتَهَا فَقَالَ لَا بَأْسَ بِأَكْلِهَا.

And from him, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Ahowl, from one of his companions who said,

'I witnessed Abu Al-Hassan Musa<sup>-asws</sup> eating with a group. He<sup>-asws</sup> was brought some platters. He<sup>-asws</sup> extended his<sup>-asws</sup> towards a platter wherein were shrimps. He<sup>-asws</sup> ate from it. One of them said, 'May I be sacrificed for you<sup>-asws</sup>! I wanted to ask you<sup>-asws</sup> about it, and I<sup>-asws</sup> have seen you<sup>-asws</sup> eating it'. He<sup>-asws</sup> said: 'There is no problem with eating it'.<sup>319</sup>

55- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّيْبَةِ فَقَالَ قَدْ سَأَلَنِي عَنْهَا غَيْرُ وَاحِدٍ وَ اخْتَلَفُوا عَلَيَّ فِي صِفَتِهَا

(The book) 'Al Mahasin' – from his father, from Safwan, from Abdul Rahman Bin Al Hajjaj, from Ali Bin Hanzala who said,

'I asked Abu Abdullah<sup>-asws</sup> about the shrimps. He<sup>-asws</sup> said: 'Someone else had asked me about it and they differed to me<sup>-asws</sup> regarding its description'.

قَالَ فَرَجَعْتُ فَأَمَرْتُ بِهَا فَجَعَلْتُ ثُمَّ حَمَلْتُهَا إِلَيْهِ فَسَأَلْتُهُ عَنْهَا فَرَدَّ عَلَيَّ مِثْلَ الَّذِي رَدَّ فَقُلْتُ قَدْ جِئْتُكَ بِهَا فَضَحِكَ بِهَا فَارْتَبَتْهَا إِلَيَّ فَقَالَ لَيْسَ بِهِ بَأْسٌ.

He (the narrator) said, 'I returned with it and made it (to be in a utensil), then carried it to him<sup>-asws</sup>. I asked him<sup>-asws</sup> about it. He<sup>-asws</sup> responded to me like which he<sup>-asws</sup> had responded. I said, 'I have come to you<sup>-asws</sup> with it'. He<sup>-asws</sup> chuckled, so I showed it to him<sup>-asws</sup>. He<sup>-asws</sup> said: 'There isn't any problem with it'.<sup>320</sup>

56- وَ مِنْهُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الرَّيْبَةِ فَقَالَ لَا بَأْسَ بِأَكْلِهَا وَ لَوْدُدْتُ أَنَّ عِنْدَنَا مِنْهَا.

And from him, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah<sup>-asws</sup> was asked about the shrimps. He<sup>-asws</sup> said: 'There is no problem with eating it, and I<sup>-asws</sup> wish we had some of it'.<sup>321</sup>

57- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ بِإِسْنَادٍ لَهُ قَالَ حَمَلَ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ الْإِزْبَانَ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ قَالَ: إِنَّ هَذَا تَتَّخِذُ مِنْهُ عِنْدَنَا شَيْءٌ يُقَالُ لَهُ الرَّيْبَةُ يُسْتَطَابُ أَكْلُهُ وَ يُؤْكَلُ رَطْبًا وَ يَابِسًا وَ طَبِيخًا وَ إِنَّ أَصْحَابَنَا يَحْتَلِفُونَ مِنْهُ فَمِنْهُمْ مَنْ يَقُولُ إِنَّ أَكْلَهُ لَا يَجُوزُ وَ مِنْهُمْ مَنْ يَأْكُلُهُ

<sup>318</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 53

<sup>319</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 54

<sup>320</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 55

<sup>321</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 56

And from him, from Al Sayyari, from Muhammad Bin Jamhour, by a chain of his, said,

‘A man carried the prawns to Abu Abdullah<sup>-asws</sup> said: ‘This, we have taken from it. There is something from it with us called ‘Al-Rabeesa’. Is it recommended to eat it, can it be eaten wet, and dry, and cooked, and that our companions are differing from it. From them is one saying, ‘Eating it is not allowed, and from them is one eating it’.

فَقَالَ لِي كُلُّهُ فَإِنَّهُ جَنْسٌ مِّنَ السَّمَكِ أَمَا تَرَاهَا تَقْلُقُلُ فِي فِشْرِهَا.

He<sup>-asws</sup> said to me: ‘Eat it, for it is a species from the fish. Are you not seeing them crackling in their scales?’<sup>322</sup>

58 الْمَحَاسِنُ، عَنْ بَعْضِ الْعِرَاقِيِّينَ عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحَكِيمِ عَنْ أَبِيهِ عَنْ حَدِيدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَكَلْتَ السَّمَكَ فَاشْرَبْ عَلَيْهِ الْمَاءَ.

(The book) ‘Al Mahasin’ – from one of the Iraqis, from Ja’far Bin Al Zubeyr Bin Muhammad Bin Al Hakeem, from his father, from Hadeed who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Whenever you eat the fish, then drink water upon it’.<sup>323</sup>

59- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ بْنِ السَّعِ وَ التَّوْفَلِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنْفِيَّةِ قَالَ: كُنْتُ أَنَا وَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ بِالطَّائِفِ نَأْكُلُ إِذَا جَاءَتْ جِرَادَةٌ فَوَقَعَتْ عَلَى الْمَائِدَةِ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ ثُمَّ قَالَ يَا مُحَمَّدُ مَا سَمِعْتَ وَإِلَئِكَ يُحَدِّثُ فِي هَذَا الْكِتَابِ الَّذِي عَلَى جَنَاحِ الْجِرَادَةِ

And from him, from Muhammad Bin Sahl Bin Al Yas’a and Al Nowfaly, from Isa Bin Abdullah Al Hashimy, from Umar Bin Ali,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Muhammad son of Ali<sup>-azwj</sup>, son of Al-Hanafiyya who said, ‘I and Abdullah Bin Al-Abbas were at Al Taif eating when a grasshopper came and landed upon the meal. Abdullah Bin Abbas seized it, then said, ‘O Muhammad! What have you heard your father<sup>-asws</sup> narrate regarding this writing which is upon a wing of the grasshopper?’

فَقُلْتُ قَالَ ع إِنَّ عَلَيْهِ مَكْتُوبًا إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْجِرَادَ جُنْدًا مِّنْ جُنُودِي وَ أَسْلَطْتُهُ عَلَى مَنْ شِئْتُ مِنْ خَلْقِي.

I said, ‘He<sup>-asws</sup> said: ‘Upon it is written, ‘Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except Me<sup>-azwj</sup>. I<sup>-azwj</sup> Created the locust as an army from My<sup>-azwj</sup> armies, and I<sup>-azwj</sup> Prevail it upon the one I<sup>-azwj</sup> so Desire from My<sup>-azwj</sup> creatures’.<sup>324</sup>

60- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ بْنِ مُسْلِمٍ عَنْ الْحَسَنِ بْنِ إِسْمَاعِيلَ الْمِثْمِيِّ عَنْ يَحْيَى بْنِ مَيْمُونٍ الْبَصْرِيِّ عَنْ رَجُلٍ عَنْ مِقْسَمِ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: لَمَّا سَرَّ ابْنُ الزُّبَيْرِ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ إِلَى الطَّائِفِ وَ زَارَهُ مُحَمَّدُ بْنُ عَلِيٍّ ابْنِ الْحَنْفِيَّةِ قَالَ قَبِينَا هُوَ ذَاتَ يَوْمٍ عِنْدَهُ إِذْ جِيءَ بِالْجَوَانِ لِلْعَدَاءِ فَجَاءَتْ جِرَادَةٌ ضَخْمَةٌ حَتَّى تَقَعَ عَلَى الْمَائِدَةِ فَسَمِعَ ابْنُ عَبَّاسٍ صَوْتَ وَقَعَهَا

<sup>322</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 57

<sup>323</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 58

<sup>324</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 59

And from him, from Muhammad Bin Ali, from Ahmad Bin Umar Bin Muslim, from Al-Hassan Bin Ismail Al Meysami, from Yahya Bin Maymoun Al Basry, from a man, from Miqsam, a slave of Ibn Abbas who said,

‘When Ibn Al-Zubeyr made Abdullah Bin Al-Abbas travel to Al-Taif and Muhammad Bin Ali Ibn Al-Hanafiya visited him, he said, ‘One day while he was in his presence when they came with the meal for the lunch. A large grasshopper came and landed upon the meal. Ibn Abbas (who was blind then) heard the sound of its landing.

فَقَالَ مَا هَذَا الصَّوْتُ الَّذِي أَسْمَعُ قَالُوا جَرَادَةٌ سَقَطَتْ عَلَى الْمَائِدَةِ قَالَ فَمَنْ تَنَاولَهُ قَالُوا مُقْسِمٌ قَالَ يَا مُقْسِمُ انْشُرْ جَنَاحَيْهَا فَانْظُرْ مَاذَا تَرَى تَحْتَهَا قَالَ أَرَى نُقْطَةً سَوْدًا

He said, ‘What is this sound which I hear?’ They said, ‘A grasshopper has landed upon the meal’. He said, ‘So who will grab it?’ They said, ‘Muqassim’. He said, ‘O Muqassim! Spread out its wings and look at what you see beneath it’. He said, ‘I see a black dot’.

قَالَ فَضَرَبَ بِيَدِهِ عَلَى فَخِذِ مُحَمَّدِ بْنِ عَلِيٍّ وَكَانَ إِلَى جَنْبِهِ فَقَالَ هَلْ عِنْدَكُمْ فِي هَذَا شَيْءٌ

He (the narrator) said, ‘He struck with his hand upon the thigh of Muhammad son of Ali<sup>asws</sup>, and he was to his side. He said, ‘Is there anything with you regarding this?’

فَقَالَ حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ لَيْسَ شَيْءٌ مِنْ جَرَادَةٍ إِلَّا وَتَحْتَهَا جَنَاحُهَا مَكْتُوبٌ بِالسُّرْيَانِيَّةِ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ فَاصْبِرْ الْجَبَّارَةَ خَلَقْتُ الْجَرَادَ جُنْدًا مِنْ جُنُودِي أَهْلِكُ بِهِ مَنْ شِئْتُ مِنْ خَلْقِي

He said, ‘My father<sup>asws</sup> narrated to me from Rasool-Allah<sup>saww</sup> that there isn’t anything from the locusts except and beneath its wing is written in Assyrian, ‘Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Worlds, Breaker of the tyrants. I<sup>-azwj</sup> Created the locust as an army from My<sup>-azwj</sup> armies. I<sup>-azwj</sup> Destroy by it the one I<sup>-azwj</sup> so Desire to from My<sup>-azwj</sup> creatures!’

قَالَ فَتَبَسَّمَ ابْنُ عَبَّاسٍ ثُمَّ قَالَ يَا ابْنَ عَمِّ هَذَا وَاللَّهِ مِنْ مَكْنُونٍ عَلِمْنَا فَاحْتَفِظْ بِهِ.

He (the narrator) said, ‘Ibn Abbas smiled, then said, ‘O son of uncle! By Allah<sup>-azwj</sup>, this is from our hidden knowledge, so preserve it’.<sup>325</sup>

61- وَ مِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ وَ غَيْرِهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْجَرَادُ ذَكِيٌّ حَيٌّ وَ مَيِّتٌ.

And from him, from Abu Ayoub Al Madany and someone else, from Ibn Abu Umeyr, from Ibn Al Mugheira, from a man,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The locust is pure, alive, and dead’.<sup>326</sup>

62- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ أَنَسٍ عَنْ عِيَّاضِ بْنِ أَبِي عَمْرٍاءَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يَقُولُ الْجَرَادُ ذَكِيٌّ وَ الْحَيَّاتَانِ ذَكِيٌّ فَمَا مَاتَ فِي الْبَحْرِ فَهُوَ مَيِّتٌ.

<sup>325</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 60

<sup>326</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 61

And from him, from Abdullah Bin Al Salt, from Anas, from Iyaz Al Laysi,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> that Ali<sup>-asws</sup> had said: ‘The locusts are pure, and the fishes are pure, so whatever dies in the sea, it is dead (Prohibited)’.<sup>327</sup>

63- عَنْ أَبِيهِ عَنْ عَوْنِ بْنِ جَرِيرٍ عَنْ عَمْرِو بْنِ هَارُونَ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْجَرَادُ ذَكِيٌّ كُلُّهُ وَ الْحَيَّانُ ذَكِيٌّ كُلُّهُ وَ أَمَّا مَا هَلَكَ فِي الْبَحْرِ فَلَا تَأْكُلُهُ.

And from him, from his father, from Awn Bin Jareer, from Amro Bin Haroun Al Saqafy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The locusts are pure, all of them, and the fishes are pure, all of them, and as for what dies in the sea, do not eat it’.<sup>328</sup>

64- فَقَهُ الرِّضَا، قَالَ ع يُؤْكَلُ مِنَ السَّمَكِ مَا كَانَ لَهُ فُلُوسٌ وَ ذِكَاةُ السَّمَكِ وَ الْجَرَادُ أَخْذُهُ وَ لَا يُؤْكَلُ مَا يَمُوتُ فِي الْمَاءِ مِنْ سَمَكٍ وَ جَرَادٍ وَ غَيْرِهِ وَ إِذَا اصْطَلَدَتْ سَمَكًا وَ فِي جَوْفِهِ أُخْرَى أَكَلْتُ إِذَا كَانَ لَهَا فُلُوسٌ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – He<sup>-asws</sup> said: ‘It would be eaten from the fish what had scales for it, and purification of the fish and the locust is their being seized, and do not eat what dies in the water, from the fish and the locust and others, and whenever you hunt (catch) a fish and there is another one in its inside, it can be eaten when there were scales for it’.

وَ رُوي لَا يُؤْكَلُ مَا فِي جَوْفِهِ لِأَنَّهُ طَعْمَةٌ وَ لَا يُؤْكَلُ الْحَيُّ وَ لَا الْمَازِمَاهِي وَ لَا الزَّمَارُ وَ لَا الطَّائِي وَ هُوَ الَّذِي يَمُوتُ فِي الْمَاءِ فَيَطْفُو عَلَى رَأْسِ الْمَاءِ.

And it is reported: ‘Do not eat what is in its inside, because it is food, and neither eat the eel, nor the seahorse, nor the Hemibagrus, nor the floater, and it is which dies in the water, so it float on the surface of the water’.<sup>329</sup>

تفصيل و تبين قوله إذا اصطدت سمكا أقول ورد بهذا المضمون روايتان إحداهما ما روى الشيخ بإسناده عن السكوني عن أبي عبد الله ع أَنَّ عَلِيًّا سَأَلَ عَنْ سَمَكَةٍ شَقَّ بَطْنُهَا فَوُجِدَ فِيهَا سَمَكَةٌ أُخْرَى فَقَالَ كُلُّهَا جَمِيعًا.

**Note:** Detail and clarification of his<sup>-asws</sup> words: ‘Whenever you hunt (catch) a fish’ – I (Majlisi) am saying, ‘Regarding this subject, two reports have been referred. One of these is what is reported by the Sheykh, by his chain from Al Sakuny, from Abu Abdullah<sup>-asws</sup>: ‘Ali<sup>-asws</sup> was asked about a fish whose belly was split, so another fish was found to be in inside it. He<sup>-asws</sup> said: ‘(You can) eat them all’.

و الأخرى ما رواه بسند مرسل يمكن أن يعد في الموثقات عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ رَجُلٌ أَصَابَ سَمَكَةً وَ فِي جَوْفِهَا سَمَكَةٌ قَالَ يُؤْكَلَانِ جَمِيعًا.

And another is what is reported by an unbroken chain, it can be counted being among the trusted ones, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘A man catches a fish and in its inside is (another) fish’. He<sup>-asws</sup> said: ‘They can both be eaten together’.

<sup>327</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 62

<sup>328</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 63

<sup>329</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 64

كَمَا رَوَى الشَّيْخُ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ أَيُّوبَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي حَيَّةٍ ابْتَلَعَتْ سَمَكَةً ثُمَّ طَرَحَتْهَا وَهِيَ حَيَّةٌ تَضْطَرِبُ أَكْلُهَا قَالَ إِنْ كَانَ فُلُوسُهَا قَدْ تَسَلَّخَتْ فَلَا تَأْكُلْهَا وَإِنْ لَمْ تَكُنْ تَسَلَّخَتْ فَكُلْهَا.

Like what is reported by the Sheikh by a chain in which are unknown (narrators), from Ayoub Bin Ayn,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding a snake having swallowed a fish, then it drops (regurgitates it) and it is still alive, being restless, can I eat it?’ He<sup>-asws</sup> said: ‘If its scales have stripped off, then do not eat it, and if they have not been stripped off, eat it’.

65- طِبُّ الْأَيْمَةِ، عَنْ أَحْمَدَ بْنِ الْجَارُودِ الْعَبْدِيِّ مِنْ وَلَدِ الْحَكَمِ بْنِ الْمُنْذِرِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُبَيَّسٍ الْحُلَيْجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّمَكُ يُذِيبُ شَحْمَةَ الْعَيْنِ.

(The book) Tibb Al Aymma<sup>-asws</sup> – from Ahmad Bin Al Jaroud Al Abdy, from a son of Al Hakam Bin Al Munzir, from Usman Bin Isa, from Muyassar Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The fish melts the fat of the eyes’<sup>330</sup>.

66- وَ عَنْهُ عَنْ أَبِيهِ ع قَالَ: إِنَّ هَذَا السَّمَكَ لَرَدِيءٌ لِعِشَاوَةِ الْعَيْنِ وَإِنَّ هَذَا اللَّحْمَ الطَّرِيَّ يُنْبِثُ اللَّحْمَ.

And from him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘This fish reduces the covering (fat) of the eyes, and this fresh meat builds the meat’<sup>331</sup>.

67- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَقْلُوا مِنْ أَكْلِ السَّمَكِ فَإِنَّ لَحْمَهُ يُذِيلُ الْبَدَنَ وَ يُكْثِرُ الْبَلْعَمَ وَ يُعَلِّطُ النَّفْسَ.

And from him,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Reduce from eating the fish for its meat melts (slims) the body, and increases the phlegm, and thickens the soul’<sup>332</sup>.

بيان كان غلط النفس كناية عن البلادة و سوء الفهم أو الهم و الحزن.

**Explanation:** ‘Thickens the soul’ is a metaphor about the dullness and bad understanding, or the worries and the grief.

68- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَدْ كَانَ أَصْحَابُ الْمُغِيرَةِ يَكْتُبُونَ إِلَيَّ أَنْ أَسْأَلَهُ عَنِ الْجَرِيِّ وَ الْمَازْمَاهِي وَ الزَّمِيرِ وَ مَا لَيْسَ لَهُ قِشْرٌ مِنَ السَّمَكِ أَوْ حَرَامٌ هُوَ أَمْ لَا

Al Ayyashi – from Muhammad Bin Muslim,

<sup>330</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 65

<sup>331</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 66

<sup>332</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 67

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said: ‘The companions of Al-Mugheira had written to me to ask him<sup>-asws</sup> about the eel, and the seahorse, and the Hemibragus, and from the fishes what hasn’t any scales for it, ‘Is it Prohibited or not?’

قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ يَا مُحَمَّدُ اقْرَأْ هَذِهِ آيَةُ الَّتِي فِي الْأَنْعَامِ فَإِنْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ

He (the narrator) said, ‘I asked him<sup>-asws</sup> about that. He<sup>-asws</sup> said: ‘O Muhammad! Read this Verse which is in (Surah) Al Anaam: **Say: ‘I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, [6:145]’.**

قَالَ فَقَرَأْتُهَا حَتَّى فَرَعْتُ مِنْهَا فَقَالَ إِنَّمَا الْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَ لَكِنَّهُمْ كَانُوا يَتَعَفَّوْنَ أَشْيَاءَ فَتَحَرُّ نَعَافُهَا.

He (the narrator) said, ‘I read it until I was free from it. He<sup>-asws</sup> said: ‘But rather, the Prohibited is what Allah<sup>-azwj</sup> has Prohibited in His<sup>-azwj</sup> Book, but they were avoiding thing, so we<sup>-asws</sup> are avoiding it’.<sup>333</sup>

69- وَمِنْهُ، عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْجَرِي فَقَالَ مَا الْجَرِيُ فَنَعَتُهُ لَهُ فَقَالَ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا آخِرَ آيَةِ

And from it, from Zurara who said,

‘I asked Abu Ja’far<sup>-asws</sup> about the eel. He<sup>-asws</sup> said: ‘And what is the eel?’ I described it. He<sup>-asws</sup> said: ‘**I do not find in what is Revealed to me a Prohibition upon a food to be eaten [6:145]**’ – up to the end of the Verse.

ثُمَّ قَالَ لَمْ يُحَرِّمِ اللَّهُ شَيْئًا مِنَ الْحَيَوَانِ فِي الْقُرْآنِ إِلَّا الْخِنْزِيرَ بِعَيْنِهِ وَ يَكْرَهُ كُلُّ شَيْءٍ مِنَ الْبَحْرِ لَيْسَ فِيهِ قِشْرٌ

Then he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> did not Prohibited anything from the animals in the Quran except the pig exactly (specifically), and He<sup>-azwj</sup> Disliked all things from the sea not having scales in it’.

قَالَ قُلْتُ وَ مَا الْقِشْرُ قَالَ هُوَ الَّذِي مِثْلُ الْوَرَقِ وَ لَيْسَ هُوَ بِحَرَامٍ إِنَّمَا هُوَ مَكْرُوهٌ.

He (the narrator) said, ‘I said, ‘And what is the scale?’ He<sup>-asws</sup> said: ‘It is which is like the leaf, and it isn’t Prohibited, but rather it is disliked’.<sup>334</sup>

And from him, from Al Asbagh,

‘From Ali<sup>-asws</sup> having said: ‘Two communities from the children of Israel were morphed. As for that which took to the sea, it is the eels, and as for that which took to the land, it is lizards’.<sup>335</sup>

<sup>333</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 68

<sup>334</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 69

<sup>335</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 70

71- وَ مِنْهُ، عَنْ هَارُونَ بْنِ عَبْدِ رَفْعَةَ إِلَى أَحَدِهِمْ قَالَ: جَاءَ قَوْمٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع بِالْكُوفَةِ وَ قَالُوا لَهُ يَا أَمِيرُ الْمُؤْمِنِينَ إِنَّ هَذَا الْجَزَارِيَّ تُبَاعُ فِي أَسْوَاقِنَا

And from him, from Haroun Bin Abd,

‘Raising it to one of them<sup>-asws</sup> having said: ‘A group came to Amir Al-Momineen<sup>-asws</sup> at Al-Kufa, and they said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! These eels are being sold in our markets’.

قَالَ فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ ع ضَاحِكًا ثُمَّ قَالَ قَوْمُوا لِأَرْبَابِكُمْ عَجَبًا وَ لَا تَقُولُوا فِي وَصِيَّتِكُمْ إِلَّا خَيْرًا

He (the narrator) said, ‘Amir Al-Momineen<sup>-asws</sup> smiled chuckling, then said: ‘Arise, I<sup>-asws</sup> shall show you a wonder, and do not be saying regarding your successor<sup>-asws</sup> except good!’

فَقَامُوا مَعَهُ فَأَتَوْا شَاطِئَ الْفُرَاتِ فَتَقَلَّ فِيهِ ثَقْلَةٌ وَ تَكَلَّمَ بِكَلِمَاتٍ فَإِذَا بِحَرْيَثَةٍ رَافِعَةٍ رَأْسَهَا فَاتِحَةً فَاثَا فَقَالَ لَهُ [هَذَا] أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَنْتَ الْوَيْلُ لَكَ وَ لِقَوْمِكَ

They stood up with him<sup>-asws</sup> and came to the banks of the Euphrates. He<sup>-asws</sup> spat in it with a spit and spoke with phrases. Behold, an eel raised its head opening its mouth. Amir Al-Momineen<sup>-asws</sup> said to him: ‘Who are you? Woe be unto you and to your people!’

فَقَالَ [فَقَالَتْ] نَحْنُ مِنْ أَهْلِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَقُولُ اللَّهُ فِي كِتَابِهِ إِذْ تَأْتِيهِمْ حِينَتُهُمْ يَوْمَ سَبَّيْهِمْ شُرْعًا آيَةٌ

It said, ‘We are from the people **the town which was by the sea**. – when Allah<sup>-azwj</sup> is Saying in His<sup>-azwj</sup> Book: **when their fish came to them on the day of their Sabbath on the surface (of the water), [7:163]** – the Verse.

فَعَرَضَ اللَّهُ عَلَيْنَا وَلَا يَتَكَ فَفَعَدْنَا عَنْهَا فَمَسَحَنَا اللَّهُ فَبَغَضَنَا فِي الْبَرِّ وَ بَغَضَنَا فِي الْبَحْرِ فَأَمَّا الَّذِينَ فِي الْبَحْرِ فَتَحْنُ الْجَزَارِيَّ وَ أَمَّا الَّذِينَ فِي الْبَرِّ فَالضُّبُّ وَ الْيَرْبُوعُ

Allah<sup>-azwj</sup> Presented your<sup>-asws</sup> Wilayah to us. We sat back from it, so Allah<sup>-azwj</sup> Morphed us. Some of us are in the land and some of us are in the sea. As for the ones in the sea, it is us, the eels, and as for the ones in the land, it is the lizards and the Jerboa’.

قَالَ ثُمَّ التَفَتَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْنَا فَقَالَ أَسَمِعْتُمْ مَقَالَتَهَا فَلَنَا اللَّهُمَّ نَعَمْ قَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبُوءَةِ لَتَحِيضُ كَمَا تَحِيضُ نِسَاءُكُمْ.

He (the narrator) said, ‘Then Amir Al-Momineen<sup>-asws</sup> turned towards us. He<sup>-asws</sup> said: ‘Did you hear its words?’ We said, ‘O Allah<sup>-azwj</sup>, yes!’ He<sup>-asws</sup> said: ‘By the One<sup>-azwj</sup> Who Send Muhammad<sup>-saww</sup> with the Prophet-hood! It menstruates like what your women menstruate’<sup>336</sup>.

72- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: أَكُلُ الْحَيْتَانِ يُورِثُ السِّتْلَ.

(The book) ‘Al Makarim’ –

<sup>336</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 71



'From Al-Sadiq<sup>-asws</sup> having said: 'Eating the whales (sea serpents) inherits the tuberculosis''.<sup>337</sup>

73- عَنْهُ ع قَالَ: أَكَلِ السَّمَكِ الطَّرِيَّ يُذِيبُ الْجَسَدَ.

From him<sup>-asws</sup> having said: 'Eating the fresh fish melts (slims) the body''.<sup>338</sup>

74- عَنْهُ ع قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا أَكَلَ السَّمَكِ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ أَبْدِلْنَا خَيْرًا مِنْهُ.

From him<sup>-asws</sup> having said: 'It was so that whenever Rasool-Allah<sup>-saww</sup> ate the fish, said: 'O Allah<sup>-azwj</sup>! Bless for us in it and Replace for us better than it!''<sup>339</sup>

75- عَنِ الْحِمَيْرِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَشْكُو إِلَيْهِ أَنَّ بِي دَمًا وَ صَفْرَاءَ فَإِذَا اخْتَجَمْتُ هَاجَبَتِ الصَّفْرَاءُ وَ إِذَا اخْرُثْتُ الْحِجَامَةَ أَصَرَّ بِي الدَّمُ فَمَا تَرَى فِي ذَلِكَ

From Al Himeyri who said,

'I wrote to Abu Muhammad<sup>-asws</sup> complaining to him<sup>-asws</sup> there was blood with he and yellowness. So when I had cupping done, it agitated the yellowness, and when I delayed the cupping, the blood was harmful with me, 'So what do you<sup>-asws</sup> view regarding that?'

فَكَتَبَ إِلَيَّ اخْتَجِمِ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا

He<sup>-asws</sup> wrote to me: 'Get cupping done and eat fresh fish upon the tracks (as a follow-up) on the cupping'.

فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ فَكَتَبَ إِلَيَّ اخْتَجِمِ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا بِمَاءٍ وَ مِلْحٍ فَاسْتَعْمَلْتُ ذَلِكَ فَكُنْتُ فِي عَافِيَةٍ وَ صَارَ غِذَائِي.

I repeated the question to him<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: 'Get cupping done and eat the fresh fish upon the tracks (as a follow-up) on the cupping and salt'. I utilised that and I was in good health and it became my nourishment''.<sup>340</sup>

76- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ عَلِيًّا ع كَانَ يَقُولُ الْجَرَادُ ذَكِيٌّ وَ الْحَيْتَانُ ذَكِيٌّ وَ مَا مَاتَ فِي الْبَحْرِ فَهُوَ مَيْتَةٌ.

And from him,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> had said: 'The locust is pure, and the fish (with scales) are pure, and whatever dies in the sea, it is (classified as) dead''.<sup>341</sup>

77- عَنْهُ أَيْضًا قَالَ: الْحَيْتَانُ وَ الْجَرَادُ ذَكِيٌّ كُلُّهُ.

<sup>337</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 72

<sup>338</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 73

<sup>339</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 74

<sup>340</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 75

<sup>341</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 76

From him<sup>-asws</sup> as well having said: 'The fish (with scales) and the locusts are pure, all of them'.<sup>342</sup>

78- رُوِيَ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: تَفَرَّقُوا وَكَبِّرُوا فَفَعَلُوا ذَلِكَ فَذَهَبَ الْجَرَادُ.

It is reported from Abu Al-Hassan<sup>-asws</sup> having said: 'Disperse and exclaim Takbeer!' They did that and the locusts were gone'.<sup>343</sup>

79- الْكَاشِي، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعُمَرِيِّ عَنْ أَحْمَدَ بْنِ شَيْبَةَ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَزِيَادٍ عَنْ حَرِيزٍ قَالَ: دَخَلْتُ عَلَى أَبِي خَنِيفَةَ فَقَالَ لِي أَسْأَلُكَ عَنْ مَسْأَلَةٍ لَا يَكُونُ فِيهَا شَيْءٌ فَمَا تَقُولُ فِي جَمَلٍ أُخْرِجَ مِنَ الْبَحْرِ

(The book) 'Al Kashy' – from Muhammad Bin Masoud, from Ja'far Bin Ahmad, from Al Amraky, from Ahmad Bin Sheyba, from Yahya Bin Al Musanna, from Ali Bin Al-Hassan, and Ziyad, from Hareyz who said,

'I entered to see Abu Haneefa. He said to me, 'I shall ask you about an issue, there does not happen to be anything regarding it. What are you saying regarding a camel extracted from the sea?'

فَقُلْتُ إِنْ شَاءَ فَلْيَكُنْ جَمَلًا وَ إِنْ شَاءَ فَلْيَكُنْ بَقَرَةً إِنْ كَانَتْ عَلَيْهِ فُلُوسٌ أَكَلْنَاهُ وَ إِلَّا فَلَا.

I said, 'If he so desires, let him heat a camel, and if he so desires let him eat a cow, if there were scales upon it, we can eat it, or else, so no'.<sup>344</sup> (This is not a Hadeeth)

80 الدَّلَائِلُ، لِلْجَمَيْرِيِّ عَنْ أَخِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْمَعْرُوفِ بِإِبْنِ الْبَغْدَادِيِّ قَالَ وَجَدْتُ فِي كِتَابِ الْمُعْضَلَاتِ رَوَايَةَ أَبِي طَالِبٍ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ ابْنِ رِجَاحٍ يَرْفَعُهُ عَنْ رَجَالِهِ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ قَالَ: كُنْتُ جَالِسًا فِي مَجْلِسِ سَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع إِذْ وَقَفَ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ بَلِّغْنِي أَنَّكَ تَدَّعِي أَنَّ يُوسُفَ بْنَ مَتَّى عَرَضَ عَلَيْهِ وَلَايَةُ أَبِيكَ فَلَمْ يَقْبَلْهُ فَحُسِنَ فِي بَطْنِ الْحُوتِ

(The book) 'Al Dalaail' of Al Himeyri – from his brother, from Ahmad Bin Ali, well known as Ibn Al Baghdady who said, 'I found in the book 'Al Mo'zilaat' (the dilemmas) a reported by Abu Talib Muhammad Bin Al Husayn Bin Zayd, from his father Ibn Rabah, raitins it from his men, from Muhammad Bin Sabit who said,

'I was seated in a gathering of our chief Abu Al-Hassan Ali Bin Al Husayn Zayn Al Abideen<sup>-asws</sup> when Abdullah Bin Umar Bin Al-Khattab paused by him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup>! It has reached me that you<sup>-asws</sup> are claiming that Yunus Bin Mata<sup>-as</sup>, the Wilayah of your<sup>-asws</sup> (grand) father<sup>-asws</sup> (Ali<sup>-asws</sup>) was presented to him<sup>-as</sup>, but he<sup>-as</sup> did not accept it, therefore he<sup>-as</sup> was withheld in the belly of the whale!'

قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَبْدَ اللَّهِ بْنُ عُمَرَ مَا أَنْكَرْتَ مِنْ ذَلِكَ قَالَ إِنِّي لَا أَقْبَلُهُ فَقَالَ أَتُرِيدُ أَنْ يَصِحَّ لَكَ ذَلِكَ قَالَ نَعَمْ قَالَ لَهُ الْجَلِيسُ

Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup> said to him: 'O Abdullah Bin Umar! And what make you deny from that?' He said, 'I do not accept it'. He<sup>-asws</sup> said: 'Would you like that to be proven correct for you?' He said, 'Yes'. He<sup>-asws</sup> said: 'Be seated'.

<sup>342</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 77

<sup>343</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 78

<sup>344</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 79

ثُمَّ دَعَا عُلَامَهُ فَقَالَ لَهُ جِئْنَا بِعَصَابَتَيْنِ وَقَالَ لِي يَا مُحَمَّدُ شُدَّ عَيْنَ عَبْدِ اللَّهِ بِإِحْدَى الْعَصَابَتَيْنِ وَاشْدُدْ عَيْنَكَ بِالْأُخْرَى فَشَدَدْنَا أَعْيُنَنَا

Then he<sup>-asws</sup> called his<sup>-asws</sup> servant and said to him: 'Bring us two blindfolds!' And he<sup>-asws</sup> said to me: 'O Muhammad! Blindfold the eyes of Abdullah with one of the blindfolds and tie your eyes with the other'. So we tied our eyes.

فَتَكَلَّمَ بِكَلَامٍ ثُمَّ قَالَ خُلُّوا أَعْيُنَكُمْ فَحَلَلْنَاهَا فَوَجَدْنَا أَنْفُسَنَا عَلَى بَسَاطٍ وَنَحْنُ عَلَى سَاحِلِ الْبَحْرِ فَتَكَلَّمَ بِكَلَامٍ فَاسْتَجَابَ لَهُ حَيْثَانُ الْبَحْرِ إِذْ ظَهَرَتْ فِيهِمْ حَوَئِةٌ عَظِيمَةٌ

He<sup>-asws</sup> spoke with a speech, then said: 'Untie your eyes!' We untied them and found ourselves to be upon a rug, and we were at a coast of the sea. He<sup>-asws</sup> spoke with a speech, and-whales of the sea responded to him<sup>-asws</sup> when there appeared among them, a large whale.

فَقَالَ لَهَا مَا اسْمُكِ فَقَالَتْ اسْمِي نُونٌ فَقَالَ لَهَا لَمْ خِيسَ يُوسُفُ فِي بَطْنِكَ فَقَالَتْ لَهُ غُرِضَ عَلَيْهِ وَلَا يَهُ أَبِيكَ فَأَنْكَرَهَا فَخِيسَ فِي بَطْنِي فَلَمَّا أَقَرَّ بِهَا وَادَّعَنَ أُمِرْتُ فَفَدَقْتُهِ وَكَذَلِكَ مَنْ أَنْكَرَ وَلَا يَتَكَلَّمُ أَهْلَ الْبَيْتِ يُحْلَدُ فِي نَارِ الْجَحِيمِ

He<sup>-asws</sup> said to it: 'What is your name?' It said, 'My name is Noun'. He<sup>-asws</sup> said to it: 'Why did you withhold Yunus<sup>-as</sup> in your belly?' It said to him<sup>-asws</sup>: 'The Wilayah of your<sup>-asws</sup> (grand) father<sup>-asws</sup> (Ali<sup>-asws</sup>) was presented to him<sup>-as</sup>, be he denied it, so he<sup>-as</sup> was withheld in my belly. When he<sup>-as</sup> acknowledged with it, and complied, I was Commanded, so I threw him<sup>-as</sup> (on the coast), and like that is the one who denies your<sup>-asws</sup> Wilayah, People<sup>-asws</sup> of the Household. He would be eternally in the Fire of Al-Jaheem (a level of Hell)'.

فَقَالَ لَهُ يَا عَبْدَ اللَّهِ أَ سَمِعْتَ وَ شَهِدْتَ فَقَالَ لَهُ نَعَمْ فَقَالَ شُدُّوا أَعْيُنَكُمْ فَشَدَدْنَاهَا فَتَكَلَّمَ بِكَلَامٍ ثُمَّ قَالَ خُلُّوْهَا فَحَلَلْنَاهَا فَإِذَا نَحْنُ عَلَى الْبَسَاطِ فِي مَجْلِسِهِ فَوَدَّعَهُ عَبْدُ اللَّهِ وَ انْصَرَفَ

He<sup>-asws</sup> said to it: 'O Abdullah<sup>-asws</sup>! Did you hear and witness?' He said to him<sup>-asws</sup>, 'Yes'. He<sup>-asws</sup> said: 'Tie up your eyes!' We tied them. He<sup>-asws</sup> spoke with a speech, then said: 'Untie them!' We untied them, and behold, we were upon the rug in his<sup>-asws</sup> gathering. Abdullah bade him<sup>-asws</sup> farewell and left.

فَقُلْتُ لَهُ يَا سَيِّدِي لَقَدْ رَأَيْتُ فِي يَوْمِي عَجَبًا وَ آمَنْتُ بِهِ فَتَرَى عَبْدَ اللَّهِ بْنِ عُمَرَ يُؤْمِنُ بِمَا آمَنْتُ بِهِ فَقَالَ لِي أَلَا نَحِبُّ أَنْ نَعْرِفَ ذَلِكَ فَقُلْتُ نَعَمْ قَالَ فَمُ فَاتَّبَعُهُ وَ مَا شَيْءٌ وَ اسْتَمَعَ مَا يَقُولُ لَكَ

I said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! I have seen a wonder during my day, and I believe in it. Do you<sup>-asws</sup> view that Abdullah Bin Umar believes in what I have believed in?' He<sup>-asws</sup> said: 'Would you like to know that?' I said, 'Yes'. He<sup>-asws</sup> said: 'Arise and follow him and walk with him and listen to what he says to you'.

فَتَبِعْتُهُ فِي الطَّرِيقِ وَ مَشَيْتُ مَعَهُ فَقَالَ لِي إِنَّكَ لَوْ عَرَفْتَ سِحْرَ بَنِي عَبْدِ الْمُطَّلِبِ لَمَا كَانَ هَذَا بِشَيْءٍ فِي نَفْسِكَ هَؤُلَاءِ قَوْمٌ يَتَوَارَثُونَ السِّحْرَ كَابِرًا عَنْ كَابِرٍ فَعِنْدَ ذَلِكَ عَلِمْتُ أَنَّ الْإِمَامَ لَا يَقُولُ إِلَّا حَقًّا.

I followed him in the street and walked with him. He said to me, 'If only you knew the sorcery of the sons of Abdul Muttalib<sup>-as</sup>, this would not be anything within yourself. They are a people

who are inheriting the sorcery, and elder from an elder'. During that I knew that the Imam<sup>asws</sup> was not saying except the truth".<sup>345</sup>

---

<sup>345</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 80

باب 5 أنواع المسوخ و أحكامها و علل مسخها

## CHAPTER 5 – TYPES OF MORPHED (CREATURES) AND THEIR RULINGS AND REASONS FOR THEIR BEING MORPHED

1- الْعِلَلُ، عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ ع قَالَ: الْمُسُوخُ ثَلَاثَةٌ عَشَرَ الْفِيلُ وَ الدُّبُّ وَ الْأَرْنَبُ وَ الْعَقْرَبُ وَ الضَّبُّ وَ الْعَنْكَبُوتُ وَ الدُّغْمُوصُ وَ الْجِرِّيُّ وَ الْوُطُاطُ وَ الْقِرْدُ وَ الْحَنْزِيرُ وَ الزُّهْرَةُ وَ سُهَيْلٌ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ahmad Bin Ismail Al Alawy, from Ali Bin Al Husayn Bin Ali Bin Umar Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib who said,

'It is narrated to us by Ali son of Ja'far<sup>asws</sup>, from his brother Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'The morphed are thirteen – the Elephant, and the Bear, and the Rabbit, and the Scorpion, and the Lizard, and the Spider, and the Triop, and the Eel, and the Bat, and the Monkey, and the Pig, and the Venus, and the Canopus'.

قِيلَ يَا ابْنَ رَسُولِ اللَّهِ مَا كَانَ سَبَبُ مَسْخِ هَؤُلَاءِ

It was said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What was the reason for their being morphed?'

قَالَ أَمَّا الْفِيلُ فَكَانَ رَجُلًا جَبَّارًا لُوطِيًّا لَا يَدَعُ رَطْبًا وَ لَا يَابِسًا وَ أَمَّا الدُّبُّ فَكَانَ رَجُلًا مُؤَنَّثًا يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ وَ أَمَّا الْأَرْنَبُ فَكَانَتْ امْرَأَةً قَدْرَةً لَا تَعْتَسِلُ مِنْ خِيضٍ وَ لَا غَيْرِ ذَلِكَ وَ أَمَّا الْعَقْرَبُ فَكَانَ رَجُلًا هَمَّازًا لَا يَسْلَمُ مِنْهُ أَحَدٌ

He<sup>asws</sup> said, 'As for the elephant, it was a tyrannous man, a homosexual, neither leaving any wet nor dry; and as for the bear, it was an effeminate man calling the man to himself; and as for the rabbit, it was a dirty woman not washing from menstruation nor other than that; and as for the scorpion, it was a gossiping man, no one was safe from him.

وَ أَمَّا الضَّبُّ فَكَانَ رَجُلًا أَغْرَابِيًّا يَسْرِقُ الْحَبَّاجَ بِخَبْجِهِ وَ أَمَّا الْعَنْكَبُوتُ فَكَانَتْ امْرَأَةً سَحَرَتْ زَوْجَهَا وَ أَمَّا الدُّغْمُوصُ فَكَانَ رَجُلًا تَمَامًا يَقْطَعُ بَيْنَ الْأَحِبَّةِ وَ أَمَّا الْجِرِّيُّ فَكَانَ رَجُلًا ذِيوَنًا يَجْلِبُ الرِّجَالَ عَلَى خَلَائِلِهِ

And as for the lizard, it was a Bedouin man stealing from the pilgrims with his hooked stick; and as for the spider, it was a woman who had enchanted her husband (with sorcery); and as for the triop, it was a gossiping man cutting off (relations) between the beloved ones; and as for the eel, it was a cuckold man pulling the men to his wives.

وَ أَمَّا الْوُطُاطُ فَكَانَ رَجُلًا سَارِقًا يَسْرِقُ الرُّطَبَ مِنْ رُءُوسِ النَّخْلِ وَ أَمَّا الْقِرْدَةُ فَالْيَهُودُ اعْتَدَوْا فِي السَّبْتِ وَ أَمَّا الْحَنْزِيرُ فَالنَّصَارَى حِينَ سَأَلُوا الْمَائِدَةَ فَكَانُوا بَعْدَ نُزُولِهَا أَشَدَّ مَا كَانُوا تَكْذِيبًا

And as for the bat, it was a thieving man stealing from the tops of the palm trees; and as for the monkey, it was the Jews who had transgressed regarding the Sabbath; and as for the pigs, it was the Christian when they asked for the meal, so after it's descended, they became belying.

وَأَمَّا سُهَيْلٌ فَكَانَ رَجُلًا عَشَّارًا بِالْيَمَنِ وَ أَمَّا الزُّهْرَةُ فَإِنَّمَا كَانَتْ امْرَأَةً تُسَمَّى نَاهِيْدَ وَ هِيَ الَّتِي تَقُولُ النَّاسُ إِنَّهُ افْتَتِنَ بِهَا هَارُوتُ وَ مَارُوتُ.

And as for Venus, it was a tithe (10% religious tax collector) in Al Yemen; and as for the Canopus, it was a woman named as Nadeed, and she is the one the people are saying, Harut and Marut had been tempted by".<sup>346</sup>

بيان لا يدع رطباً ولا يابساً أي كان يطأ كل من يقدر عليه من الرجال والمحجن كمنبر العصا المعوجة قوله ع و هي التي إلخ يدل على أنه مما اشتهر عند العامة و لا أصل له فما سيأتي محمول على التقية كما مر.

**Explanation:** 'Neither leaving any wet nor dry' – i.e. he used to have sex with every one from the men he was able upon, and 'Al Mihjan' is a crooked stick (hooked). His<sup>-asws</sup> words: 'And she is the one' etc. is based upon the it is from what is well known in the presence of the general Muslims and there is no origin for it. So what I (Majlisi) shall be coming with it is carried upon the Taqiyya (dissimulation) like what has already passed.

2- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَعْلَانَ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَ عَنِ الْمُسُوخِ فَقَالَ اثْنَا عَشَرَ صِنْفًا وَ لَهَا عِلَلٌ فَأَمَّا الْفِيلُ فَإِنَّهُ مَسُخٌ كَانَ مَلِكًا زَنَاءً لُوطِيًّا وَ مُسِخَ الدُّبِّ لِأَنَّهُ كَانَ أَغْرَابِيًّا دَيْوْنًا وَ مُسِخَتِ الْأَزْنَبِ لِأَنَّمَا كَانَتْ امْرَأَةً تُحَوُّ زَوْجَهَا وَ لَا تَغْتَسِلُ مِنْ حَيْضٍ وَ لَا جَنَابَةٍ

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Mihran, from Muhammad Bin Al-Hassan Bin Za'lan who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the morphed (creatures). He<sup>-asws</sup> said: 'Twelve types, and there are reasons for these. As for the elephant, it is morphed. It was an adulterous, homosexual king; and the bear was morphed because it was a Bedouin cuckold; and the rabbit was morphed because it was a woman betraying her husband and not washing from menstruation nor sexual impurity.

وَ مُسِخَ الْوُطُوطِ لِأَنَّهُ كَانَ يَسُوْقُ ثَمَرِ النَّاسِ وَ مُسِخَ سُهَيْلٍ لِأَنَّهُ كَانَ عَشَّارًا بِالْيَمَنِ وَ مُسِخَتِ الزُّهْرَةُ لِأَنَّمَا كَانَتْ امْرَأَةً فُتِنَ بِهَا هَارُوتُ وَ مَارُوتُ وَ أَمَّا الْفَرْدَةُ وَ الْخَنَازِيرُ فَإِنَّهُمْ قَوْمٌ مِنْ بَنِي إِسْرَائِيلَ اعْتَدَوْا فِي السَّبْتِ

And the bat was morphed because he was stealing people's dates; and Canopus was morphed because he was a tithe (10% religious tax) collector in Al Yemen; and the Venus was morphed because she was a woman whom Harut and Marut had been tempted by; and as for the monkeys and the pigs, they were a people from the children of Israel who had transgressed regarding the Sabbath.

وَ أَمَّا الْجَرِّيُّ وَ الضَّبُّ فَفَرَقَةٌ مِنْ بَنِي إِسْرَائِيلَ حِينَ نَزَلَتْ الْمَائِدَةُ عَلَى عِيسَى ع لَمْ يُؤْمِنُوا بِهِ فَتَاهُوا فَوَقَعَتْ فِرْقَةٌ فِي الْبَحْرِ وَ فِرْقَةٌ فِي الْبَرِّ وَ أَمَّا الْعُقْرُبُ فَإِنَّهُ كَانَ رَجُلًا نَمَامًا وَ أَمَّا الزُّبُرُ فَكَانَ حَتَامًا يَسْرِقُ فِي الْمِيزَانِ.

And as for the eel and the lizard, it was a sect from the children of Israel when the meal had descended unto Isa<sup>-as</sup>, they did not believe in it, so they wandered. A sect fell into the sea and

<sup>346</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 1

a sect in the land. And as for the scorpion, it was a gossiping man; and as for the wasp, it was a meat seller stealing in the scale”.<sup>347</sup>

بيان مسخ أصحاب السبت خنازير مخالف لظاهر الآية و ما مر أصوب و يمكن الجمع بأن التعبير في الآية بالقردة لكون أكثرهم مسخوها بها و أما أصحاب المائدة فيمكن أن يكون فيهم أيضا خنازير لم يذكر في هذا الخبر و سائر الاختلافات في تلك الأخبار يمكن حمل بعضها على التقية و بعضها على تعدد وقوع المسخ.

**Explanation:** *Morphing of companions (violators) of the Sabbath into pigs opposes the apparent of the Verse, and what has passed is more correct, and it is possible to combine that the expression in the Verse with the monkey for most of them having been morphed due to it. And as for the companions (deniers) of the meal, it is possible that there would be pigs among them as well, not having been mentioned in this Hadeeth, and rest of the differences in these Ahadeeth, it is possible to carry some of these based upon the Taqiyyah (dissimulation), and some of these upon the number of occurrences of the morphing.*

3- **الْعِلَلُ، عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عُبَادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنِ الرِّضَا ع أَنَّهُ قَالَ: كَانَ الْخَفَّاشُ امْرَأَةً سَحَرَتْ ضِرَّةً لَهَا فَمَسَخَهَا اللَّهُ عَزَّ وَ جَلَّ خَفَّاشًا وَ إِنَّ الْفَأَرَ كَانَ سِبْطًا مِنَ الْيَهُودِ غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ فَمَسَخَهُمْ فَأَرَأَ**

(The book) ‘Al Ilal’ – from Ali Bin Abdullah Al Warraq, from Sa’ad Bin Abdullah, from Abbad Bin Suleyman, from Muhammad Bin Suleyman al Daylami,

‘From Al-Reza<sup>-asws</sup> having said: ‘The bat was a woman who had cast a spell on a co-wife of hers, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed her into a bat; and the rats were a tribe from the Jews. Allah<sup>-azwj</sup> Mighty and Majestic was Wrathful upon them, so He<sup>-azwj</sup> Morphed them into rats.

وَ إِنَّ الْبَعُوضَ كَانَ رَجُلًا يَسْتَهْزِئُ بِالْأَنْبِيَاءِ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ بَعُوضًا وَ إِنَّ الْقُمَّلَةَ هِيَ مِنَ الْجَسَدِ وَ إِنَّ نَبِيًّا مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ كَانَ قَائِمًا يُصَلِّي إِذْ أَقْبَلَ إِلَيْهِ سَفِيهَةٌ مِنْ سَفَهَاءِ بَنِي إِسْرَائِيلَ فَجَعَلَ يَهْزَأُ بِهِ وَ يَكَلِّحُ فِي وَجْهِهِ فَمَا بَرَحَ مِنْ مَكَانِهِ حَتَّى مَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ قُمَّلَةً

And the mosquito was a man mocking the Prophets<sup>-as</sup>, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him into a mosquito; and the lice, it is from the envy, and that a Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> of the children of Israel was standing praying Salat when a foolish one from the foolish one of the children of Israel came to him<sup>-as</sup>. He went on to ridicule him and scowling in his<sup>-as</sup> face. He had not departed from his place until Allah<sup>-azwj</sup> Mighty and Majestic had Morphed him as a louse.

وَ إِنَّ الْوَزَّغَ كَانَ سِبْطًا مِنْ أَسْبَاطِ بَنِي إِسْرَائِيلَ يَسْتُوبُونَ أَوْلَادَ الْأَنْبِيَاءِ وَ يُبَغِضُونَهُمْ فَمَسَخَهُمُ اللَّهُ أَوْزَاغًا وَ أَمَّا الْعَنْقَاءُ فَمِنْ [فَمِمَّنْ] غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ فَمَسَخَهُ وَ جَعَلَهُ مِثْلَةً فَنَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ نَقِمَتِهِ.

And the lizard was a tribe from the tribes of the children of Israel reviling children of the Prophets and hating them. So Allah<sup>-azwj</sup> Morphed them as lizards; and as for the Phoenix, it is from the Wrath of Allah<sup>-azwj</sup> Mighty and Majestic upon it. He<sup>-azwj</sup> Morphed it and Made it to

<sup>347</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 2

resemblance, so we seek Refuge with Allah<sup>-azwj</sup> from the Wrath of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Vengeance”.<sup>348</sup>

4- الْمَحَاسِنُ، وَ الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُغِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: الْمُسَوَّخُ مِنْ بَنِي آدَمَ ثَلَاثَةٌ عَشَرَ صِنْفًا مِنْهُمْ الْقِرْدَةُ وَ الْخَنَازِيرُ وَ الْخَفَّاشُ وَ الضَّبُّ وَ الدَّبُّ وَ الْفِيلُ وَ الدُّعْمُوصُ وَ الْجَرِيثُ وَ الْعُقْرَبُ وَ سُهَيْلٌ وَ قُنْفُذٌ وَ الزُّهْرَةُ وَ الْعُنْكَبُوثُ

(The books) ‘Al Mahasin’, and ‘Al Ilal’ – From Muhammad in Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbat, from Ali Bin Ja;far, from Mugheira,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘The morphed ones from the children of Adam<sup>-as</sup> are of thirteen types. From them are the monkeys, and the pigs, and the bats, and the lizards, and the bears, and the elephants, and the triops, and the eels, and the scorpions, and Canopus, and hedgehogs, and the Venus, and the spiders.

فَأَمَّا الْقِرْدَةُ فَكَانُوا قَوْمًا يَنْزِلُونَ بِلْدَةً عَلَى شَاطِئِ الْبَحْرِ اعْتَدُوا فِي السَّبْتِ فَصَادُوا الْحَيْثَانَ فَمَسَخَهُمُ اللَّهُ عَزَّ وَ جَلَّ قِرْدَةً وَ أَمَّا الْخَنَازِيرُ فَكَانُوا قَوْمًا مِنْ بَنِي إِسْرَائِيلَ دَعَا عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ ع فَمَسَخَهُمُ اللَّهُ عَزَّ وَ جَلَّ خَنَازِيرَ

As for the monkeys, they were a people dwelling in a city at the banks of the sea. They transgressed regarding the Sabbath. They caught the fish, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed them into monkeys. As for the pigs, they were a people from the children of Israel. Isa Bin Maryam<sup>-as</sup> had supplicated against them, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed them as pigs.

وَ أَمَّا الْخَفَّاشُ فَكَانَتْ امْرَأَةً مَعَ صَوْرَةٍ لَهَا فَسَحَرَتْهَا فَمَسَخَهَا اللَّهُ عَزَّ وَ جَلَّ خَفَّاشًا وَ أَمَّا الضَّبُّ فَكَانَ أَغْرَابِيًّا بَدَوِيًّا لَا يَرِغُ عَنْ قَتْلِ مَنْ مَرَّ بِهِ مِنَ النَّاسِ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ ضَبًّا

And as for the bats, it was a woman with a co-wife She cast a spell on her, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed her as a bat. And as for the lizard, it was a Bedouin in a valley, not caring about killing the one from the people passing by him. Allah<sup>-azwj</sup> Mighty and Majestic Morphed it as a lizard.

وَ أَمَّا الْفِيلُ فَكَانَ رَجُلًا يَنْكِحُ الْبَهَائِمَ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ فِيلًا وَ أَمَّا الدُّعْمُوصُ فَكَانَ رَجُلًا زَانِي الْقَرْجِ لَا يَرِغُ مِنْ شَيْءٍ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ دُعْمُوصًا

And as for the elephant, it was a man committing bestiality, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as an elephant. And as for the triop, he was an adulterous man of the private parts, not caring of anything, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as a triop.

وَ أَمَّا الْجَرِيثُ فَكَانَ رَجُلًا ثَمَامًا فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ جَرِيثًا وَ أَمَّا الْعُقْرَبُ فَكَانَ رَجُلًا هَمَازًا لَمَازًا فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ عُقْرَبًا وَ أَمَّا الدَّبُّ فَكَانَ رَجُلًا يَسْرِقُ الْحَاجَّ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ دَبًّا



And as for the eel, it was a gossiping man, so Allah<sup>-azwj</sup> Mighty and Majestic as an eel. And for the scorpion, it was a slanderer defamer man, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as a scorpion. And as for the bear, it was a man stealing from the pilgrims, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as a bear.

وَأَمَّا السُّهُيلُ فَكَانَ رَجُلًا عَشَّارًا صَاحِبَ مِكَاسٍ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ سُهَيْلًا وَ أَمَّا الزُّهْرَةُ فَكَانَتْ امْرَأَةً فُتِنَتْ بِهَا هَارُوتُ وَ مَارُوتُ فَمَسَخَهَا اللَّهُ عَزَّ وَ جَلَّ زُهْرَةً

And as for the Canopus, it was a tithe (10% religious tax) collector, a toll man, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as Canopus. And as for the Venus, it was a woman Harut and Marut had been tempted by her, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed as Venus.

وَأَمَّا الْعَنْكَبُوتُ فَكَانَتْ امْرَأَةً سَيِّئَةِ الْخُلُقِ عَاصِيَةً لِرُؤُوسِهَا مُؤَلِّيَةً عَنْهُ فَمَسَخَهَا اللَّهُ عَزَّ وَ جَلَّ عَنْكَبُوتًا وَ أَمَّا الْفُنْفُنْدُ فَكَانَ رَجُلًا سَيِّئِ الْخُلُقِ فَمَسَخَهُ اللَّهُ عَزَّ وَ جَلَّ فُنْفُنْدًا.

And as for the spider, it was a woman of evil manners, disobedient to her husband, turning away from him, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed her as a spider. And as for the hedgehog, it was a man of evil manners, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed him as a hedgehog<sup>349</sup>.

5 الْمَجَالِسُ، وَ الْعِلَلُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَسْوَارِيِّ عَنْ مَكِّي بْنِ أَحْمَدَ بْنِ سَعْدَوَيْهِ الْبَزْغِيِّ عَنْ أَبِي مُحَمَّدٍ زَكْرِيَّا بْنِ يَحْيَى بْنِ عُثَيْدٍ الْعَطَّارِ عَنِ الْقَلَانِسِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ الْأَوْثِينِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُعْتَبٍ مَوْلَى جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: سِئِلَ رَسُولُ اللَّهِ ص عَنِ الْمُسُوخِ قَالَ هُمْ ثَلَاثَةٌ عَشَرَ الدُّبُّ وَ الْفِيلُ وَ الْحَنْزِيرُ وَ الْقِرْدُ وَ الْحَرِيْثُ وَ الضَّبُّ وَ الْوَطُوطُ وَ الدَّعْمُوسُ [الدَّعْمُوسُ] وَ الْعَقْرَبُ وَ الْعَنْكَبُوتُ وَ الْأَرْنَبُ وَ زُهْرَةُ وَ سُهَيْلٌ

(The books) 'Al Majaalis' and 'Al Ilal' – from Ali Bin Abdullah Al Aswary, from Makky Bin Ahmad Bin Sa'dawiya Al Bardaie, from Abu Muhammad Zakariya Bin Yahya Bin Ubeyd Al Attar, from Al Qalanasy, from Abdul Aziz Bin Abdullah Al Uweysi,

'From Ali son of Ja'far<sup>-asws</sup>, from Moattab a slave of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Ali Bin Abu Talib<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was asked about the morphed (creatures). He<sup>-saww</sup> said: 'They are thirteen – the bear, and the elephants, and the pig, and the monkey, and the eel, and the lizard, and the bat, and the triop, and the scorpion, and the spider, and the rabbit, and Venus ad Canopus'.

فَقِيلَ يَا رَسُولَ اللَّهِ مَا كَانَ سَبَبَ مَسْخِهِمْ

It was said, 'O Rasool-Allah<sup>-saww</sup>! What was the cause of their being morphed?'

قَالَ أَمَّا الْفِيلُ فَكَانَ رَجُلًا لُوطِيًّا لَا يَدْعُ رَطْبًا وَ لَا يَابِسًا وَ أَمَّا الدُّبُّ فَكَانَ رَجُلًا مُؤْتِنًا يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ وَ أَمَّا الْحَنْزِيرُ فَقَوْمٌ نَصَارَى سَأَلُوا رَجُلًا عَزَّ وَ جَلَّ إِنزَالَ الْمَائِدَةِ عَلَيْهِمْ فَلَمَّا نَزَلَتْ عَلَيْهِمْ كَانُوا أَشَدَّ كُفْرًا وَ أَشَدَّ تَكْذِيبًا

He<sup>-saww</sup> said: 'As for the elephant, it was a homosexual man, neither leaving any wet nor dry; and as for the bear, it was an effeminate man calling the man to himself; and as for the pigs,

<sup>349</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 4

it was a group of Christians. They had asked their Lord<sup>-azwj</sup> Mighty and Majestic to Send down the meal unto them. When it descended unto them, they were severest of the denial and severest of belying.

وَأَمَّا الْقَرْدَةُ فَقَوْمٌ اعْتَدَوْا فِي السَّبْتِ وَأَمَّا الْجَرَبِثُ فَكَانَ دُيُوثًا يَدْعُو الرِّجَالَ إِلَى أَهْلِهِ وَأَمَّا الضَّبُّ فَكَانَ أَعْرَابِيًّا يَسْرِقُ الْحَاجَّ بِمِخْجَنِهِ وَأَمَّا الْوُطُوأُ فَكَانَ يَسْرِقُ التَّمَارَ مِنْ رُءُوسِ النَّخْلِ وَأَمَّا الدُّعْمُوصُ فَكَانَ نَمَامًا يُفَرِّقُ بَيْنَ الْأَحِبَّةِ

And as for the monkey, they were a group who had transgressed regarding the Sabbath; and as for the eel, it was a cuckold calling the men to his wives; and as for the lizard, it was a Bedouin stealing from the pilgrims with his hooked stick; and as for the bat, it was fruit stealer from the top of the palm trees; and as for the triop, it was a gossip causing separation between the beloved ones.

وَأَمَّا الْعُقْرَبُ فَكَانَ رَجُلًا لَدَّاعًا لَا يَسْلَمُ عَلَى لِسَانِهِ أَحَدٌ وَأَمَّا الْعَنْكَبُوثُ فَكَانَتْ امْرَأَةً سَحَرَتْ زَوْجَهَا وَأَمَّا الْأَزْنَبُ فَكَانَتْ امْرَأَةً لَا تَطْهَرُ مِنْ حَبْضٍ وَلَا غَيْرِهِ

And as for the scorpion, it was a defamer man, no one was safe from his tongue; and as for the spider, it was a woman who had cast a spell on her husband; and as for the rabbit, it was a woman neither cleansing from menstruation, nor anything else.

وَأَمَّا سُهَيْلٌ فَكَانَ عَشَّارًا بِالْيَمَنِ وَأَمَّا الزُّهْرَةُ فَكَانَتْ امْرَأَةً نَصْرَانِيَّةً وَكَانَتْ لِنَعِصِ مُلُوكِ بَنِي إِسْرَائِيلَ وَهِيَ الَّتِي فُتِنَ بِهَا هَارُوثُ وَ مَارُوثُ وَ كَانَ اسْمُهَا نَاهِيلٌ وَ النَّاسُ يَقُولُونَ نَاهِيدٌ.

And as for Canopus, it was a tithe (10% religious tax) collector in Al Yemen; and as for the Venus, it was a Christian woman, and she was for a one of the kings of the children of Israel, and she is the one who Harut and Marut were tempted by, and her name was Naheel, and the people are saying, Naheed".<sup>350</sup>

قال الصدوق رضي الله عنه إن الناس يغلطون في الزهرة و سهيل و يقولون إنهما كوكبان و ليسا كما يقولون و لكنهما دابتان من دواب البحر سميا بكوكبين كما سمي الحمل و الثور و السرطان و الأسد و العقرب و الحوت و الجدي و هذه حيوانات سميت على أسماء الكواكب

**Note:** Al-Sadouq, may Allah<sup>-azwj</sup> be Pleased with him, said, 'The people are mistaken regarding the Venus and Canopus, and they are saying these are two stars (planets), and they aren't like what they are saying, but these are two creatures from the creatures of the sea. They have been named as two stars like what the Aries, and the Taurus, and the Cancer, and the Leo, and the Scorpio, and the Pisces, and the Capricorn, and these are animals, named upon names of the planets.

وكذلك الزهرة و سهيل و إنما غلط الناس فيهما دون غيرهما لتعذر مشاهدتهما و النظر إليهما لأنهما من البحر المطيف بالدنيا بحيث لا تبلغه سفينة و لا تعمل فيه حيلة

And like that are the Venus and Canopus. And rather, the people are mistaken regarding them besides others due to the inability to witness (observe) them, and the looking at them, because

<sup>350</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 5

*these two are from the sea circling world whereby neither can a ship reach it nor any means would work in it.*

و ما كان الله عز و جل ليمسح العصاة أنوارا مضيئة فيبقيهما ما بقيت الأرض و السماء و المسوخ لم تبق أكثر من ثلاثة أيام حتى ماتت و هذه الحيوانات التي تسمى المسوخ فالمسوخية لها اسم مستعار مجازي بل هي مثل المسوخ التي حرم الله تعالى أكل لحومها لما فيه من المضار

*And it was for Allah<sup>-azwj</sup> Mighty and Majestic to Morph the disobedient as illuminating lights and Make them remain for as long as the earth the sky remain, and the morphed one does not remain more than three days until it dies, and these creatures which are named as the morphed ones, so the morphing for it is metaphorical alias name. But it is like the morphed one which Allah<sup>-azwj</sup> the Exalted has Prohibited to eat their meats, due to what is in it from the harms’.*

و قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَ هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْ أَكْلِ الْمُثَلَّةِ لِكَيْلَا يُنْتَفَعَ بِهَا وَ لَا يُسْتَخَفَّ بِعُقُوبَتِهِ.

*And Abu Ja’far Al-Baqir<sup>-asws</sup> said; ‘Allah<sup>-azwj</sup> Mighty and Majestic Prohibited from eating the resembling one lest it is benefitted with, and His<sup>-azwj</sup> Punishment would be taken lightly’.*

6 الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَشَّارٍ الْقَزْوِينِيِّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ قَالَ: سَمِعْتُ أَبَا الْحُسَيْنِ مُحَمَّدَ بْنَ جَعْفَرٍ الْأَسَدِيِّ الْكُوفِيِّ يَقُولُ فِي سَهْلٍ وَ زُهْرَةٍ إِنَّهُمَا دَابَّتَانِ مِنْ دَوَابِّ الْبَحْرِ الْمُطِيفِ بِالدُّنْيَا فِي مَوْضِعٍ لَا تَبْلُغُهُ سَفِينَةٌ وَ لَا تَعْمَلُ فِيهِ حِيلَةٌ وَ هُمَا الْمُسَخَّانِ الْمَذْكُورَانِ فِي أَصْنَافِ الْمُسُوخِ وَ يَغْلُظُ مَنْ يَزْعُمُ أَنَّهُمَا الْكُوكَبَانِ الْمَعْرُوفَانِ بِسَهْلٍ وَ الزُّهْرَةِ

(The book) ‘Al Ilal’ – From Muhammad Bin Ali Bin Bashar Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny who said,

‘I heard Abu Al-Hassan Muhammad Bin Ja’far Al-Asady Al-Kufy saying regarding Canopus and Venus, ‘These are two animals from the animals of the sea circling the world in a place, neither can a ship reach it, nor can any means work in it, and these are two morphed, the mentioned among the types of morphed ones, and he is mistaken, the one who claims that these are two planets, the well known as Canopus and Venus.

وَ أَنَّ هَارُوتَ وَ مَارُوتَ كَانَا رُوحَانَيْنِ قَدْ هُمَيَّا وَ رُشِحَا لِلْمَلَائِكَةِ وَ لَمْ يُبْلَغْ بِهِمَا حَدُّ الْمَلَائِكَةِ فَاخْتَارَا الْمِحْنَةَ وَ الْإِتْبَالَ

And that Harut and Marut were two men were two spiritualists who had been prepared and nominated for the Angels, and it had not reached with them the limit of the Angels. They chose the tribulation and the affliction.

فَكَانَ مِنْ أَمْرِهَا مَا كَانَ وَ لَوْ كَانَا مَلَكََيْنِ لَغَصِبَا فَلَمْ يَغْصِبَا وَ إِنَّمَا سَمَّاهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَلَكََيْنِ بِمَعْنَى أَنَّهُمَا خُلِقَا لِيَكُونَا مَلَكََيْنِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ بِمَعْنَى سَتَكُونُ مَيِّتًا وَ يَكُونُونَ مَوْتَى.

It happened from their affair what happened, and if they were two Angels to disobey, they would not have disobeyed, and rather Allah<sup>-azwj</sup> Mighty and Majestic has Named them in His<sup>-azwj</sup> Book as two Angels, in the meaning that they had been Created to become Angels, like

what Allah<sup>-azwj</sup> Majestic has Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: ***'You shall pass away and they would be dying [39:30]*** – in the meaning, 'You will be becoming dead, and become deceased'.<sup>351</sup>

7- الإِخْتِصَاصُ، وَ الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ كَرِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَزَغِ فَقَالَ هُوَ رَجَسٌ وَ هُوَ مَسْنُوحٌ فَإِذَا قُتِلَتْهُ فَأَغْتَسِلَ

(The books) 'Al Ikhtisas' and 'Al Basair' – from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al-Hassan Bin Ali, from Karram, from Abdullah Bin Talha who said,

'I asked Abu Abdullah<sup>-asws</sup> about the lizard (gecko). He<sup>-asws</sup> said; 'It is unclean, and it is morphed. When you kill it, then wash'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ قَاعِدًا فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا وَزَغٌ يُؤَلِّوْا بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزَغُ فَقَالَ الرَّجُلُ لَا عَلِمَ لِي بِمَا يَقُولُ

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> was seated in the room and there was a man with him<sup>-asws</sup>, discussing with him, when a gecko ululated with its tongue. My<sup>-asws</sup> father<sup>-asws</sup> said to the man, 'Do you know what this gecko is saying?' The man said, 'There is no knowledge for me with what it is saying'.

قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ ذُكِرْتَ عُثْمَانُ لَأَسْبَنَ عَلَيَّ أَبَدًا حَتَّى يَقُومَ مِنْ هَاهُنَا.

He<sup>-asws</sup> said: 'It is saying, 'By Allah<sup>-azwj</sup>! If you were to mention Usman, I shall revile Ali<sup>-asws</sup> for ever, until the one over here rises (to go away)'.<sup>352</sup>

كَأ، الْكَافِي عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ قَالَ وَ قَالَ أَبِي لَيْسَ بِمَوْتُ مِنْ بَنِي أُمَيَّةٍ مَيِّتٌ إِلَّا مُسِيحٌ وَرَغَا.

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al-Hassan Bin Ali –

'Similar to it, and there is an addition in its end – He<sup>-asws</sup> said: 'And my<sup>-asws</sup> father<sup>-asws</sup> said: 'There is no one from the clan of Umayya dying except he is morphed as a gecko''.<sup>353</sup>

8- الْمَحَاسِنُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ أَبِي مُبِيْنَةَ عَنْ مُحَمَّدٍ بْنِ أَسْلَمَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ع هَلْ يَحِلُّ أَكْلُ لَحْمِ الْفِيلِ فَقَالَ لَا فُفُلْتُ وَ لَمْ قَالَ لِأَنَّهُ مِثْلُهُ وَ قَدْ حَرَّمَ اللَّهُ لَحُومَ الْأُمْسَاخِ وَ لَحُومَ مَا مِثَّلَ بِهِ فِي صُورِهَا.

(The book) 'Al Mahasin' – from Muhammad Bin Ali Abu Sumeyna, from Muhammad Bin Aslam, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan Musa<sup>-asws</sup>, 'Is it Permissible to eat elephant meat?' He<sup>-asws</sup> said: 'No'. I said, 'And why?' He<sup>-asws</sup> said: 'Because it is a resemblance (transformed), and Allah<sup>-azwj</sup> has Prohibited the meats of the morphed ones what resembles with it in its image''.<sup>354</sup>

<sup>351</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 6

<sup>352</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 7 a

<sup>353</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 7 b

<sup>354</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 8

9- الإِخْتِصَاصُ، عَنْ مُحَمَّدِ بْنِ أَبِي عَاتِكَةَ الدِّمَشْقِيِّ عَنِ الْوَلِيدِ بْنِ سَلَمَةَ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ الْفَرَّشِيِّ عَنْ حَدِيثَةِ بِنِ الْيَمَانِ قَالَتْ: كُنَّا مَعَ رَسُولِ اللَّهِ ص إِذْ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَسَحَ مِنْ بَنِي إِسْرَائِيلَ اثْنَيْ عَشَرَ جُزْءًا فَمَسَحَ مِنْهُمْ الْقِرْدَةَ وَ الْخَنَازِيرَ وَ السُّهُيلَ وَ الزُّهْرَةَ وَ الْعُقْرَبَ وَ الْفِيلَ وَ الْحَرِيَّ وَ هُوَ سَمَكٌ لَا يُكُلُّ الدُّعْمُوصَ وَ الدُّبَّ وَ الضَّبَّ وَ الْعَنْكَبُوتَ وَ الْفُنْفُنَةَ

(The book) 'Al Ikhtisas' – from Muhammad Bin Abu Atika Al Dimashqy, from Al Waleed Bin Salama, from Musa Bin Abdul Rahman Al Qureyshi, from Huzeyfa Bin Al Yaman who said,

'We were with Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Morphed from the children of Israel, twelve segments. He<sup>-azwj</sup> Morphed from them, the monkeys, and the pigs, and the Canopus, and the Venus, and the scorpion, and the elephant, and the eel, and it is a fish cannot be eaten, the triop, and the bear, and the lizard, and the spider, and the hedgehog'.

قَالَ حَدِيثُهُ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ فَمَسَحَ لَنَا هَذَا كَيْفَ مَسَحُوا

Huzeyfa said, 'May my father and my mother be (sacrificed for) you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! Interpret this for us, how were they morphed?'

قَالَ ص أَمَّا الْقِرْدَةُ فَمَسَحُوا لِأَنَّهُمْ اصْطَادُوا الْحَيَّاتَانَ فِي السَّبْتِ عَلَى عَهْدِ دَاوُدَ النَّبِيِّ ع وَ أَمَّا الْخَنَازِيرُ فَمَسَحُوا لِأَنَّهُمْ كَفَرُوا بِالْمَائِدَةِ الَّتِي نَزَلَتْ مِنَ السَّمَاءِ عَلَى عِيسَى ابْنِ مَرْيَمَ ع

He<sup>-saww</sup> said: 'As for the monkeys, they were morphed because they were catching the fishes during the Sabbath in the era of the Prophet<sup>-as</sup> Dawood<sup>-as</sup>. And as for the pigs, they were morphed because they had disbelieved in the meal which had descended from the sky unto Isa Ibn Maryam<sup>-as</sup>.

وَ أَمَّا السُّهُيلُ فَمَسَحَ لِأَنَّهُ كَانَ رَجُلًا عَشَّارًا فَمَرَّ بِهِ غَائِبٌ مِنْ عِبَادِ ذَلِكَ الزَّمَانِ فَقَالَ الْعَشَّارُ ذَلْنِي عَلَى اسْمِ اللَّهِ الَّذِي يُمَشَّى بِهِ عَلَى وَجْهِ الْمَاءِ وَ يُصْعَدُ بِهِ إِلَى السَّمَاءِ فَقَدْ لَهُ عَلَى ذَلِكَ

And as for the Canopus, it was morphed because it was a man, a tithe (10% religious tax) collector from the servants of that time. He passed by a worshipper from the worshippers of that time. The tax collector said, 'Point me upon the Name of Allah<sup>-azwj</sup> Which one can walk with upon the surface of the water and ascend by it to the sky'. He pointed upon that.

فَقَالَ الْعَشَّارُ قَدْ يُنْبَغِي لِمَنْ عَرَفَ هَذَا الْإِسْمَ أَنْ لَا يَكُونَ فِي الْأَرْضِ بَلْ يُصْعَدُ بِهِ إِلَى السَّمَاءِ فَمَسَحَهُ اللَّهُ وَ جَعَلَهُ آيَةً لِلْعَالَمِينَ

The tax collector said, 'It is befitting for the one who knows this Name that he does not happen to be in the earth, but he should ascend by it to the sky'. So, Allah<sup>-azwj</sup> Morphed him and Made him a sign for the worlds'.

وَ أَمَّا الزُّهْرَةُ فَمَسَحَتْ لِأَنَّهَا هِيَ الْمَرْأَةُ الَّتِي فَتَنَتْ هَارُوتَ وَ مَارُوتَ الْمَلَائِكَيْنِ وَ أَمَّا الْعُقْرَبُ فَمَسَحَ لِأَنَّهُ كَانَ رَجُلًا تَمَامًا يَسْعَى بَيْنَ النَّاسِ بِالتَّمِيمَةِ وَ يُغْرِي بَيْنَهُمُ الْعَدَاوَةَ

And as for the Venus, it was morphed because she is the woman who Harut and Marut, the two Angels were tempted with'. And as for the scorpion, it was morphed because it was a

gossiping man striving between the people with the gossiping and deceiving (spoiling) between them (creating) the enmity.

وَأَمَّا الْفِيلُ فَإِنَّهُ كَانَ رَجُلًا جَمِيلًا فَمُسِخٌ لِأَنَّهُ كَانَ يَتَكَلَّمُ مَعَ الْبَهَائِمِ الْبَقَرِ وَالْغَنَمِ شَهْوَةً مِنْ دُونِ النِّسَاءِ وَأَمَّا الْجَرَبِيُّ فَمُسِخٌ لِأَنَّهُ كَانَ رَجُلًا مِنَ التُّجَّارِ وَكَانَ يَبْتَخِنُ النَّاسَ فِي الْمِكْيَالِ وَالْمِيزَانِ

And as for the elephant, it was a beautiful man. It was morphed because he used to copulate with the beasts, the cows, and the sheep, out of desire besides the women. And as for the eel, it was morphed because it was a man from the traders, and he used to underestimate in the measurements and the scale.

وَأَمَّا الدُّعْمُوصُ فَمُسِخٌ لِأَنَّهُ كَانَ رَجُلًا إِذَا جَامَعَ النِّسَاءَ لَمْ يَغْتَسِلْ مِنَ الْجَنَابَةِ وَ يَتْرُكُ الصَّلَاةَ فَجَعَلَ اللَّهُ قَرَارَهُ فِي الْمَاءِ يَوْمَ الْقِيَامَةِ مِنْ جَزَعِهِ عَنِ الْبَرْدِ وَأَمَّا الدُّبُّ فَمُسِخٌ لِأَنَّهُ كَانَ رَجُلًا يَقْطَعُ الطَّرِيقَ لَا يَرْحَمُ غَرِيبًا وَلَا فَقِيرًا إِلَّا صَلَبَهُ [سَلَبَهُ]

And as for the triop, it was morphed because he was a man when he copulated with the women, would not wash from the sexual impurity, and he neglected the Salat. Allah<sup>-azwj</sup> would Make it dwell in the water on the Day of Qiyamah from its alarm from the cold. And as for the bear, it was morphed because it was a man cutting the road (bandit), neither showing mercy to a stranger nor a poor one, except he would rob him.

وَأَمَّا الضَّبُّ فَمُسِخٌ لِأَنَّهُ كَانَ رَجُلًا مِنَ الْأَعْرَابِ وَكَانَتْ حِمَمَتُهُ عَلَى ظَهْرِ الطَّرِيقِ وَكَانَ إِذَا مَرَّتِ الْقَافِلَةُ تَقُولُ لَهُ يَا عَبْدَ اللَّهِ كَيْفَ تَأْخُذُ الطَّرِيقَ إِلَى كَذَا وَكَذَا فَإِنَّ أَرَادَ الْقَوْمُ الْمَشْرِقَ رَدَّهُمْ إِلَى الْمَغْرِبِ وَ إِنْ أَرَادُوا الْمَغْرِبَ رَدَّهُمْ إِلَى الْمَشْرِقِ وَ تَرَكَهُمْ يَهِيمُونَ لَمْ يُرْشِدْهُمْ إِلَى سَبِيلِ الْحَيْرِ

And as for the gecko, it was morphed because it was a man from the Bedouin, and his tent was on the surface of the road, and whenever a caravan passed by, it would say to him, 'O servant of Allah<sup>-azwj</sup>! How shall we take the road to such and such (place)?' If the people intended the east, he would return them to the west, and if they wanted the west, he would return them to the east, and them and leaving them to wander around, not guiding them rightfully to the good way.

وَأَمَّا الْعَنْكَبُوتُ فَمُسِخَتْ لِأَنَّهَا كَانَتْ حَائِنَةً لِلْبُعْلِ وَكَانَتْ تُكْرِمُ فَرْجَهَا سِوَاهُ وَأَمَّا الْفُنْفُنَةُ فَإِنَّهُ كَانَ رَجُلًا مِنْ صَنَادِيدِ الْعَرَبِ فَمُسِخٌ لِأَنَّهُ إِذَا نَزَلَ بِهِ الضَّبُّ رَدَّ الْبَابَ فِي وَجْهِهِ وَ يَقُولُ لِجَارِيَتِهِ اخْرُجِي إِلَى الضَّبِّ فَقُولِي لَهُ إِنَّ مَوْلَايَ غَائِبٌ عَنِ الْمَنْزِلِ فَيَبِيتُ الضَّبُّ بِالْبَابِ جُوعًا وَ يَبِيتُ أَهْلُ الْبَيْتِ شَبَاعًا مُحْضَبِينَ.

And as for the spider, it was morphed because she was betraying to the husband, and she used to enable her private parts to besides him. And as for the hedgehog, it was a man from the chiefs of the Arabs. He was morphed because whenever the guest (wanted to) descend with him, he would close the door in his face and say to the maid, 'Go out to the guest and tell him, 'My master is absent from the house'. So, the guest would spend the night at the door hungry, and the people of the house would spend the night satiated, full up".<sup>355</sup>

10- البصائر، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَزَغِ فَقَالَ رَجْسٌ وَهُوَ مَسْنُوحٌ كُلُّهُ فَإِذَا قَتَلْتَهُ فَأَغْتَسِلْ.

(The book) 'Al Basaair' – from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al-Hassan Bin Ali Al Washa, from Karram, from Abdullah Bin Talha who said,

'I asked Abu Abdullah<sup>-asws</sup> about the gecko. He<sup>-asws</sup> said 'Unclean, and it is morphed, all of it. Whenever you kill it, then wash'.<sup>356</sup>

11- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ عَنِ ابْنِ أَبِي الْبِلَادِ عَنْ عَمَّارِ بْنِ عَاصِمٍ السَّجِسْتَانِيِّ قَالَ: جِئْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَدَخَلْتُ عَلَيْهِ فَقُلْتُ أَخْبِرْنِي عَنِ الْحَيَّةِ وَالْعُقْرَبِ وَالْخُنْفَسِ وَمَا أَشْبَهَ ذَلِكَ

The book of Muhammad Bin Al Musanna, from Abdul Salam, from Ibn Abu Al Bilad, from Ammar Bin Aasim Al Sijistany who said,

'I came to the door of Abu Abdullah<sup>-asws</sup>. I entered to see him<sup>-asws</sup>. I said, 'Inform me about the snake, and the scorpion, and the beetle, and what resembles that'.

قَالَ فَقَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Don't you read the Book of Allah<sup>-azwj</sup>?'

قَالَ قُلْتُ وَمَا كُلُّ كِتَابِ اللَّهِ أَغْرِفُ فَقَالَ أَوْ مَا تَقْرَأُ أَوْ لَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَةً أَمْ لَا يَتَذَكَّرُونَ

He (the narrator) said, 'I said, 'And I don't know the whole Book of Allah<sup>-azwj</sup>'. He<sup>-asws</sup> said: 'Or have you not read: Or are they not seeing: **how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? [20:128]**. There is a sign in this. Are they not recalling?'

قَالَ فَقَالَ هُمْ أُولَئِكَ خَرَجُوا مِنَ الدَّارِ فَقِيلَ لَهُمْ كُونُوا شَيْئًا.

He (the narrator) said, 'He<sup>-asws</sup> said: 'They are those who had gone out from the house. He<sup>-azwj</sup> Said to them: "Be something!"<sup>357</sup>

12- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْحَسَنِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ خَرَجَ رَسُولُ اللَّهِ ص مِنْ حُجْرَتِهِ وَمَرْوَانُ وَأَبُوهُ يَسْتَمِعَانِ إِلَى حَدِيثِهِ فَقَالَ لَهُ الْوَزَغُ بْنُ الْوَزَغِ

(The book) 'Al Kafi' – from Al Husayn Bin Muhammad, from Al Moalla, from Al-Hassan, from Aban,

'From Abdul Rahman son of Abu Abdullah<sup>-asws</sup> who said, 'I I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> came out from his<sup>-saww</sup> room, and Marwan and his father were listening (eavesdropping) to his<sup>-saww</sup> Hadeeth (i.e., Al-Hassan Bin Al-Washa). He<sup>-saww</sup> said to him: 'The gecko son of the gecko!''

<sup>356</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 10

<sup>357</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 11



قَالَ أَبُو عَبْدِ اللَّهِ عَ فَمِنْ يَوْمٍ يُرَوَّنَ أَنَّ الْوَزَّعَ يَسْمَعُ الْحَدِيثَ.

Abu Abdullah<sup>-asws</sup> said: 'From that day, they are seeing that the gecko tends to listen to the discussion'.<sup>358</sup>

13- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الطَّائِسُ مَسْخُ كَانَ رَجُلًا جَمِيلًا فَكَابَرَ امْرَأَةً رَجُلٍ مُؤْمِنٍ تُحِبُّهُ فَوَقَعَ بِهَا ثُمَّ رَاسَلَتْهُ بَعْدُ فَمَسَحَهُمَا اللَّهُ طَائِسَيْنِ أَنْثَى وَ ذَكَرًا فَلَا تَأْكُلُ لَحْمَهُ وَ لَا بَيْضَهُ.

(The book) 'Al Kafi' – from the number, from Ahmad Al BARqy, from Bakr Bin Salih, from Suleyman Al Ja'fary,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'The peacock is morphed. It was a beautiful man. He seduced the wife of a Momin man to love him. He slept with her, then she corresponded with him afterwards, Allah<sup>-azwj</sup> Morphed both of them as two peacocks, a female and a man. So, do not eat its meat nor its eggs'.<sup>359</sup>

14- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَمَاعَةَ عَنْ مِهْرَانَ عَنِ الْكَلْبِيِّ النَّسَائِي قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْجُرِّيِّ فَقَالَ إِنَّ اللَّهَ مَسَخَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَخَذَ مِنْهُمْ بَحْرًا فَهُوَ الْجُرِّيُّ وَ الزَّيْبُ وَ الْمَارْمَاهِي وَ مَا سِوَى ذَلِكَ وَ مَا أَخَذَ مِنْهُمْ بَرًّا فَالْقِرْدَةُ وَ الْخَنَازِيرُ وَ الْوَزَّعُ وَ مَا سِوَى ذَلِكَ.

And from him, from Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Ali, from Sama'at Bin Mihran, from Al Kalby Al Nassaba who said,

'I asked Abu Abdullah<sup>-asws</sup> about the eel. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Morphed a part from the children of Israel. What from them took to the sea, it is the eel, and the Hemibagrus, and the seahorse, and what is besides that; and whatever from them took to the land, it is the monkeys, and the pigs, and the lizard and what is besides that'.<sup>360</sup>

15- دَلَالَةُ الطَّرِيقِ، عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الرَّيَّانِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَ هُوَ رَاكِبٌ وَ أَنَا أَمْشِي مَعَهُ فَمَرَزَنَا بَعْدُ اللَّهُ بْنُ الْحُسَيْنِ وَ هُوَ رَاكِبٌ فَلَمَّا بَصُرَ بِنَا شَالَ الْمِقْرَعَةَ لِيُضْرِبَ بِهَا فَجَدَّ أَبِي عَبْدِ اللَّهِ ع فَأَوْمَأَ إِلَيْهَا الصَّادِقُ ع فَجَفَّتْ يَمِينُهُ وَ الْمِقْرَعَةُ فِيهَا

(The boo) 'Dalail' pf Al tabari – from Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Azyyat, from Muhammad Bin Al Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I was with Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was riding and I was walking with him<sup>-asws</sup>. We passed by Abdullah Bin Al-Hassan, and he was riding. When he sighted us, he raised the whip in order to strike the thigh of Abu Abdullah<sup>-asws</sup> with it. Al-Sadiq<sup>-asws</sup> gestured towards it, and his right hand dried up (froze) and the whip was in it.

فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ بِالرَّحِمِ إِلَّا عَفَوْتُ عَنِّي فَأَوْمَأَ إِلَيْهِ يَدِهِ فَرَجَعَتْ يَدُهُ

<sup>358</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 12

<sup>359</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 13

<sup>360</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 14



He said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! Show mercy and pardon me'. He<sup>-asws</sup> gestured towards him with his<sup>-asws</sup> hand, and his hand returned (to be normal).

ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ وَ قَدْ مَرَّتْ عَظَايَةُ مِنَ الْعَظَاءِ مَا يَقُولُ النَّاسُ فِي هَذِهِ

Then he<sup>-asws</sup> faced towards me and said: 'O Mufazzal! And you have passed by a preaching from the preaching. What are the people saying regarding this?'

فُلْتُ يَقُولُونَ إِنَّهَا حَمَلَتْ الْمَاءَ فَأَطْفَأَتْ نَارَ إِبْرَاهِيمَ

I said, 'They are saying it carried the water and extinguished the fire of Ibrahim<sup>-as</sup>'.

فَتَبَسَّمَ عَ ثُمَّ قَالَ لِي يَا مُفَضَّلُ وَ لَكِنَّ هَذَا عَبْدُ اللَّهِ وَ وَلَدُهُ وَ إِنَّمَا يَرِقُّ النَّاسُ عَلَيْهِمْ لِمَا مَسَّهُمْ مِنَ الْوِلَادَةِ وَ الرَّحِمِ.

He<sup>-asws</sup> smiled, then said to me: 'O Mufazzal! But this Abdullah and his son, and rather people are being kind upon them due to what has touched them from the birth and the kinship'.<sup>361</sup>

#### Explanation: (Abridged to Ahadeeth only)

رَوَى الدَّارَقُطْنِيُّ وَ الْبَيْهَقِيُّ وَ الْحَاكِمُ وَ ابْنُ عَدِيٍّ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي مَجْلِسٍ مِنَ الصَّحَابَةِ إِذْ جَاءَ أَعْرَابِيٌّ مِنْ بَنِي سُلَيْمٍ قَدْ صَادَ صَبَّابًا وَ جَعَلَهُ فِي كُمِهِ لِيَذْهَبَ بِهِ إِلَى رَحْلِهِ فَرَأَى جَمَاعَةً فَقَالَ عَلَى مَنْ هَؤُلَاءِ الْجَمَاعَةُ فَقَالُوا عَلَى هَذَا الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ

It is reported by Al Daraquutny, and Al Bayhaqi, and Al Hakim, and Ibn Aday, and Ibn Umar,

'The Prophet<sup>-saww</sup> was in a gathering of the companions when a Bedouin from the clan of Suleym came, and he had hunted a lizard and made it to be in his sleeve in order to go with it to his ride. He saw a group. He said, 'To whom is this group?' They said, 'To this one! He<sup>-saww</sup> claims that he<sup>-saww</sup> is a Prophet<sup>-saww</sup>'.

فَأَتَاهُ فَقَالَ يَا مُحَمَّدُ مَا اسْتَمَلْتَ الْبِسَاءَ عَلَى ذِي هَجَةٍ أَكْذَبَ مِنْكَ فُلُو لَا أَنْ يُسَمِّيَنِي الْعَرَبُ عَجُولًا لِقَتْلِكَ وَ سَرَرْتُ النَّاسَ بِقَتْلِكَ أَجْمَعِينَ

He came to him<sup>-saww</sup> and said, 'O Muhammad<sup>-saww</sup>! No woman has embraced anyone with a tone more lying than you<sup>-saww</sup>. Were it not for the Arabs naming me as hasty, I would have killed you<sup>-saww</sup> and make entirety of the people joyful with your<sup>-saww</sup> killing!'

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَقْتُلُهُ فَقَالَ ص لَا أَمَا عَلِمْتَ أَنَّ الْحَلِيمَ كَادَ أَنْ يَكُونَ نَبِيًّا

Umar said, 'O Rasool-Allah<sup>-saww</sup>! Leave me to kill him!' He<sup>-saww</sup> said: 'No! Don't you know that the forbearing one almost happens to be a Prophet<sup>-as</sup>?'

ثُمَّ أَقْبَلَ الْأَعْرَابِيُّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَاللَّاتِ وَالْعُزَّى لَا آمَنْتُ بِكَ أَوْ يُؤْمِنُ بِكَ هَذَا الضَّبُّ وَ أَخْرَجَ الضَّبَّ مِنْ كُمِهِ فَطَرَحَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ آمَنَ بِكَ آمَنْتُ بِكَ

<sup>361</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 15

Then the Bedouin came to Rasool-Allah<sup>-saww</sup>. He said, 'By Al-Laat and Al-Uzza! (Two idols). I will not believe in you<sup>-saww</sup>, or unless this lizard believes in you<sup>-asws</sup>!' – and he extracted the lizard from his sleeve and dropped it in front of Rasool-Allah<sup>-saww</sup>. He said, 'If it believes in you<sup>-saww</sup>, I will believe in you<sup>-saww</sup>!'

فَقَالَ ص يَا ضَبُّ فَكَلَّمَهُ الضَّبُّ بِلسَانٍ طَلِقٍ فَصَبَّحَ عَرَبِيٌّ مُبِينٌ يَفْهَمُهُ الْقَوْمُ جَمِيعاً لَيْتَكَ وَ سَعْدَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ

He<sup>-saww</sup> said: 'O lizard!' The lizard spoke to him<sup>-saww</sup> in fluent tongue, eloquent Arabic, clear. All the people understood it, 'At your<sup>-saww</sup> service and your<sup>-saww</sup> assistance, O Rasool<sup>-saww</sup> of Lord<sup>-azwj</sup> of the worlds!'

فَقَالَ ص مَنْ تَعْبُدُ

He<sup>-saww</sup> said: 'Whom do you worship?'

قَالَ الَّذِي فِي السَّمَاءِ عَرْشُهُ وَ فِي الْأَرْضِ سُلْطَانُهُ وَ فِي الْبَحْرِ سَبِيلُهُ وَ فِي الْجَنَّةِ رَحْمَتُهُ وَ فِي النَّارِ عَذَابُهُ

It said, 'The One<sup>-azwj</sup>, in the sky is His<sup>-azwj</sup> Throne, and in the earth is His<sup>-azwj</sup> Authority, and in the sea is His<sup>-azwj</sup> Way, and in the Paradise is His<sup>-azwj</sup> Mercy, and in the Fire is His<sup>-azwj</sup> Punishment'.

فَقَالَ ص فَمَنْ أَنَا يَا ضَبُّ

He<sup>-saww</sup> said: 'So whom am I<sup>-saww</sup>, O lizard?'

قَالَ أَنْتَ رَسُولُ اللَّهِ وَ خَاتَمُ النَّبِيِّينَ قَدْ أَفْلَحَ مَنْ صَدَّقَكَ وَ قَدْ خَابَ مَنْ كَذَّبَكَ

It said, 'You<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and seal (last) of the Prophets<sup>-as</sup>. He has succeeded, the one who ratifies you<sup>-saww</sup> and he would be disappointed, the one who belies you<sup>-saww</sup>!'

فَقَالَ الْأَعْرَابِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا وَ اللَّهُ لَقَدْ أَتَيْتُكَ وَ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ هُوَ أَبْغَضُ إِلَيَّ مِنْكَ وَ وَ اللَّهِ لَأَنْتَ السَّاعَةِ أَحَبُّ إِلَيَّ مِنْ نَفْسِي وَ مِنْ وَلَدِي فَقَدْ آمَنَ بِكَ شَعْرِي وَ بَشْرِي وَ دَاخِلِي وَ خَارِجِي وَ سِرِّي وَ عَلَانِيَتِي

The Bedouin said, 'I testify that there is no god except Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> truly. By Allah<sup>-azwj</sup>! I had come to you<sup>-asws</sup>, and there was no one upon the surface of the earth who was more hateful to me than you<sup>-saww</sup>, and by Allah<sup>-azwj</sup>, now you<sup>-saww</sup> are the more beloved to me than my own self, and my children. My hair, and my skin, and my inside, and my outside, and my secrecy, and my announcements have (all) believed in you<sup>-saww</sup>!'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي إِلَى هَذَا الَّذِي يَغْلُو وَ لَا يُغْلَى عَلَيْهِ وَ لَا يَقْبَلُهُ اللَّهُ إِلَّا بِصَلَاةٍ وَ لَا يَقْبَلُ الصَّلَاةَ إِلَّا بِقُرْآنٍ

Rasool-Allah<sup>-saww</sup> said to him: 'The Praise is for Allah<sup>-azwj</sup> Who has Guided you to this, One<sup>-azwj</sup> Who is High and there is nothing higher over Him<sup>-azwj</sup>, nor will Allah<sup>-azwj</sup> Accept it except with Salat, nor will He<sup>-azwj</sup> Accept the Salat except with Quran!'

قَالَ فَعَلِّمْنِي النَّبِيُّ ص سُورَةَ الْفَاتِحَةِ وَ سُورَةَ الْإِخْلَاصِ فَقَالَ يَا رَسُولَ اللَّهِ مَا سِعَتْ فِي الْبَسِيطِ وَ لَا فِي الْوَجِيزِ أَحْسَنَ مِنْ هَذَا

He said, 'So teach me!' The Prophet<sup>-saww</sup> taught him Surah Al Fatiha (Ch. 1), and Surah Al Ikhlāas (Ch. 112). He said, 'O Rasool-Allah<sup>-saww</sup>! I have not in the simplicity nor in the brevity anything more excellent than this!'

فَقَالَ ص إِنَّ هَذَا كَلَامُ رَبِّ الْعَالَمِينَ وَ لَيْسَ بِشِعْرِ إِذَا قَرَأْتَ قُلْ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأْتَ ثُلُثَ الْقُرْآنِ وَ إِذَا قَرَأْتَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأْتَ ثُلُثِي الْقُرْآنِ وَ إِذَا قَرَأْتَهَا ثَلَاثًا فَكَأَنَّمَا قَرَأْتَ الْقُرْآنَ كُلَّهُ

He<sup>-saww</sup> said: 'This is Speech of Lord<sup>-azwj</sup> of the worlds, and it isn't poetry. When you recite '**Say: 'He, Allah, is One [112:1]** (Surah Al Ikhlāas), it is as if you have recited a third of the Quran, and when you recite it twice, it is as if you have recited two-thirds of the Quran, and when you recite it thrice, it is as if you have recited the Quran, all of it'.

فَقَالَ الْأَعْرَابِيُّ إِنَّ إِلَهَنَا يَقْبَلُ الْبَسِيرَ وَ يُعْطِي الْكَثِيرَ

The Bedouin said, 'Our God<sup>-azwj</sup> Accepts the little and Gives the lot!'

ثُمَّ قَالَ لَهُ النَّبِيُّ ص أَلَيْكَ مَالٌ فَقَالَ مَا فِي بَنِي سُلَيْمٍ قَاطِنَةٌ رَجُلٌ أَفْقَرُ مِنِّي فَقَالَ ص لِأَصْحَابِهِ أَعْطُوهُ فَأَعْطُوهُ حَتَّى أَبْطَرُوهُ

Then the Prophet<sup>-saww</sup> said to him: 'Is there any wealth for you?' He said, 'There is no man among the whole of the clan of Suleym poorer than me'. He<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Give him!' They gave him until they surprised him.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يَا رَسُولَ اللَّهِ أَنَا أَعْطَيْتُهُ نَاقَةً عَشْرَاءَ تَلْحَقُ وَ لَا تُلْحَقُ أَهْدَيْتَ إِلَيَّ يَوْمَ تَبُوكَ

Abdul Rahman Bin Awf said, 'O Rasool-Allah<sup>-saww</sup>! I shall give him a she-camel 'Al Ushara' (had been pregnant for ten months before being born). It catches up and cannot be caught up with. You<sup>-saww</sup> had gifted it to me on the day of (military expedition of) Tabuk'.

فَخَرَجَ الْأَعْرَابِيُّ مِنْ عِنْدِ رَسُولِ اللَّهِ ص فَتَلْقَاهُ أَلْفُ أَعْرَابٍ عَلَى أَلْفِ دَائِةٍ بِأَلْفِ سَيْفٍ فَقَالَ لَهُمْ أَتَيْنَ تُرَيْدُونَ فَقَالُوا نُرِيدُ هَذَا الَّذِي يَكْذِبُ وَ يَزْعُمُ أَنَّهُ نَبِيٌّ

The Bedouin went out from the presence of Rasool-Allah<sup>-saww</sup>. A thousand Bedouins being upon a thousand animals with a thousand swords met him. He said to them, 'Where are you intending?' They said, 'We intend this one who is lying and claim that he<sup>-saww</sup> is a Prophet<sup>-saww</sup>'.

فَقَالَ الْأَعْرَابِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

The Bedouin said, 'I testify that there is no god except Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

فَقَالُوا لَهُ صَبُوتَ فَحَدَّثْتَهُمْ بِحَدِيثِهِ فَقَالُوا كُلُّهُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

They said to him, 'You have reneged!' He narrated to them with his narration. They all said, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

ثُمَّ أَتَوْا النَّبِيَّ فَقَالُوا يَا رَسُولَ اللَّهِ مَرْنَا بِأَمْرِكَ فَقَالَ صُكُونُوا تَحْتَ رَايَةِ خَالِدِ بْنِ الْوَلِيدِ فَلَمْ يُؤْمِنْ فِي أَيَّامِهِ صَ مِنْ الْعَرَبِ وَلَا مِنْ غَيْرِهِمْ أَلْفٌ غَيْرُهُمْ.

Then they came to the Prophet<sup>-saww</sup> and they said, ‘O Rasool-Allah<sup>-saww</sup>! Order us with your<sup>-saww</sup> orders’. He<sup>-saww</sup> said: ‘Be under a flag of Khalid Bin Al Waleed’. There did not believe during his<sup>-saww</sup> days from the Arabs, nor from others, any thousand other than them”.<sup>362</sup> (From a non-Shia source)

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ عَنْ أُمِّ شَرِيكِ أَنَّهَا اسْتَأْذَنَتْ النَّبِيَّ ص فِي قَتْلِ الْوَزْغَانِ فَأَمَرَهَا بِذَلِكَ.

And it is reported by Al-Bukhari, and Muslim, and Al Nasair, and Ibn Maja, from Umm Shareek – She sought instructions (permission) of the Prophet<sup>-saww</sup> in killing the lizards (geckos). He<sup>-saww</sup> instructed her with that.<sup>363</sup> (From a non-Shia source)

وَ فِي الصَّحِيحَيْنِ أَنَّ النَّبِيَّ ص أَمَرَ بِقَتْلِ الْوَزْغِ وَ سَمَّاهُ فُؤَيْسِقًا وَ قَالَ كَانَ يَنْفُخُ النَّارَ عَلَى إِبْرَاهِيمَ.

And in the two ‘Saheeh’ (Bukhari and Muslim) – ‘The Prophet<sup>-saww</sup> instructed with killing the gecko and named it as ‘Fuweysiq’ (mischief-maker) and said: ‘It used to blow (inflamm) the fire upon Ibrahim<sup>-as</sup>’”.<sup>364</sup> (From a non-Shia source)

وَ كَذَلِكَ رَوَاهُ أَحْمَدُ فِي مَسْنَدِهِ وَ رَوَى الْحَاكِمُ فِي الْمُسْتَدْرَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: كَانَ لَا يُؤْلَدُ لِأَحَدٍ مَوْلُودٌ إِلَّا أَتَى بِهِ النَّبِيُّ ص فَيَدْعُو لَهُ فَأَدْخِلَ عَلَيْهِ مَرْوَانَ بْنُ الْحَكَمِ فَقَالَ هُوَ الْوَزْغُ بْنُ الْوَزْغِ الْمَلْعُونُ بْنُ الْمَلْعُونِ.

And like that is reported by Ahmad in his ‘Musnad’, and it is reported by Al Hakim in ‘Al Mustadrak, from Abdul Rahman Bin Awf having said: ‘No new-born was born to anyone except it was brought to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> would supplicate for it. Marwan Bin Al Hakam would enter to see it. He<sup>-saww</sup> said: ‘He is the gecko son of the gecko, the Accursed sone of the Accursed’”.<sup>365</sup> (From a non-Shia source)

وَ رَوَى بَعْدَهُ يَسِيرٌ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: لَمَّا بَايَعَ مُعَاوِيَةَ لِابْنِهِ يَزِيدَ قَالَ مَرْوَانُ سُنَّةُ أَبِي بَكْرٍ وَ عُمَرُ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ سُنَّةُ هِرْقَلٍ وَ قَيْصَرَ فَقَالَ لَهُ مَرْوَانُ أَنْتَ الَّذِي أَنْزَلَ اللَّهُ فِيكَ وَ الَّذِي قَالَ لِوَالِدَيْهِ أَفٍّ لَكُمَا فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ كَذَبَ وَ اللَّهُ مَا هُوَ بِهِ وَ لَكِنَّ رَسُولَ اللَّهِ ص لَعَنَ أَبَا مَرْوَانَ وَ مَرْوَانَ فِي صَلْبِهِ.

And it is reported after it by a little, from Muhammad Bin Ziyad who said, ‘When Muawiya got the allegiances pledged to his son<sup>-la</sup> Yazeed<sup>-la</sup>, Marwan said, ‘Sunnah of Abu Bakr and Umar!’ Abdul Rahman Bin Abu Bakr said, ‘Sunnah of Hercules and Caesar’. Marwan said to him, ‘You are the one regarding whom was Revealed: **And he who said to his parents, ‘Ugh to you both! [46:17]**’. That reached Ayesha. She said, ‘He is lying! By Allah<sup>-azwj</sup>, he is not with it, but Rasool-Allah<sup>-saww</sup> had cursed the father of Marwan and Marwan was in his loins!’”<sup>366</sup> (From a non-Shia source)

<sup>362</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 1

<sup>363</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 2

<sup>364</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 3

<sup>365</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 4

<sup>366</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 5

ثُمَّ رَوَى عَنْ عَمْرِو بْنِ مُرَّةٍ الْجُهَنِيِّ وَكَانَتْ لَهُ صُحْبَةٌ أَنَّ الْحَكَمَ بْنَ أَبِي الْعَاصِ اسْتَأْذَنَ عَلَى النَّبِيِّ ص فَعَرَفَ صَوْتَهُ فَقَالَ ائْذِنُوا لَهُ عَلَيْهِ لَعْنَةُ اللَّهِ وَ عَلَى مَنْ يَخْرُجُ مِنْ صُلْبِهِ إِلَّا الْمُؤْمِنُ مِنْهُمْ وَ قَلِيلٌ مَا هُمْ يُسْرِفُونَ فِي الدُّنْيَا وَ يُضَيِّعُونَ فِي الْآخِرَةِ ذُؤُوءَ مَكْرٍ وَ خَدِيعَةٍ يُعْطُونَ فِي الدُّنْيَا وَ مَا لَهُمْ فِي الْآخِرَةِ مِنْ خَلَاقٍ.

Then it is reported from Amro Bin Murrah Al Juheyne, and there was companionship for him, 'Al Hakam Bin Al Aas sought permission to see the Prophet<sup>-saww</sup>. He<sup>-saww</sup> recognised his voice. He<sup>-saww</sup> said: 'Give permission to him, may Allah<sup>-azwj</sup> Curse him, and upon the one to emerge from his loins, except the Momin from them, and little is what they would be. They would be dealing in the world with plotting and deception and wasting regarding the Hereafter. They would be given in the world, and there would be no share for them in the Hereafter".<sup>367</sup> (From a non-Shia source)

وَ رَوَى الْبَيْهَقِيُّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا تَشْوَبُوا اللَّبَنَ بِالمَاءِ فَإِنَّ رَجُلًا كَانَ فِيمَنْ كَانَ قَبْلَكُمْ يَبِيعُ اللَّبَنَ وَ يَشْوَبُهُ بِالمَاءِ فَاشْتَرَى قِرْدًا وَ رَكِبَ الْبَحْرَ حَتَّى إِذَا لَحِقَ فِيهِ أَهْلُهُمُ اللَّهُ تَعَالَى الْقِرْدُ صُرَّةَ الدَّنَائِيرِ فَأَخَذَهَا وَ صَعَدَ الدَّقْلَ فَفَتَحَ الصُّرَّةَ وَ صَاحِبُهَا يَنْظُرُ إِلَيْهِ فَأَخَذَ دِينَارًا وَ رَمَى بِهِ فِي الْبَحْرِ وَ دِينَارًا فِي السَّفِينَةِ حَتَّى قَسَمَهَا نِصْفَيْنِ فَأَلْقَى ثَمَنَ المَاءِ فِي الْبَحْرِ وَ ثَمَنَ اللَّبَنِ فِي السَّفِينَةِ.

And it is reported by Al Bayhaqi that Rasool-Allah<sup>-saww</sup> said: 'Do not be mixing the milk with the water, for a man, among the ones who were before you, was selling the milk and mixing it with the water. He bought a monkey and sailed the sea until when he was turbulent in it, Allah<sup>-azwj</sup> the Exalted Inspired the monkey to steal the bag of Dinars. It took it and ascended the mast. It opened the bag and its owner was looking at it. It took a Dinar and threw it in the sea, and a Dinar in the ship, to the extent that it divided into two halves. So it had thrown the price of the water in the sea and price of the milk in the ship".<sup>368</sup> (From a non-Shia source)

وَ رَوَى الْحَاكِمُ فِي الْمُسْتَدْرَكِ عَنْ عِكْرِمَةَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ وَ هُوَ يَقْرَأُ فِي الْمُصْحَفِ قَبْلَ ذَهَابِ بَصَرِهِ وَ يَبْكِي فَقُلْتُ مَا يُبْكِيكَ جَعَلَنِي اللَّهُ فِدَاكَ

And it is reported by Al-Hakim in 'Al-Mustadrak', from Ikrimah (Bin Abu Jahl<sup>-la</sup>) who said, 'I entered to see Ibn Abbas and he was reciting the Parchment (Quran) before his sight had gone, and he cried. I said, 'What makes you cry? May Allah<sup>-azwj</sup> Make me to be sacrificed for you!'

قَالَ هَذِهِ آيَةُ وَ سَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَغْدُونَ فِي السَّبْتِ

He said, 'This Verse: **And ask them about the town which was by the sea. When they exceeded during the Sabbath [7:163]**'.

قَالَ ثُمَّ قَالَ أَتَعْرِفُ أَيْلَةَ قُلْتُ وَ مَا أَيْلَةُ قَالَ قَرْيَةٌ كَانَ بِهَا أَنْاسٌ مِنَ الْيَهُودِ فَحَرَّمَ اللَّهُ تَعَالَى عَلَيْهِمْ صَيْدَ الْحَيْثَانِ يَوْمَ السَّبْتِ فَكَانَتِ الْحَيْثَانُ تَأْتِيهِمْ يَوْمَ السَّبْتِ شُرْعًا يَبْضَأُ سَمَانًا كَأَمْثَالِ الْمَخَاضِ فَإِذَا كَانَ غَيْرُ يَوْمِ السَّبْتِ لَا يَجِدُونَهَا وَ لَمْ يَذَرِكُوهَا إِلَّا بِمَشَقَّةٍ وَ مَقُونَةٍ

He (the narrator) said, 'Then he said, 'Do you know Eilat?' I said, 'And what is Eilat?' He said, 'A town, some people from the Jews were at it. Allah<sup>-azwj</sup> Prohibited unto them to catch the

<sup>367</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 6

<sup>368</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 7

fishes on the day of the Sabbath. The fishes used to come to them on the day of Sabbath (Saturday) early, white, fat like the partridges. When it was other than the day of Sabbath (Saturday), they would not find it and could not catch them except with difficulties and equipment.

ثُمَّ إِنَّ رَجُلًا مِنْهُمْ أَخَذَ خَوَاتًا يَوْمَ السَّبْتِ فَرَبَطَهُ إِلَى وَتِدٍ فِي السَّاحِلِ وَ تَرَكَهُ فِي الْمَاءِ حَتَّى إِذَا كَانَ الْغَدُ أَخَذَهُ فَأَكَلَهُ فَفَعَلَ ذَلِكَ أَهْلُ بَيْتٍ مِنْهُمْ فَأَخَذُوا وَ شَوُّوا فَوَجَدَ حِيرَتَهُمْ رِيحَ الشِّوَاءِ فَفَعَلُوا كَفِعْلِهِمْ وَ كَثُرَ ذَلِكَ فِيهِمْ

Then a man from them seized a fish on the day of Saturday. He tied it to a peg in the coast and left it in the water until when it was the next morning, he took it and ate it. So, his family members did that. They took and grilled it. Their neighbours found the smell of grilling. They did like their deeds, and that became a lot among them.

فَاقْتَرَفُوا فِرْقًا فِرْقَةً أَكَلَتْ وَ فِرْقَةً حَتَتْ وَ فِرْقَةً قَالُوا لَمْ تَعْطُونِ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ أَلَايَةً

They separated into sects. A sect ate, and a sect forbade, and a sect said, ***'Why are you advising a people whom Allah would either be Destroying or Punishing [7:164] – the Verse.***

وَ قَالَتِ الْفِرْقَةُ الَّتِي حَتَتْ إِنَّمَا نُحَذِّرُكُمْ عَذَابَ اللَّهِ وَ عِقَابَهُ أَنْ يُصِيبَكُمْ بِحَسْفٍ أَوْ قَذْفٍ أَوْ بَعْضِ مَا عِنْدَهُ مِنَ الْعَذَابِ وَ اللَّهُ مَا تُسْأَلُونَ فِي مَكَانٍ أَنْتُمْ فِيهِ وَ خَرَجُوا مِنَ الشَّوْرِ

And the sect which had forbidden, said, 'But rather, we are cautioning you of the Wrath of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Punishment that He<sup>-azwj</sup> might either Afflict you with the submergence, or upheavals, or some of what is with Him<sup>-azwj</sup> from the Punishments. By Allah<sup>-azwj</sup>! We shall not dwell with you in a place you are in!' And they went out from the wall (of the town).

ثُمَّ غَدَوْا عَلَيْهِ مِنَ الْغَدِ فَضْرَبُوا بَابَ الشَّوْرِ فَلَمْ يُجِبْهُمْ أَحَدٌ وَ تَسَوَّرَ إِنْسَانٌ مِنْهُمْ الشَّوْرَ فَقَالَ قِرْدَةٌ وَ اللَّهُ لَهَا أَذْنَابٌ تَتَعَاوَى ثُمَّ نَزَلَ وَ فَتَحَ الْبَابَ وَ دَخَلَ النَّاسُ عَلَيْهِمْ فَعَرَفَتِ الْقِرْدَةُ أَنْسَابَهَا مِنَ الْإِنْسِ وَ لَمْ تَعْرِفِ الْإِنْسُ أَنْسَابَهَا مِنَ الْقِرْدَةِ

Then they came to it early next morning and knocked on the gate. But no one answered them, and a person from them climbed above the wall. He said, 'Monkeys, by Allah<sup>-azwj</sup>! There are tails for them, wagging!' Then he descended and opened the gate and the people entered unto them. The monkeys recognised their lineages (relatives) from the human beings and the humans did not recognise their lineages (relatives) from the monkeys.

قَالَ فَيَأْتِي الْقِرْدَةُ إِلَى نَسَبِهِ وَ قَرِيبِهِ فَيَحْتَكُ بِهِ وَ يَلْصِقُ إِلَيْهِ فَيَقُولُ لَهُ أَنْتَ فَلَانٌ فَيُشِيرُ بِرَأْسِهِ أَنْ نَعَمْ وَ يَبْكِي وَ تَأْتِي الْقِرْدَةُ إِلَى نَسَبِهَا وَ قَرِيبِهَا الْإِنْسِي فَيَقُولُ أَنْتَ فَلَانَةٌ فَيُشِيرُ بِرَأْسِهَا أَنْ نَعَمْ وَ تَبْكِي

He said, 'The monkey came to his relative and his near one and rubbed against him and adhered to him. He said, 'Are you so and so?' He indicated with his head, 'Yes', and he cried. And the monkeys kept coming to their relatives and their near ones of the humans, and they were saying, 'Are you so and so?' And they would indicate by their head, 'Yes', and cry'.

قَالَ ابْنُ عَبَّاسٍ فَأَسْمَعَ اللَّهُ تَعَالَى يَقُولُ أُنْجِنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَ أَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ فَلَا أَذْرِي مَا فَعَلَتِ الْفِرْقَةُ النَّالِيَةُ فَكَمْ قَدْ رَأَيْنَا مُنْكَرًا فَلَمْ نَنْهَ عَنْهُ

Ibn Abbas said, 'I am listening to Allah-<sup>azwj</sup> the Exalted Saying: ***So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165]***. I don't know what happened to the third sect. How many times we have seen evil, but we do not prevent it'.

فَقَالَ عِكْرِمَةُ فَقُلْتُ مَا تَرَى جَعَلَنِي اللَّهُ فِدَاكَ إِنَّهُمْ قَدْ أَنْكَرُوا وَكَرِهُوا حِينَ قَالُوا لَمْ نَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

Ikrimah said, 'I said, 'May Allah-<sup>azwj</sup> Make me to be sacrificed for you! What is your view they had denied and disliked when they said: ***'Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?' [7:164]?***'

فَأَعْجَبَهُ قَوْلِي ذَلِكَ وَ أَمَرَ لِي بِبُرْدَيْنِ غَلِيظَيْنِ فَكَسَانِيَهُمَا.

That word of mine surprised him, and he instructed for two thick garments for me and clothed me with these".<sup>369</sup> (From a non-Shia source)

و فِي الْمُسْتَدْرَكِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: رَأَيْتُ فِي مَنَامِي كَأَنَّ بَنِي الْحَكَمِ بْنِ أَبِي الْعَاصِ يَنْزُونَ عَلَى مَنَازِلِي كَمَا تَنْزُو الْفِرْدَةُ فَمَا رَأَيْتُ ص ضَاحِكًا حَتَّى مَاتَ.

And in (the book) 'Al Mustadrak' – from Abu Hureyra (well-known fabricator), 'The Prophets-<sup>saww</sup> said: 'I-<sup>saww</sup> in my-<sup>saww</sup> dream as if the sons of Al Hakam Bin Abu Al Aas were jumping upon my-<sup>saww</sup> pulpit like what the monkeys jump'. He-<sup>saww</sup> was not seen smiling (after that) until he-<sup>saww</sup> passed away".<sup>370</sup> (From a non-Shia source)

و رَوَى الطَّبْرَانِيُّ فِي مُعْجَمِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي آخِرِ الزَّمَانِ تَأْتِي الْمَرْأَةُ فَتَجِدُ زَوْجَهَا قَدْ مُسِحَ قِرْدًا لِأَنَّهُ لَا يُؤْمِنُ بِالْقَدَرِ.

And it is reported by Al Tabrany in his (book) 'Mu'jama' – from Abu Saeed Al Khudri who said, 'Rasool-Allah-<sup>saww</sup> said: 'At the end of times, the woman would come and find her husband to have been morphed into a monkey, because he had not believed in the pre-determination".<sup>371</sup> (From a non-Shia source)

و رَوَى ابْنُ مَاجَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ وَ وَاضِعَ الْعِلْمِ فِي غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَ اللُّؤْلُؤَ وَ الدَّرَّ.

And it is reported by Ibn Maja, from Anas (well-known fabricator), 'The Prophet-<sup>saww</sup> said: 'Seeking the knowledge is an Imposition upon every Muslim, and placing the knowledge in other than its rightful ones is like the pigs collared with the jewels, and the pearls and the gems".<sup>372</sup> (From a non-Shia source)

و فِي رِبْعِ الْأَنْبَارِ فِي بَابِ الطَّيْرِ عَنْ ابْنِ عَبَّاسٍ أَنَّ اللَّهَ تَعَالَى خَلَقَ فِي زَمَنِ مُوسَى طَائِرًا اسْمُهَا الْعَنْقَاءُ لَهَا أَرْبَعَةُ أَجْنِحَةٍ مِنْ كُلِّ جَانِبٍ وَ وَجْهَهَا كَوَجْهِ الْإِنْسَانِ وَ أَعْطَاهَا مِنْ كُلِّ شَيْءٍ قِسْطًا وَ خَلَقَ لَهَا ذَكَرًا مِثْلَهَا

<sup>369</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 8

<sup>370</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 9

<sup>371</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 10

<sup>372</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 11



And in (the book) 'Rabie Al Abrar' in the chain of birds, from Ibn Abbas, 'Allah<sup>-azwj</sup> the Exalted Created a bird in the era of Musa<sup>-as</sup>, its name is 'Al-Anqa'a' (The Phoenix). It had four wings for it from every side, and its face was like the face of the human being, and it had been given a piece from all things, and a male was Created for it, like it.

وَأَوْحَى إِلَيْهِ أَنِّي خَلَقْتُ طَائِرَيْنِ عَجِيبَيْنِ وَجَعَلْتُ رِزْقَهُمَا فِي الْوُحُوشِ الَّتِي حَوْلَ بَيْتِ الْمَقْدِسِ وَجَعَلْتُهُمَا زِيَادَةً فِيمَا وَصَلْتُ بِهِ بَنِي إِسْرَائِيلَ وَتَنَاسَلَا وَكَثُرَ نَسْلُهُمَا

And He<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "I<sup>-azwj</sup> have Created two strange bird and Made their sustenance to be among the wild animals which are around Bayt Al Maqdis, and Made them as an addition in what the children of Israel can connect with, and they will procreate and their offspring would be a lot!"

فَلَمَّا تُؤَيِّي مُوسَى عِ انْتَقَلَتْ فَوْقَهُ بَنَجْدٍ وَ الْحِجَازِ فَلَمْ تَزَلْ تَأْكُلُ الْوُحُوشَ وَ تَحْتَطِفُ الصَّبِيَّانَ إِلَى أَنَّ بَنِي [نَبِيَّ] خَالِدُ بْنُ سِنَانٍ الْعَبْسِيُّ مِنْ بَنِي عَبْسٍ قَبْلَ النَّبِيِّ ص فَشَكَوَا إِلَيْهِ مَا يَلْقَوْنَ مِنْهَا فَدَعَا اللَّهَ عَلَيْهَا فَانْقَطَعَ نَسْلُهَا وَ انْقَرَضَتْ فَلَا تُوجَدُ الْيَوْمَ.

When Musa<sup>-as</sup> passed away, they transferred and landed at Najd and Al Hijaz. It did not cease to eat the wild animals and snatching the children until was the 'prophet-hood' of Khalid Bin Sinan Al-Absy from the clan of Absy, before the Prophet<sup>-sawww</sup>. They complained to him what they were facing from it. He supplicated to Allah<sup>-azwj</sup> against it and its lineage was cut off, and it was exterminated, so it cannot be found today".<sup>373</sup> (From a non-Shia source)

وَرَوَى الطَّبْرَانِيُّ وَ غَيْرُهُ عَنْ قَتَادَةَ بْنِ التُّعْمَانِ أَنَّهُ قَالَ: كَانَتْ لَيْلَةٌ شَدِيدَةُ الظُّلْمَةِ وَ الْمَطَرِ فَمَلْتُ لَوْ اغْتَنِمْتُ اللَّيْلَةَ شُهُودَ الْعَتَمَةِ مَعَ رَسُولِ اللَّهِ ص فَفَعَلْتُ فَلَمَّا رَأَى قَالَ قَتَادَةُ قُلْتُ لَبَيْكَ يَا رَسُولَ اللَّهِ ص

And it is reported by Al Tabari and others, from Qatadah Bin Al Numan having said, 'It was a night of intense darkness and rain. I said, 'If the night would improve, I could attend the night Salat with Rasool-Allah<sup>-sawww</sup>'. I did so. When he<sup>-sawww</sup> saw me, he<sup>-sawww</sup> said: 'Qatadah?' I said, 'At your<sup>-sawww</sup> service, O Rasool-Allah<sup>-sawww</sup>!'

فَمَلْتُ فَلَمَّا عَلِمْتُ أَنَّ شَاهِدَ الصَّلَاةِ فِي هَذِهِ اللَّيْلَةِ قَلِيلٌ فَأَحْبَبْتُ أَنْ أَشْهَدَهَا مَعَكَ فَقَالَ ص إِذَا انْصَرَفْتُ فَأَتِنِي

Then I said, 'I knew that few would be attending the Salat during this night, so I loved to attend it with you<sup>-sawww</sup>'. He<sup>-sawww</sup> said: 'When you finish, then come to me<sup>-sawww</sup>'.

فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ أَتَيْتُ إِلَيْهِ فَأَعْطَانِي عُجُونًا كَانَ فِي يَدِهِ فَقَالَ هَذَا يُضِيءُ أَمَامَكَ عَشْرًا وَ مِنْ خَلْفِكَ عَشْرًا

When I was free from the Salat, I came to him<sup>-sawww</sup>. He<sup>-sawww</sup> gave me a bent twig which was in his<sup>-sawww</sup> hands. He<sup>-azwj</sup> said: 'This will illuminate in front of you ten (paces) in front and ten (paces) from behind you'.

فَمَنْ قَالَ إِنَّ الشَّيْطَانَ قَدْ خَلَقَكَ فِي أَهْلِكَ فَادْهَبْ بِهَذَا الْعُجُونِ فَاسْتَضِيءْ بِهِ حَتَّى تَأْتِيَ بَيْتَكَ فَتَجِدَهُ فِي زَاوِيَةِ الْبَيْتِ قَاصِرِيهِ بِالْعُجُونِ

<sup>373</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 12



Then he<sup>-saww</sup> said: 'The Satan<sup>-la</sup> has stayed behind among your family, so go with this twig and be illuminated with it until you come to your house. You will find him<sup>-la</sup> in a corner of the house, so hit him<sup>-la</sup> with the twig'.

قَالَ فَخَرَجْتُ مِنَ الْمَسْجِدِ فَأَضَاءَ الْعُرْجُونُ مِثْلَ السَّمْعَةِ نُورًا فَاسْتَضَاءْتُ بِهِ وَ أَتَيْتُ أَهْلِي فَوَجَدْتُهُمْ قَدْ رَقَدُوا فَنَظَرْتُ إِلَى الزَّاوِيَةِ فَإِذَا فِيهَا تُنْقَدُ فَلَمْ أَزَلْ أَضْرِبُهُ بِالْعُرْجُونِ حَتَّى خَرَجَ.

He (the narrator) said, 'I went out from the Masjid and the twig illuminated like the (lighted) candle light. I was illuminated by it and came to my family. I found them to be sleeping. I looked at the corner and therein was a hedgehog. I did not cease to hit it with the twig until it went out''.<sup>374</sup> (From a non-Shia source)

<sup>374</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 16 / 13

## CHAPTER 6 – INCIDENTAL CAUSES REQUIRING THE PROHIBITION

1- نَوَادِرُ الرَّوَانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّينَاوِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ جَدِّهِ مُوسَى عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيُّ ع عَنْ حَمَلٍ عُذِّي بِلَبَنٍ خِنْزِيرَةٍ فَقَالَ قِيدُوهُ وَاعْلِفُوهُ الْكُسْبَ وَالتَّوَى وَ الْحَبْرَ إِنْ كَانَ اسْتَعْنَى عَنِ اللَّبَنِ وَإِنْ لَمْ يَكُنْ اسْتَعْنَى عَنِ اللَّبَنِ فَيُلْقَى عَلَى ضَرْعِ شَاةٍ سَبْعَةَ أَيَّامٍ.

(The book) 'Nawadir' of Al Rawandi – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Deebaj, from Muhammad Bin Muhammad Bin Al Ashas,

'From Musa Bin Ismail son of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his grandfather<sup>-asws</sup> Musa<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> was asked about feeding a lamb with pig milk. He<sup>-asws</sup> said: 'Tie it up and feed it the seeds and the kernels and the bread, if it was needless from the milk, and if it was not needless from the milk, then cast it upon udders of a sheep for seven days'.<sup>375</sup>

2- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny – from Abu Abdullah<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> – similar to it.<sup>376</sup>

3- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ مَعًا عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَمَلٍ يَرْضِعُ مِنْ خِنْزِيرَةٍ ثُمَّ اسْتَفْجَلَ الْحَمْلُ فِي غَنَمٍ فَخَرَجَ لَهُ نَسْلٌ مَا قَوْلُكَ فِي نَسْلِهِ

The book) 'Qurb Al Isnad' – from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad, both together from Hanan Bin Sadeyr who said,

'I heard a man asking Abu Abdullah<sup>-asws</sup> about a lamb breast feeding from a female pig, then the lamb is left to procreate among sheep, so an offspring emerges for it. What is your<sup>-asws</sup> word regarding its offspring?'

فَقَالَ مَا عَلِمْتُ أَنَّهُ مِنْ نَسْلِهِ بِعَيْنِهِ فَلَا تَقْرَبْهُ وَأَمَّا مَا لَمْ تَعْلَمْ أَنَّهُ مِنْهُ فَهُوَ بِمَنْزِلَةِ الْجُبْنِ كُلِّ وَ لَا تَسْأَلْ عَنْهُ.

He<sup>-asws</sup> said: 'Whatever you know that it is from its offspring exactly, do not go near it, and as for what you don't know that it is from it, it would be at the status of the cheese. Eat and do not ask about it'.<sup>377</sup>

4- الْمُفْتَحُ، سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ جَدِّي رَضَعَ مِنْ خِنْزِيرَةٍ حَتَّى كَبُرَ وَ شَبَّ وَ اشْتَدَّ عَظْمُهُ ثُمَّ إِنَّ رَجُلًا اسْتَفْجَلَهُ فِي غَنَمِهِ فَأَخْرَجَ لَهُ نَسْلًا فَقَالَ أَمَّا مَا عَرَفْتَ مِنْ نَسْلِهِ بِعَيْنِهِ فَلَا تَقْرَبْهُ وَأَمَّا مَا لَا تَعْرِفُهُ فَكُلْهُ وَ لَا تَسْأَلْ عَنْهُ فَإِنَّهُ بِمَنْزِلَةِ الْجُبْنِ.

<sup>375</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 1

<sup>376</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 2

<sup>377</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 3

(The book) 'Al Muqnie' –

'Abu Abdullah<sup>-asws</sup> was asked about a young goat breast feeding from a female pig until it grows old and big and its bones are strong. Then a man has it procreate among his sheep, and an offspring emerges for it. He<sup>-asws</sup> said: 'As for what you know being from its offspring exactly, do not go near it, and as for what you do not know, eat it and do not ask about it, for it is at the status of the cheese'.<sup>378</sup>

رَوَاهُ فِي الْكَافِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ وَ أَنَا حَاضِرٌ عِنْدَهُ عَنْ جَدِي رَضَعَ وَ ذَكَرَ نَحْوًا مِنَ الْمُقْنِيعِ.

It is reported in (the book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

'Abu Abdullah<sup>-asws</sup> was asked while I was in his<sup>-asws</sup> presence, about a young goat breast feeding' – and he mentioned approximate to it'.<sup>379</sup>

5- وَ رَوَى أَيْضاً عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ رَفَعَهُ قَالَ: لَا تَأْكُلْ مِنْ لَحْمِ حَمَلٍ رَضَعَ مِنْ لَبَنٍ خَنْزِيرَةٍ.

And it is reported as well from Muhammad Bin Yahya, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, raising it,

'He<sup>-asws</sup> said: 'Do not eat from the meat of a lamb having been breast fed from the milk of a female pig'.<sup>380</sup>

صَحِيحُهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى قَالَ: كَتَبْتُ إِلَيْهِ جُعِلْتُ فِدَاكَ مِنْ كُلِّ سَوْءٍ امْرَأَةٌ أَرْضَعَتْ عَنَاقًا حَتَّى فُطِمَتْ وَ كَبِرَتْ وَ ضَرَبَهَا الْفَحْلُ ثُمَّ وَضَعَتْ أَيْ يَجُوزُ أَنْ يُؤْكَلَ لَحْمُهَا وَ لَبَنُهَا فَكَتَبَ عَ فَعَلْ مَكْرُوهٌ لَا بَأْسَ بِهِ.

(The book) 'Saheeh' of Ahmad Bin Muhammad Bin Isa who said,

'I wrote to him<sup>-asws</sup> (Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>), 'May I be sacrificed for you<sup>-asws</sup> from every evil! A woman breast-feeds a young female goat until it weaned and grew old, and the male goat struck (copulated) with it, then it gave birth. Is it allowed to consume its meat and its milk?' He<sup>-asws</sup> wrote: 'A disliked deed, there is no problem with it'.<sup>381</sup>

وَ فِي الْفَقِيهِ كَتَبَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى إِلَى عَلِيِّ بْنِ مُحَمَّدٍ امْرَأَةٌ أَرْضَعَتْ عَنَاقًا فَلَبِنَهَا حَتَّى فُطِمَتْ فَكَتَبَ عَ فَعَلْ مَكْرُوهٌ وَ لَا بَأْسَ بِهِ.

And in (the book) 'Al Faqeeh' – Ahmad Bin Muhammad Bin Isa wrote to Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'A woman breast-fed a young female goat with her milk until it weaned. He<sup>-asws</sup> wrote, 'A disliked deed, and there is no problem with it'.<sup>382</sup>

أقول الحديث يحتتمل معنيين أحدهما أن الإرضاع فعل مكروه و الأكل لا بأس به و عبارة الفقيه بهذا أنسب و الثاني أن الأكل مكروه ليس بحرام و هذا بعبارة التهذيب حيث حذف الواو أنسب

<sup>378</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 a

<sup>379</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 b

<sup>380</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 c

<sup>381</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 d

<sup>382</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 e

Note: I (Majlisi) am saying, 'Two meanings are possible. One of these is that the breast-feeding is a disliked deed, and the consuming, there is no problem with it, and the expression in 'Al Faqeeh' with this is better. And the second is that the consumption is disliked, not Prohibited. And this is the expression of 'Al Tehzeeb' whereby the (letter) 'Waw' is deleted, is better.

ثم على ما في الفقيه إن كان السؤال عن اللحم فللمراد عدم البأس بلحم العناق على المعنى الأول و على ما في التهذيب يحتمل العناق و الأولاد و الأعم و يؤيد كون المراد عدم البأس بلحمها

Then, based upon what is in 'Al Faqeeh', if the question was about the meat, then the intent here is that there is no problem with the meat of a young female goat, based upon the first meaning; and based upon what is in 'Tehzeeb', it is possible the young female goat, and the children, and the generality, and it supports the intent being there is no problem with its meat'.

مَا رَوَاهُ فِي التَّهْذِيبِ أَيْضاً بِسَنَدٍ مُرْسَلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي جَذِي رَضَعَ مِنْ لَبَنِ امْرَأَةٍ حَتَّى اشْتَدَّ عَظْمُهُ وَ نَبَتْ لَحْمُهُ قَالَ لَا بَأْسَ بِلَحْمِهِ.

What is reported in 'Al Tehzeeb' as well by an unbroken chain,

'From Abu Abdullah<sup>asws</sup> regarding a young goat been breast-fed from the milk of a woman until its bones were strong and its meat was built. He<sup>asws</sup> said: 'There is no problem with its meat'.<sup>383</sup>

5- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَمَى عَنْ لُحُومِ الْجَلَالَةِ وَ أَلْبَانِهَا وَ بَيْضِهَا حَتَّى تُسْتَبْرَأَ وَ الْجَلَالَةُ هِيَ الَّتِي [تَتَحَلَّلُ] تَحْلِلُ الْمَزَابِلَ فَتَأْكُلُ الْعَذِرَةَ.

(The book) 'Al Da'aim' –

'From Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> had prohibited from meats of 'Al Jalalah' and its milk, and its eggs, until it is separated. And 'Al Jalalah', it is which feeds on the rubbish dumps, and eats the dung".<sup>384</sup> (From a non-Shia source)

6- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: النَّاقَةُ الْجَلَالَةُ تُحْبَسُ عَلَى الْعَلْفِ أَرْبَعِينَ يَوْمًا وَ الْبَقَرَةُ عِشْرِينَ يَوْمًا وَ الشَّاةُ سَبْعَةَ أَيَّامٍ وَ الْبُطَّةُ خَمْسَةَ أَيَّامٍ وَ الدَّجَاجَةُ ثَلَاثَةَ أَيَّامٍ ثُمَّ تُؤْكَلُ بَعْدَ ذَلِكَ لُحُومُهَا وَ تُشْرَبُ أَلْبَانُ دَوَاتِ الْأَلْبَانِ مِنْهَا وَ يُؤْكَلُ بَيْضُ مَا يَبْيَضُ مِنْهَا.

And from Ali<sup>asws</sup> having said: 'The filth-eating she camel would be withheld upon the (good) feed for forty days, and the cow for twenty days, and the sheep for seven days, and the duck for five days, and the chicken for three days, then their meats can be eaten after that, and you can drink the milks of the ones from these with the milks and eat the eggs from these what lays the eggs".<sup>385</sup>

7- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ عَلِيٌّ ع النَّاقَةُ الْجَلَالَةُ لَا يُحْجُ عَلَى ظَهْرِهَا وَ لَا يُشْرَبُ لَبْنُهَا وَ لَا يُؤْكَلُ لَحْمُهَا حَتَّى يُقَيَّدَ أَرْبَعِينَ يَوْمًا وَ الْبَقَرَةُ الْجَلَالَةُ عِشْرِينَ يَوْمًا وَ الْبُطَّةُ الْجَلَالَةُ خَمْسَةَ أَيَّامٍ وَ الدَّجَاجُ ثَلَاثَةَ أَيَّامٍ.

(The book) 'Nawadir' of Al Rawandi, by the preceding chain,

<sup>383</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 4 f

<sup>384</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 5

<sup>385</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 6

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> – Ali<sup>-asws</sup> said: 'The filth eating she-camel, the Hajj cannot be performed upon its back, nor can its milk be drunk, nor can its meat be eaten until it is tied up for forty days (and fed good fodder), and the filth eating cow for twenty days, and the filth eating duck for five days, and the chicken for three days'.<sup>386</sup>

8- الْمُفْنَعُ، قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَشْرَبْ مِنَ اللَّبَنِ الْإِبِلِ الْجَلَالَةِ وَإِنْ أَصَابَكَ شَيْءٌ مِنْ عَرَقِهَا فَأَغْسِلْهُ.

(The book) 'Al Muqnie' –

'Abu Abdullah<sup>-asws</sup> said: 'Do not drink from the milks of the filth eating camels, and if something from its sweat hits (touches) you, then wash it'.<sup>387</sup>

و الذي ورد في ذلك ما رواه موسى بن أكييل عن بعض أصحابه عن الباقر ع في شاة شربت بولا ثم دبحت فقال يغسل ما في جوفها ثم لا بأس به.

And that which has been reported regarding that is what is reported by Musa Bin Ukeyl, from one of his companions,

'From Al-Baqir<sup>-asws</sup> regarding a sheep which had drunk urine, then it was slaughtered. He<sup>-asws</sup> said: 'It would be washed whatever is in its inside, then there is no problem with it'.<sup>388</sup>

و يجب غسل اللحم لرواية زيد الشحام عن الصادق ع أنه قال: في شاة شربت حمرا حتى سكرت ثم دبحت على تلك الحال لا يؤكل ما في بطنها.

And it obligates washing the meat due to the report of Zayd Al Shaham, from Al Sadiq<sup>-asws</sup> having said regarding a sheep which had drunk wine until it was intoxicated, then it was slaughtered while being upon that state: 'It cannot be eaten whatever is inside it'.<sup>389</sup>

9- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكَاطِمِ عَنِ آبَائِهِ ع سُئِلَ عَلِيُّ ع عَنْ قَدْرِ طَبِخَتْ فَإِذَا فِيهَا فَأَرَّةٌ مَيْتَةٌ قَالَ يُهْرَاقُ الْمَرْقُ وَ يُغْسَلُ اللَّحْمُ وَ يُنْقَى وَ يُؤْكَلُ.

(The book) 'Nawadir' of Al Rawandy' – by the preceding chain,

'From Al Kazim<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Ali<sup>-asws</sup> was asked about a pot being cooked it and there was a dead mouse in it. He<sup>-asws</sup> said: 'The curry would be spilt, and the meat would be washed, and it would be cleaned and eaten'.<sup>390</sup>

10- تُحَفُّ الْعُقُولُ، سَأَلَ يَحْيَى بْنُ أَكْثَمَ مُوسَى الْمُبَرِّقَ عَنْ رَجُلٍ أَتَى إِلَى قَطِيعٍ غَنَمٍ فَرَأَى الرَّاعِيَّ يَنْزُو عَلَى شَاةٍ مِنْهَا فَلَمَّا بَصُرَ بِصَاحِبِهَا خَلَّى سَبِيلَهَا فَدَخَلَتْ بَيْنَ الْغَنَمِ كَيْفَ تُذْبَحُ وَ هَلْ يَجُوزُ أَكْلُهَا أَمْ لَا

(The book) 'Tuhaf Al Uqool' –

'Yahya Bin Aksam asked Musa Al-Mubaraq'a about a man who came to a flock of sheep. He saw the shepherd having sex with a sheep from it. When he was sighted by its owner, he freed

<sup>386</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 7

<sup>387</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 8 a

<sup>388</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 8 b

<sup>389</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 8 c

<sup>390</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 9

its way, so it entered between the sheep. How would it be slaughtered, and is it allowed to eat it or not?’

فَسَأَلَ مُوسَى أَخَاهُ أَبَا الْحَسَنِ الثَّالِثَ ع فَقَالَ إِنَّهُ إِنْ عَرَفَهَا ذَبَحَهَا وَأَخْرَقَهَا وَإِنْ لَمْ يَعْرِفَهَا قَسَمَ الْغَنَمَ نِصْفَيْنِ وَ سَاهَمَ بَيْنَهُمَا فَإِذَا وَقَعَ عَلَى أَحَدِ النِّصْفَيْنِ فَقَدْ نَجَا النِّصْفُ الْآخَرُ ثُمَّ يُفَرَّقُ النِّصْفُ الْآخَرُ فَلَا يَزَالُ كَذَلِكَ حَتَّى تَبْقَى شَاتَانِ فَيُفَرَّقُ بَيْنَهُمَا فَأَيُّهُمَا وَقَعَ السَّهْمُ بِهَا ذُبِحَتْ وَأُخْرِقَتْ وَ نَجَا سَائِرُ الْغَنَمِ.

Musa asked his brother Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>. He<sup>-asws</sup> said: ‘If he can recognise it, he can slaughter it and burn it, and if he cannot recognise it, the flock would be divided into two halves and a lot would be cast between the two. When it falls upon one of the two halves, the other half would be saved. Then then other half would be divided. It will not cease to be done like that until there remain two sheep between the two. Whichever the lot falls with, it would be slaughtered and burned, and rest of the sheep would be saved’.<sup>391</sup>

بَيَّانٌ رَوَى الشَّيْخُ هَذَا الْحَبْرَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الرَّجُلِ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَظَرَ إِلَى رَاعٍ نَزَا عَلَى شَاةٍ قَالَ إِنْ عَرَفَهَا ذَبَحَهَا وَأَخْرَقَهَا وَإِنْ لَمْ يَعْرِفَهَا قَسَمَهَا نِصْفَيْنِ أَبَدًا حَتَّى يَقَعَ السَّهْمُ بِهَا فَتُذَبِّحَ وَ تُخْرِقَ وَ قَدْ نَجَتْ سَائِرُهَا.

**Explanation –** This Hadeeth is reported by the Sheykh, by his chian from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa,

‘From the man<sup>-asws</sup> (Abu Al-Hassan<sup>-asws</sup>) having been asked about a man who looked at a shepherd having sex with a sheep. He<sup>-asws</sup> said: ‘If it is recognised, it would be slaughtered and burnt, and if it is not recognised, it would be divided in two halves, for ever, until the lot falls with it, so it would be slaughtered with and burnt, and the rest of them would be saved’.

11- **فَقَهُ الرِّضَا، قَالَ ع** إِذَا جُعِلَتْ سَمَكَةٌ مَعَ الْجَرِي فِي السَّفُودِ إِنْ كَانَتْ السَّمَكَةُ فَوْقَهُ فَكُلْهَا وَ إِنْ كَانَتْ تَحْتَهُ فَلَا تَأْكُلْ وَ إِذَا كَانَ اللَّحْمُ مَعَ الطَّحَالِ فِي السَّفُودِ أَكِلَ اللَّحْمَ وَ الْجُودَابَةَ لِأَنَّ الطَّحَالَ فِي حِجَابٍ وَ لَا يَنْزِلُ مِنْهُ شَيْءٌ إِلَّا أَنْ يُثْقَبَ فَإِنْ ثُقِبَ سَأَلَ مِنْهُ وَ لَمْ يُؤْكَلْ مَا تَحْتَهُ مِنَ الْجُودَابَةِ وَ لَا غَيْرِهِ وَ يُؤْكَلُ مَا فَوْقَهُ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – He<sup>-asws</sup> said: ‘If the fish is made to be with the (prohibited) catfish in the oven, if the fish was above it, eat it, and if it was under it, do not eat it; and when the meat was with the spleen in the oven, eat the meat and the rice because the spleen is in a veil and nothing would descend from it except if it is pierced. If it is pierced, it would flow from it and it cannot be eaten what is beneath it from the rice, nor anything else, and it can be eaten, whatever is above it’.<sup>392</sup>

12- **الْمُقْنِعُ، إِذَا كَانَ اللَّحْمُ مَعَ الطَّحَالِ فِي سَفُودٍ أَكِلَ اللَّحْمَ إِذَا كَانَ فَوْقَ الطَّحَالِ فَإِنْ كَانَ أَسْفَلَ مِنَ الطَّحَالِ لَمْ يُؤْكَلْ وَ يُؤْكَلُ جُودَابُهُ لِأَنَّ الطَّحَالَ فِي حِجَابٍ وَ لَا يَنْزِلُ مِنْهُ شَيْءٌ إِلَّا أَنْ يُثْقَبَ فَإِنْ ثُقِبَ سَأَلَ مِنْهُ وَ لَمْ يُؤْكَلْ مَا تَحْتَهُ مِنَ الْجُودَابِ**

(The book) ‘Al Muqnie’ –

‘When the meat was with the spleen in an oven, eat the meat when it was above the spleen. If it was lower than the spleen, do not eat and eat its rice, because the spleen is in a veil and

<sup>391</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 10

<sup>392</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 11

nothing would descend from it except if it is pierced. If it is pierced, it would flow from it and it cannot be eaten whatever is beneath it, from the rice.

وَإِنْ جُعِلَتْ سَمَكَةٌ يَجُوزُ أَكْلُهَا مَعَ جَرِيٍّ أَوْ غَيْرِهَا مِمَّا لَا يَجُوزُ أَكْلُهُ فِي سَفُودٍ أُكِلَتْ أَلْيَ لَهَا فَلَسَ إِذَا كَانَتْ فِي السَّفُودِ فَوْقَ الْجَرِيٍّ وَفَوْقَ أَلْيَ لَا تُؤْكَلُ فَإِنْ كَانَتْ أَسْفَلَ مِنَ الْجَرِيٍّ لَمْ تُؤْكَلْ.

And if a fish is made to be in an oven, it is allowed to eat it if with an eel, or something else from what is not allowed to eat. It can be eaten, that which has scales for it when it was in the oven above the eel, and above that which cannot be eaten. If it was lower than the eel, it cannot be eaten”.<sup>393</sup>

الْفَقِيه، قَالَ الصَّادِقُ ع إِذَا كَانَ اللَّحْمُ مَعَ الطِّخَالِ وَذَكَرَ مِثْلَ مَا فِي الْمَقْنَعِ.

(The book) ‘Al-Faqeeh’ – Al-Sadiq<sup>-asws</sup> said: ‘When the meat was with the spleen’ – and he mentioned similar to what is in (the above book) ‘Al-Muqnie’”.<sup>394</sup>

رَوَاهُ الشَّيْخُ فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الطِّخَالِ أَيْحِلُّ أَكْلُهُ قَالَ لَا تَأْكُلْهُ فَهُوَ دَمٌ

It is reported by the Sheykh in ‘Al Mowsiq’ – from Ammar Al Sabaty,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked about the spleen, ‘Is it allowed to eat it?’ He<sup>-asws</sup> said: ‘Do not eat it, for it is blood’.

قُلْتُ فَإِنْ كَانَ الطَّعَامُ فِي سَفُودٍ مَعَ لَحْمٍ وَتَحْتَهُ خُبْزٌ وَهُوَ الْجُودَابُ أَيْؤْكَلُ مَا تَحْتَهُ

I said, ‘If the food was in an oven along with meat, and under it was bread, and it is attracting (the flavours), can it be eaten what is under it?’

قَالَ نَعَمْ يُؤْكَلُ اللَّحْمُ وَ الْجُودَابُ وَ يُرْمَى بِالطِّخَالِ لِأَنَّ الطِّخَالَ فِي حِجَابٍ لَا يَسِيلُ مِنْهُ فَإِنْ كَانَ الطِّخَالُ مَشْفُوقاً أَوْ مَشْفُوباً فَلَا تَأْكُلُ مِمَّا يَسِيلُ عَلَيْهِ الطِّخَالُ

He<sup>-asws</sup> said: ‘Yes, the meat and the bread/rice can be eaten, and the spleen would be thrown away, because the spleen is in a veil. There is no way from it. If the spleen was ruptured or punctured, then it cannot be eaten from what the spleen had flowed upon’.

وَعَنِ الْجَرِيٍّ يَكُونُ فِي السَّفُودِ مَعَ السَّمَكِ قَالَ يُؤْكَلُ مَا كَانَ فَوْقَ الْجَرِيٍّ وَ يُرْمَى بِمَا سَالَ عَلَيْهِ الْجَرِيُّ.

And about the eel happening to be in the oven along with the fish, he<sup>-asws</sup> said: ‘It can be eaten, whatever is above the eel, and it would be thrown with, whatever the eel has flowed upon’”.<sup>395</sup>

<sup>393</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 12 a

<sup>394</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 12 b

<sup>395</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 12 c

رَوَى عَمَّارٌ عَنْ الصَّادِقِ ع فِي الْحَبِي فِي السَّمَكِ فِي سَفُودٍ بِالتَّشْدِيدِ مَعَ فَتْحِ السَّيْنِ يُؤْكَلُ مَا فَوْقَ الْحَبِي وَ يُرْمَى مَا سَلَّ عَلَيْهِ.

It is reported by Ammar,

‘From Al-Sadiq<sup>asws</sup> regarding the eel being with the fish in an oven (with the ‘Tashdeed’ with ‘Fatah’ of the (letter) ‘Seen’: ‘It can be eaten what is above the eel, and it would be thrown what it had flowed upon’’.<sup>396</sup>

---

<sup>396</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 6 H 12 d



## CHAPTER 7 – THE HUNTING AND ITS RULINGS AND ITS ETTIQUETTES

الآيات

### The Verses

المائدة غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

(Surah) Al Maidah - **Do not kill prey while you are in Ihram [5:95].**

قوله سبحانه وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا

Words of the Glorious: **and when you are free (from the Ihram), then (you can) hunt [5:2].**

و قَالَ تَعَالَى يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ بِمَا عَلَّمَكُمُ اللَّهُ فَكُلُوا بِمَا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And the Exalted Said: **They are asking you as to what is that (which is) Permissible for them. Say: 'Permissible for you are the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it; and fear Allah; surely Allah is swift of Reckoning' [5:4].**

و قَالَ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

And Mighty and Majestic Said: **O you who believe! Do not kill the prey while you are in Ihram; [5:95].**

تفسير

### (Forbidden) Interpretation (opinionated)

قد مر تفسير بعض الآيات في كتاب الحج و مر بعضها في الأبواب السابقة وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ قالوا يحتمل أن يكون عطفا على الطيبات بأخذ ما موصولة و لكن بمحذف مضاف أي مصيده أو صيده أي صيد الكلاب التي تصيدون بها بقرينة قوله مُكَلِّبِينَ فإنه مشتق من الكلب أي حال كونكم صاحبي الصيد بالكلاب أو أصحاب التعليم للكلاب فيلزم كون الجوارح كلابا فيحل ما ذبحه الكلب المعلم.

The interpretation of some of the Verses has already passed in the book of Hajj, and some of these is in the previous chapters: **and what you have trained the preying ones [5:4].** They said, 'It is possible that it inclines upon the good thigs by taking what is attained, but the addition is deleted, i.e., it being preyed, or prey of the dogs which they are hunting with, by

pairing it with His<sup>-azwj</sup> Word: **to hunt, [5:4]**, for it is being derived from the dog, i.e., a state of your being companions of the hunt with the dogs, or companions of teaching to the dogs, so it necessitates 'Al-Jawarih' (preying ones) being the dogs. It is Permissible for the teacher what the dogs slaughter.

و ذهب أكثر المخالفين إلى أن المراد بالجوارح كلاب الصيد على أهلها من الطيور و ذوات الأربع من السباع و إطلاق المكليين باعتبار كون المعلم في الأغلب كلبا أو لأن كل سبع يسمى كلبا

And most of the adversaries have gone to, that the intent with 'Al-Jawarih' are the hunting dogs upon its permissible from the birds, and the ones with four (legs) from the wild animals and linked to the dogs with the expression of the teacher being among the prevailing of a dog, or because every wild animal is named as a dog.

قال النبي ص في دعائه اللهم سلط عليه كلبا من كلابك فسلط الله عليه الأسد لكنه خلاف الظاهر و ستأتي الأخبار الكثيرة في ذلك

The Prophet<sup>-saww</sup> said in his<sup>-saww</sup> supplication: 'O Allah<sup>-azwj</sup>! Prevail a dog from Your<sup>-azwj</sup> dogs upon him!' So, Allah<sup>-azwj</sup> Caused the lion to overcome upon him, but it is opposite the apparent, and I (Majlisi) shall be coming with a lot of Ahadeeth regarding that.

قال في مجمع البيان الجوارح هي الكلاب فقط عن ابن عمر و الضحاك و السدي.

He said in (the book) 'Majma Al Bayaan' – 'The 'Jawarih' (preying ones), these are the dogs only' – from Ibn Umar, and Al Zahhak, and Al Sady.

و المروي عن أئمتنا ع فإنهم قالوا هنا الكلب المعلم خاصة أحل الله صيدها إن أدركه صاحبه و قد قتل لقوله **فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ** و قوله **مُكَلِّبِينَ** منصوب على الحال و قوله **تُعَلِّمُوهُمْ** حال ثانية أو استئناف **مِمَّا عَلَّمَكُمْ** الله متعلق بتعلموهم أي مما ألهمكم الله من الحيل و طرق التأديب فإن العلم به إلهام منه تعالى أو اكتساب بالعقل الذي هو عطية من الله تعالى أيضا

And the reported from our Imams<sup>-asws</sup>, they<sup>-asws</sup> said: 'Over here is the taught (trained) dog in particular. Allah<sup>-azwj</sup> has Permitted its prey, if its owner comes across it and it has already been killed, due to His<sup>-azwj</sup> Words: **so eat from what they catch for you, [5:4]**, and His<sup>-azwj</sup> Words: **the preying ones** – attributed upon the state, and His<sup>-azwj</sup> Words: **teaching them** – a second state or a resumption - **from what Allah Taught you; [5:4]** – linked with training them, i.e., from what Allah<sup>-azwj</sup> has Inspired you from the tricks and ways of disciplining, for the training with it is an Inspiration from Him<sup>-azwj</sup> the Exalted, or attained with the intellect which is a Gift from Allah<sup>-azwj</sup> the Exalted as well.

و قيل أي مما عرفكم الله أن تعلموهم من اتباع الصيد بإرسال صاحبه و انزجاره بزجره و انصرافه بدعائه

And it is said, 'i.e., from what Allah<sup>-azwj</sup> has Introduced you that you should be training them from following the prey as the sending of its owner, and rebuking it with his rebuke, and its leaving by his calling.

**فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ** متفرع على ما تقدم و يحتمل كونه جزاء لقوله **و مَا عَلَّمْتُمْ** فتكون ما شرطية أي كلوا مما أمسكت الجوارح عليكم.

**So eat from what they catch for you, [5:4]** – Branching upon what has preceded, and it is possible of it being a Recompense of His<sup>-azwj</sup> Words: **from what Allah Taught you; [5:4]** – so it would be from what is conditional, i.e., Eat from what the dogs catch for you.

قال البيضاوي و هو ما لم يأكل منه لقوله ص لعدي بن حاتم و إن أكل منه فلا تأكل إنما أمسك على نفسه فاشتراط في حله أن يكون الكلب ما أكل منه فلو أكل حرم.

Al-Bayzawi said, ‘And it is what cannot be eaten from due to his<sup>-saww</sup> words to Aday Bin Hatim: ‘And if it eats from it, then do not eat from it’. But rather it is withholding upon himself, so it is condition regarding its Permissibility, that whatever the dog eats from, if it eats, it is Prohibited.

ثم قال و إليه ذهب أكثر الفقهاء و قال بعضهم لا يشترط ذلك في سباع الطير لأن تأديبها إلى هذا الحد متعذر و قال آخرون لا يشترط مطلقا انتهى.

Then he said, ‘And to it have gone most of the jurists, and one of them said, ‘That is not condition regarding the wild birds, because its discipline it to this limit is excused’, and others said, ‘It is not conditional, absolutely’ – end.

وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ الضَّمِيرُ لما علمتم و المعنى سموا عليه عند إرساله أو لما أمسكن بمعنى سموا عليه إذا أدركتم ذكاته أو سموا عند أكله و الأول أظهر و أشهر كما سيأتي وَ اتَّقُوا اللَّهَ فِي أَوَامِرِهِ وَ نَوَاهِيهِ فلا تخالفوها بوجه إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

**and mention the Name of Allah upon it; [5:4]** – The pronoun is **from what Allah Taught you;** - and the meaning is they should be naming upon it during sending it, or when they catch, in the meaning of naming upon it, when you realise its purification, or naming during eating it, and the first is more apparent, and the more well-known is like what I shall be coming with - **and fear Allah;** - regarding His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions, so do not be opposing these in any aspect - **surely Allah is swift of Reckoning’ [5:4].**

لأنه لا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَ لَا فِي الْأَرْضِ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Because **Neither is the weight of a particle in the sky hidden from Him nor in the earth [34:3] He Knows the treachery of the eyes and what the chests conceal [40:19] and But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82].**

و العبد في مقام التقصير فيما دق و جل ففيه كمال التنبيه على كمال الغفلة و غاية الاهتمام بسرعة الامتثال فقد أعذر من أنذر كذا

And the servant is in the position of negligence in what is sound and glorified, for it is the perfect warning against perfect negligence, and the utmost concern for the speed of compliance. He has been excused the one who is warned like this’.

قيل ثم اعلم أنه يستفاد من الآيات أحكام الأول تدل الآيات منظوقا و مفهوما على إباحة الصيد و المصيد في الجملة و ادعوا عليها إجماع الأمة و الروايات في ذلك مستفيضة من طرق الخاصة و العامة و استثنى منها صيد البر في حال الإحرام على التفصيل المتقدم في كتاب الحج

It is said, ‘Then know that rulings can be derived from the Verses. The first, the Verses evidence uttered and understood, based upon the legalisation of the hunt and the hunted in

the sentence, they called the unity of the community upon it, and the reports regarding that are extensive from the ways of the Shias and the general Muslims, and the exclusion from these is prey of the land in the state of (wearing) the Ihraam, based upon the preceding preference in the book of Hajj.

و ظاهر الأصحاب أن صيد اللهو فعله حرام لكن الظاهر أن مصيده لا يكون حراما لأن حرمة الفعل لا يستلزم تحريمه بل يمكن المناقشة في تحريم الفعل أيضا لأن عدم قصر الصلاة و الصوم لا يستلزم التحريم لكن الظاهر أنه لا خلاف بينهم فيه و في بعض الروايات إشعار به.

And the apparent of the companions is that the hunting of the amusement, doing it is Prohibited, but the apparent is that its prey cannot happen to be Prohibited because of the Prohibition of the deed, it does not necessitate it being Prohibited, but the discussion is possible regarding the Prohibition of the deed as well because not shortening the Salat and (not) fasting does not necessitate the Prohibition, but the apparent is that there is no difference between them regarding it, and in one of the reports there is an indication with it.

الثاني ظاهر الآية اشتراط كون الجارح كلبا كما عرفت.

The second, the apparent of the Verse is condition of 'Al Jarih' (the preying one) being a dog just as you know.

قال الشهيد الثاني رحمه الله الاصطياد يطلق على معنيين أحدهما إثبات اليد على الحيوان الوحشي بالأصالة المحلل المزبل لامتناعه بآلة الاصطياد اللغوي و إن بقي بعد ذلك على الحياة و أمكن تذكيته بالذبح.

The second martyr, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Hunting is given two meanings, one of which is to establish the hand on the wild animal in its originality, the analyser, which removes its abstinence with the language of hunting, and if it remains alive after that, and it can be slaughtered by slaughter.

و الثاني عقره المزهق لروحه بآلة الصيد على وجه يحل أكله فالصيد بالمعنى الأول جائز إجماعا بكل آلة يتوصل بها إليه من كلب و سبع و جارح و غيرها و إنما الكلام في الاصطياد بالمعنى الثاني

The second, killing its soul with an instrument of hunting, upon an aspect of Permissibility of eating it. So, the hunting in the first meaning is allowed as a whole, with every tool to arrive with it to it, from a dog, and a lion, and limb and other such, and rather the speech in the hunting is with the second meaning.

و الإجماع واقع أيضا على تحققه بالكلب المعلم من جملة الحيوان بمعنى ما أخذه و جرحه و أدركه صاحبه ميتا أو في حركة المذبوح يحل أكله

The consensus also exists on the fact that it is recognised by the marked dog from the whole animal, meaning what was taken, wounded, and its owner caught it dead, or in the movement of the slaughtered animal, it is permissible to eat it.

و يقوم إرسال الصائد و جرح الكلب في أي موضع كان مكان الذبح في المقدور عليه و اختلفوا في غيره من جوارح الطير و السباع

And sending the hunter stand and injury by the dog in whichever place it may be is in the place of the slaughter in being able upon it, and they are differing regarding others from the animals, the birds, and the wild animals.

فالمشهور بين الأصحاب بل ادعى عليه المرتضى إجماعهم على عدم وقوعه بها للآية فإن الجوارح وإن كانت عامة إلا أن الحال في قوله **مُكَلِّبِينَ** الواقع من ضمير **عَلَّمْتُمْ** خصص الجوارح بالكلاب فإن المكلب مؤدب الكلاب لأجل الصيد

The well-known between the companions, but Al Murtaza claimed upon it, is their consensus upon non-occurrence of the tool. If the injuries, and though it may be general, except the state in His<sup>-azwj</sup> Word: **the preying ones**, and occurrence from pronoun is: **Taught you; [5:4]**, specifies the injuries by the dogs, for the hound is the dog disciplined (trained) for the reason of hunting.

و ذهب الحسن بن أبي عقيل إلى حل صيد ما أشبه الكلب من الفهد و النمر و غيرهما لعموم الجوارح و لورود أخبار صحيحة و غيرها بأن الفهد كالكلب في ذلك و اختلف تأويل الشيخ لها فتارة خصها بموردها و جوز صيد الفهد كالكلب محتجا بأن الفهد يسمى كلبا في اللغة و تارة حملها على النقية و ثالثة على حال الضرورة و وردت أخبار بحل صيد غير الفهد أيضا و حملها على إحدى الأخيرتين.

And Al-Hassan Bin Abu Aqeel we to permissibility of the hunt whatever resembles the dog, from the leopard and the tiger and other such, for the general injuries, and the correct Ahadeeth and others have referred with that the leopard is like the dog regarding that, and the interpretation of the Sheykh for it has differed. Sometimes he singled it out for its resource and the walnut of a leopard's hunting is like a dog, arguing that the leopard is called a dog in the language, and sometimes he carried it on piety and a third in case of necessity, and there was news that hunting other than the leopard was also carried out and carried it on one of the last two.

الثالث ظاهر الآية شمولها لكل الكلب سلوقيا كان أو غيره و لا خلاف فيه ظاهرا بيننا و سواء كان أسود أو غيره و هو أصح القولين و استثنى ابن الجنبند رحمه الله الكلب الأسود و قال لا يجوز الاصطياد به و هو مذهب أحمد و بعض الشافعية محتجا بالرواية عن أمير المؤمنين ع أنه لا يؤكل صيده و قال إن رسول الله ص أمر بقتله.

The third, the apparent meaning of the Verse is that it includes all dogs, whether they are Salukis or others, and there is no apparent difference in it between us, and whether it is black or otherwise, and it is the most correct of the two words. And Ibn Juneyd, may Allah<sup>-azwj</sup> have Mercy on him, made an exclusion of the blag dog and said, 'It is not allowed to hunt with it'. And it is the doctrine of Ahmad and some of the Shafiites, needy to the report from Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> did not eat its prey and said: 'Rasool-Allah<sup>-saww</sup> had ordered with killing it'.

الرابع يستفاد من الآية الكريمة أن الكلب الذي يحل مقتوله لا بد أن يكون معلما إذ التقدير و أحل لكم صيد ما علمتم من الجوارح فعلق حل صيدها على كونه معلما و اعتبروا في صيرورة الكلب معلما ثلاثة أمور

The fourth, it is inferred from the Honourable Verse is that the dog which its killed is Permissible, it is inevitable that it would be trained when estimated, and Permissible for you is prey of what you have trained from the dogs. So the Permissibility of its prey is based upon it being trained, and they relied in the dog been trained, there are three matters.

أحدها أن يسترسل باسترسال صاحبه و إشارته و الثاني أن ينزجر بزجره و هكذا أطلق أكثرهم و قيده في الدروس بما إذا لم يكن بعد إرساله على الصيد لأنه لا يكاد أن ينفك حينئذ

One of these is that it is sent by the sending of its owner and his indication; and the second is that it is rebuked by his rebuking, and like is the link of most of them, and the second is that it would be deterred by his rebuke, and this is how he released most of them and restricted them to lessons, as long as he had not yet sent it on hunting, because he would hardly be removed at that time.

و استحسنة الشهيد الثاني رحمه الله و قريب منه في التحرير و هو غير بعيد.

And the second martyr, may Allah<sup>-azwj</sup> be Pleased with him, applauded it, and is near from it in the writing, and it is not far-fetched.

الثالث أن يمسك الصيد و لا يأكل منه و في هذا اعتبار وصفين أحدهما أن يحفظه و لا يخليه و الثاني أن لا يأكل منه و ذهب جماعة من الأصحاب منهم الصدوقان و الحسن إلى أن عدم الأكل ليس بشرط و به روايات كثيرة و لا يخلو من قوة فيحمل أخبار عدم الأكل على الكراهة أو التقية و هو أظهر

The second is to withhold the prey and not eat from it. And in this, there is a lesson of two description. One of these is that it would preserve it and no let it go. And the second is that it would not eat from it. And a group of the companions from them and Al-Hassan have gone to that not eating it is not a condition, and there are many reports with it, and it is not vacant from strength. It is possible that the Ahadeeth do not allow the eating based upon the abhorrence, or the Taqiyya (dissimulation), and it is more apparent.

لصحيحه حكيم بن حكيم قال: قلت لأبي عبد الله ع ما تقول في الكلب يصيد الصيد فيقتله قال لا بأس بكن

(The book) 'Saheeh' of Hakam Bin Hukeym, he said, 'I said to Abu Abdullah<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding the dog hunting the prey?' He<sup>-asws</sup> said: 'There is no problem, eat!'

قال قلت إنهم يقولون إذا أكل منه فإنا أمسك على نفسه فلا تأكله فقال كن أو ليس قد جامعوكم على أن قتله ذكائه

He (the narrator) said, 'I said, 'They are saying, when it is eaten from, rather it should be withheld upon himself, he should not be eating it'. He<sup>-asws</sup> said: 'Eat, or aren't you concurring upon that killing it is it's purification?'

قال قلت بلى قال فما تقولون في شاة ذبحها رجل أ ذكاه

He (the narrator) said, 'I said, 'Yes'. He<sup>-asws</sup> said: 'So what are you saying regarding a sheep slaughtered by a man, has he purified it?'

قال قلت نعم قال فإن السبع جاء بعد ما ذكاه فأكل بعضه أ تؤكل البقية قلت نعم

He (the narrator) said, 'I said, 'Yes'. He<sup>-asws</sup> said: 'So if the lion was to come after it had been purified and eats some of it, can you eat the rest of it?' I said, 'Yes'.

قَالَ فَإِذَا أَجَابُوكَ إِلَى هَذَا فَقُلْ لَهُمْ كَيْفَ تَقُولُونَ إِذَا دَكِّي ذَلِكَ فَأَكَلَ مِنْهَا لَمْ تَأْكُلُوا وَإِذَا دَكِّي هَذَا وَ أَكَلَ أَكَلْتُمْ.

He<sup>-asws</sup> said: 'Then I<sup>-asws</sup> have answered you to this. Tell them, 'How come you are saying 'When that is purified, it is eaten from it, do not be eating, and when this is purified, and eaten, you are eating?''

و حمل الشيخ هذه الأخبار على الأكل نادرا و هو بعيد و فرق ابن الجنييد بين أكله منه قبل موت الصيد و بعده و جعل الأول قادحا في التعليم دون الثاني

And the Sheykh carried these Ahadeeth based upon the miscellaneous eating, and it is far-fetched. And Ibn Al-Juneid differentiated between eating from it before death of the prey and after it, and he made the first to be a blemish in the teaching besides the second.

و هذا أيضا وجه للجمع بين الأخبار و كأنه يومي إليه خبر ابن حكيم و العامة أيضا مختلفون في هذا الحكم بسبب اختلاف الأحاديث النبوية و إن كان الأشهر بينهم الاشتراط و قد يستدل على الاشتراط بقوله تعالى **وَمَا أَكَلَ السَّبْعُ إِلَّا مَا دَكَّنِيَتْ**

And this as well, there is an aspect of combining between the Ahadeeth, and it is as if a Hadeeth by Ibn Hakeem is gesturing to it, and the general Muslims as well are differing regarding this ruling by a cause of the differing Prophetic Ahadeeth, and even though the conditionality is well known between them, and it is being evidence upon the conditionality by Words of the Exalted: **and what the predators have eaten (from), except what you have purified; [5:3].**

و الظاهر أنه مخصص بقوله تعالى **وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ** بشهادة الأخبار الكثيرة و على القول باعتبار عدم الأكل لا يضر شرب الدم و الأمور المعتبرة في التعليم لا بد أن تتكرر مرة بعد أخرى ليغلب على الظن تأرب الكلب

And the apparent is that it is specific with Words of the Exalted: **and what you have trained the preying ones to hunt, [5:4],** with the testimony of many Ahadeeth, and based upon the consideration the not eating does not harm drinking the blood, and the affairs are considerable regarding the training. There is no escape from repeating time and again in order to prevail upon the thinking of the smart dog.

و لم يقدر أكثر الأصحاب عدد المرات و اكتفى بعضهم بالتكرار مرتين و اعتبر آخرون ثلاث مرات و كان الأقوى الرجوع في أمثاله إلى العرف لفقد النص على التحديد و حيث تحقق التعليم لو خالف في بعض الصفات مرة لم يقدح فيه فإن عاد ثانيا بني على أن التعلم هل يكفي فيه المرتان أم لا فإن اكتفينا بهما زال بهما و إن اعتبرنا الثلاث فكذلك هنا و كذا إن اعتبرنا العرف كذا ذكره الشهيد الثاني قدس الله روحه.

And most of the companions did not estimate the number of times, and some of them were satisfied with repetition twice, and others considered it three times, and it was more powerful to refer to the custom in the likes of it, because the text was lost on the specification, and where the teaching was achieved, if it contradicted some of the attributes once, it was not slandered in it. If he returns a second one, it is based on whether learning is sufficient for him twice or not. If we are satisfied with them, he will be eliminated by them, and if we consider the three, then the same is the case here and likewise if we consider the custom as mentioned by the second martyr, may Allah<sup>-azwj</sup> Sanctify his soul.

الخامس الآية تومي إلى عدم حل صيد الكفار لأن الخطاب فيها متوجه إلى المسلمين فكأنه قيد الحل بما أمسك على المسلمين و لا خلاف في تحريم صيد غير أهل الكتاب من الكفار و أما أهل الكتاب فالخلاف فيهم هنا كالخلاف فيهم في ذبائحهم كما سيأتي.

The fifth, the Verses gestured to the non-Permissibility of the Kafirs, because the ones Addressed in it is Directed to the Muslims. It is as if the Permissibility is restricted with what is withheld upon the Muslims, and there is no differing regarding the Prohibition of the prey of other than the People of the Book, from the Kafirs. And as for the People of the Book, so the differing regarding them over here is like the differing regarding them in their slaughters, like what I (Majlisi) shall be coming with.

السادس المشهور بين الأصحاب أن الاعتبار في حل الصيد بالمرسل لا المعلم فإن كان المرسل مسلماً فقتل حل و لو كان المعلم مجوسياً أو وثنياً و لو كان المرسل غير مسلم لم يحل و لو كان المعلم مسلماً بل ادعى عليه الشيخ في الخلاف إجماع الفرقة

The sixth, the well-known between the companions is that the consideration regarding Permissibility of the prey is due to the sender, not the trainer. If the sender was a Muslim, and it is killed, it is Permissible, and even if the trainer was a Magian, or an idol-worshipper, and if the sender was a non-Muslim, it would not be Permissible, and even if the trainer was a Muslim. But the Sheykh claimed consensus of the sects in the differing.

و يدل عليه **صَحِيحُهُ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ كَلْبَ الْمَجُوسِيِّ يَأْخُذُهُ الْمُسْلِمُ فَيَسْتَمِي حِينَ يُرْسِلُهُ يَأْكُلُ مِمَّا أَمْسَكَ عَلَيْهِ فَقَالَ نَعَمْ لِأَنَّهُ مُكَلَّبٌ وَ ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ.**

And it evidenced upon by (the book) ‘Saheeh’ of Suleyman Bin Khalid who said, ‘I asked Abu Abdullah<sup>-asws</sup>, ‘A dog of a Magian is taken by the Muslim, and he names (Allah<sup>-azwj</sup>) when he sends it (to hunt), can one eat from what it withheld upon him?’ He<sup>-asws</sup> said: ‘Yes, because he sent and mentioned the Name of Allah<sup>-azwj</sup> upon it’.

و قال في المبسوط لا يحل مقتول ما علمه المجوسي محتجا بقوله تعالى **تُعَلِّمُوهُمْ بِمَا عَلَّمَكُمُ اللَّهُ** و هذا لم يعلمه المسلم

And he said in ‘Al-Mabsout’, ‘A killed prey is not Permissible what the Magian had trained’, arguing by Words of the Exalted: **teaching them from what Allah Taught you; [5:4]**, this, the Muslims has not taught (trained)’.

**وَ بِرَوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ فَقُلْتُ كَلْبُ مَجُوسِيٍّ اسْتَعِيرَهُ فَأَصِيدُ بِهِ قَالَ لَا تَأْكُلُ مِنْ صَيْدِهِ إِلَّا أَنْ يَكُونَ عِلْمُهُ مُسْلِمًا.**

And by the report of Abdul Rahman Bin Sayaba who said,

‘I asked Abu Abdullah<sup>-asws</sup>, I said, ‘A dog of a Magian, I hire it and hunt with it?’ He<sup>-asws</sup> said: ‘Do not eat from its prey except if the Muslim had trained it’.

و أجب بآن الآية خرجت مخرج الغالب لا على وجه الاشتراط و النهي في الخبر محمولة على الكراهة جمعاً مع أن الراوي مجهول و الشيخ في كتابي الأخبار جمع بينهما بحمل الأول على ما إذا علمه المسلم بعد أخذه

And I answer that the Verse came out of the majority, not on the basis of stipulation and prohibition in the narration, carried on the collective dislike, even though the narrator is



unknown and the Sheikh in my two books of Ahadeeth combined them by carrying the first on what the Muslim knew after taking it.

و الثاني على ما إذا لم يعلمه و استشهد للجمع بِرَوَايَةِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّبُ الْمُجُوسِيِّ لَا تَأْكُلُ صَيْدَهُ إِلَّا أَنْ يَأْخُذَهُ الْمُسْلِمُ فَيَعْلَمَهُ وَ يُرْسِلَهُ وَ كَذَلِكَ الْبَازِي.

And the second is based on what he did not know and was cited for the plural by the reported of Al-Sakuni, from Abu Abdullah<sup>-asws</sup> having said: 'The Magian dog, do not eat from its prey except if the Muslim were to take it and train it and send it, and like that that it is for the falcon (sender)'.

و هذا يدل على أن مذهبه في كتابي الأخبار كمذهبه في المبسوط و الأحوط ذلك و إن كان الأظهر حمل أخبار المنع على التقية فإنه مذهب الحسن و الثوري و جماعة من العامة.

And this evidence's upon that its doctrine in my two books of Ahadeeth is like his doctrine in 'Al-Mabsout', and that is more encompassing, and even though it is more apparent that the Ahadeeth are carrying upon the prohibition based upon the Taqiyya (dissimulation), for it is a doctrine of Al-Hassan and Al-Sowry, and a group from the general Muslims.

السابع دلت الآية على وجوب التسمية و حملها على التسمية عند الأكل بعيد جدا و لا خلاف في وجوب التسمية و اشتراطها في حل ما يقتله الكلب و السهم عندنا و عند كل من أوجبها في الذبيحة

The seventh, the Verse evidence's upon obligation of the naming (Allah<sup>-azwj</sup>), and it can be carried upon naming during the eating, is very far-fetched, and there is no differing regarding the obligation of the naming and its conditionality regarding Permissibility of what the dog and the arrow kills, in our view, and in the view of one it obligated regarding the slaughter.

و قد اشتركا في الدلالة من قوله تعالى وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ و اختص هذا المحل بتلك الآية و لا خلاف أيضا في إجزائها إذا وقعت عند الإرسال لانطباق جميع الأدلة عليه و لتصريحه ع في صحيحة أبي عبيدة و يسمى إذا سرحه لأن إذا ظرف زمان و فيها معنى الشرط غالبا

And they have both participated in the evidence from the Words of the Exalted: **And do not eat from what Allah's Name has not been mentioned upon, [6:121]**, and this Permissibility is specific with that Verse, and there is no differing as well in it being allowed when it occurs during the sending by applying entirety of the evidence(s) upon it, and for his<sup>-asws</sup> being explicit in the (book) 'Saheeh of Abu Ubeyda, and naming when he releases it, because of the circumstances of the time, and in it is meaning of the prevailing condition.

و اختلفوا في إجزائها إذا وقعت في الوقت الذي بين الإرسال و عضه الكلب أو إصابة السهم و اختار أكثر المتأخرين الإجزاء لأن ضمير عَلَيْهِ راجع إلى القيد المضمر في قوله بِمَّا أَمْسَكْنَ عَلَيْهِكُمْ و هو يصدق بذكر اسم الله في جميع الوقت المذكور و محل الخلاف ما إذا تعدد تأخيرها عن الإرسال أما لو نسي و ذكر في الأثناء فلا شبهة في اعتبارها حينئذ.

And they are differing in its parts, when it occurs during the time which is between the sending (of the dog) and the dog biting, or hitting of the arrow, and most of the latter ones chose the allowance, because of the pronoun 'upon it' refers to the restriction implicit in His<sup>-azwj</sup> Words: **so eat from what they catch for you, [5:4]**, and it is a ratification of mentioning the Name of

Allah<sup>-azwj</sup> in entirety of the mentioned timings, and the place of the differing is when he deliberately delays it from the sending. As for it he had forgotten and mentions it in the meantime, then there is no doubt in its reliability then.

إذا تقرر ذلك فلو ترك التسمية عمدا لم يحل للنهي عن أكله المقتضي للتحريم و لو نسي التسمية حل أكله كما سيأتي في الذبح إن شاء الله.

When you acknowledge that, so if he were to neglect the naming deliberately, it would not be Permissible for the Prohibition from eating it, the requirement of the Prohibition, and if he had forgotten the naming, it would be Permissible to eat it, like what I (Majlisi) shall be bringing in the (chapter on) 'The slaughters' if Allah<sup>-azwj</sup> so Desires.

و اختلف في الجاهل فمنهم من أحقه بالناسي و منهم من أحقه بالعامد.

And they differed regarding the ignorant one. From them is one who linked him with the forgetful ones, and from them is one who linked him with the deliberate one.

الفا من ذكر الأصحاب أن الحيوان المحلل لحمه المحرم ميتته إما أن يكون مقدورا على ذبحه أو ما في معناه أو غير مقدور بأن كان متنفرا متوحشا فالمقدور عليه لا يحل إلا بالذبح في الحلق أو اللبة على ما سيأتي تفصيله إن شاء الله تعالى

The eighth, the companions mentioned that the animal whose meat is Permissible, its dead is Prohibited. Either it would be determined upon its slaughter, or hat is in its meaning, or undetermined if it is alienated, wild. The determined upon is not Permissible except by the slaughter in the throat, or the upper chest, based upon what I (Majlisi) shall bring its detail, if Allah<sup>-azwj</sup> the Exalted so Desires.

و لا فرق بين ما هو إنسي في الأصل و بين الوحشي إذا استأنس أو حصل الظفر به و المتوحش كالصيد جميع أجزائه مذبح ما دام على الوحشية حتى إذا رمى إليه سهما أو أرسل كلبا فأصاب شيئا من بدنه فمات حل و هو في الصيد الوحشي موضع وفاق بين المسلمين و في الإنسي إذا توحش كما إذا ند بعير موضع وفاق منا و أكثر العامة و خالف فيه مالك فقال لا يحل إلا بقطع الحلقوم كذا ذكره الشهيد الثاني قدس سره.

And there is no difference between what is humanly in the origin and the beast when it is domesticated, or the success is achieved with it, like the hunted prey, entirety of its parts are slaughtered for as long as it is upon the beastliness until when the arrow is shot at it or a dog is sent to it, so it attains something from its body and it dies, it is Permissible, and during the hunt it is a beast, a place of concurrence between the Muslims, and in the domesticated when it is wild, is like a camel, it is in place of concurrence from us, and most of the general Muslims and Malik differed in it. He said, 'It is not Permissible except by cutting the throat'. Like that is mentioned by the second martyr, may Allah<sup>-azwj</sup> Sanctify his soul.

أقول الإنسي كالوحش إذا لم يقدر على ذبحه أو نحره لا ريب في أنه يجوز صيده و قتله بالسيف و الرمح و أمثالهما لأخبار كثيرة دالة عليه و إن كان أكثرها في البعير و البقر و القتل بالسيف و الحرية لكن الظاهر شمول الحكم لغير البعير و الغنم و للسهام أيضا

I (Majlisi) am saying, 'The domesticated is like the wild when one is not able upon slaughtering it or sacrificing it. There is no doubt in that it is allowed to hunt it and kill it with the sword and the spear and it's like, and there are many Ahadeeth of its lie evidencing upon it, and even though most of them are regarding the camel and the cow, and the killing with the sword

and the bayonet, but the apparent are inclusive of others that the camels and the sheep, and for the arrows as well.

و إن استشكل المحقق الأردبيلي رحمه الله في السهم و أما اصطیادها بالكلب فمشكل إذ لم أر في الأخبار المعتبرة ما يدل عليه و يشكل الحكم بدخوله في الصيد المذكور في الآيات و ظاهر التذكية ما كان بلا واسطة مع أنه داخل فيما أكل السبع و الاستثناء غير معلوم

And the researcher Ardabeyli, may Allah<sup>-azwj</sup> have Mercy on him was doubtful about the arrow, 'And as for hunting it with the dog, it is problematic, when I did not see in the reliable Ahadeeth what could evidence upon it, and the ruling is problematic by including among the hunted prey, the ones Mentioned in the Verses, and the apparent purification is what happens without an intermediary along with it being included in what the predators eat, and the exclusion is unknown.

و مَا رُوِيَ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى قَالَ: كُلُّ إِنْسِيَّةٍ تَوَحَّشَتْ فَذَكَاةُ الْوَحْشِيَّةِ.

And what is reported from Jaber that the Prophet<sup>-saww</sup> said: 'Every domesticated turning wild, so its purification is purification of the wild ones'.

و في دلالتة أيضا نظر نعم سيأتي في خبر في باب التذكية و ستتكلّم عليه إن شاء الله بل لم أر في قدماء الأصحاب ما يدل عليه أيضا بل إنما ذكروا العقّر بالآلة

And there is consideration in its evidence as well. Yes, I (Majlisi) shall bring in a Hadeeth in the chapter on 'Tazkiya' (purification), and we shall speak upon it, if Allah<sup>-azwj</sup> so Desires, but I did not see among the ancient companions what could evidence upon it as well, but rather they mentioned the sterilisation with the tool.

قال الشيخ في الخلاف كل حيوان مقدور على ذكاته إذا لم يقدر عليه بأن يصير مثل الصيد أو يتردى في بئر فلا يقدر على موضع ذكاته كان عقره ذكاته في أي موضع وقع منه

The Sheykh said in 'Al-Khilaf', 'Every animal abled upon its purification, when it is not abled upon, would be like the prey, or one having fallen in a well, so it is not bale upon the place of its purification. Its hamstringing would be its purification in whichever place it occurs from it'.

و به قال من الصحابة علي ع و ابن مسعود و ابن عمر و ابن عباس و من التابعين عطا و طاوس و الحسن و من الفقهاء الثوري و أبو حنيفة و أصحابه و الشافعي و ذهب طائفة إلى أن ذكاته في الحلق و اللبة مثل المقدور عليه فإن عقره فقتله فإن كان في غيرهما لم يحل أكله.

And with it said from the companions by Ali<sup>-asws</sup>, and Ibn Masoud, and Ibn Umar, and Ibn Abbas, and from the Tabi'een, Ata'a, and Tawoos, and Al-Hassan; and from the jurists - Al Sowry, and Abu Haneefa and his companions, and Al Shafie; and a party went to that its purification is in the throat and the upper chest, like the one abled upon. So, it's hamstringing would be its killing. If it was in other, it would not be Permissible to eat it'.

ذهب إليه سعيد بن المسيب و ربيعة و مالك و الليث بن سعد و دليلنا إجماع الفرقة و أخبارهم.

And they went to it – Saeed Bin Al Musayyab, and Rabie, and Malik, and Al Lays Bin Sa’ad, and our evidence is unity of the sects and their Ahadeeth.

ثم روى أخباراً من طريق العامة دالة على جواز القتل بالسهم و الطعن في الفخذ و نحوهما.

Then Ahadeeth reported from the way of the general Muslims, evidencing upon the allowance of the killing with the arrow and stabbing in the thigh, and approximate to it.

و قال صاحب الجامع إن استعصى الثور أو اغتلم البعير أو تردى في بئر أخذ بالسيف و السهم كالصيد و نحوه ذكر الأكثر.

And the author of ‘Al Jamie’ said, ‘If the bull disobeys, or the camel goes wild, or falls into a well, it would be taken with the sword and the arrow, like the hunted prey’. And most have mentioned approximate to it.

التاسع ذهب الشيخ قدس سره في المبسوط و الخلاف إلى أن معض الكلب من الصيد طاهر لقوله تعالى **فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ** و لم يأمر بالغسل

The ninth, the Sheykh, may Allah<sup>-azwj</sup> Sanctify his soul, in (the books) ‘Al Mabsout’ and ‘Al Khalaf’, went to that some of the dogs from the hunting ones are pure due to Words of the Exalted: **so eat from what they catch for you, [5:4]**, and He<sup>-azwj</sup> did not Command with the washing’.

و هو مذهب بعض العامة و المشهور بين الأصحاب نجاسته لأن الكلب نجس و قد لاقى الصيد برطوبة و أجابوا عن الاستدلال بالآية بأن الإذن في الأكل من حيث إنه صيد لا ينافي المنع من أكله لما منع آخر كالنجاسة كما أن قوله تعالى **فَكُلُوا مِمَّا غَنَمْتُمْ وَ كُلُوا وَ اشْرَبُوا** و أمثالها لا ينافي المنع من الأكل من المأذون لعارض النجاسة و غيرها.

And it is the doctrine of some of the general Muslims, and the well-known between the companions is of it being unclean, because the dog is unclean, and it had encountered the prey with wetness; and they answered from the evidence with the Verse that the Permission in eating from whereby it is a hunted prey, does not negate from eating it like the other Forbiddances, like the uncleanness, like what is in Words of the Exalted: **Therefore eat from whatever booty you attain, [8:69]**, and **eat and drink [7:31]**, and it’s like do not negate the Prohibition from the eating from the Permitted things, due to the exposure of the uncleanness and other such’.

و أقول إن استدلال بالفاء بأنها للتعقيب بلا تراخ فالجواب أن الفاء هنا ليس للتعقيب بل للتفريع و لو سلم فلا ينافي التعقيب العربي الفاصلة بالغسل كما أنه لا ينافي الفصل بالسلك و القطع و الطبخ.

And I (Majlisi) am saying, ‘If the (letter) ‘Fa’ is inferred to be for commenting without laxity, then the answer is that the (letter) ‘Fa’ here is not for commenting, but rather for branching, and even if it is delivered, then it does not contradict the customary acknowledgment of the separation by washing, just as it does not contradict the separation by skinning, cutting, and cooking.

العاشر إذا أرسل كلبه المعلم أو سلاحه من سهم و سيف و غيرهما فأصابه فعليه أن يسارع إليه بالمعتاد فإن لم يدركه حيا حل و إن أدركه حيا فإن لم يبق فيه حياة مستقرة بأن كان قد قطع حلقومه و مريه أو أجافه و خرق أمعاءه فتركه حتى مات حل و إن بقيت فيه حياة مستقرة وجبت المبادرة إلى ذبحه بالمعتاد فإن أدرك ذكاته حل و إن تعذر من غير تقصير الصائد حتى مات فهو كما لو لم يدركه حيا على المشهور

The tenth, when he releases his trained dog, or his weapon from an arrow of sword and other such, and hits it, upon him is to be quick to it with the deliberation. If he does not come across it alive, it is Permissible, and if he does come across it alive, and there does not remain any stable life in it, if it's throat is cut, or its oesophagus, or its inside is ruptured, or its intestines are cut, it would be left until it dies, it is Permissible; and if stable life remains in it, it is obligated to rush to slaughter it as usual. If he realises its purification, it is Permissible, and if it is excuse from without deficiency of the hunter until it dies, so it is as if it is like what if he had not come across it alive – based upon the well-known.

و ذهب الشيخ في الخلاف و ابن إدريس و العلامة إلى تحريمه و الأول أقوى و إن لم يتعذر و تركه حتى مات فهو حرام كذا ذكره الأكثر.

And the Sheykh, and Ibn Idrees, and the Allamah went to its Prohibition; and the first is stronger, and even if was not possible, and left it until it died, so it is Prohibited. Most have mentioned like this.

و قال في المسالك التفصيل باستقرار الحياة و عدمه هو المشهور بين الأصحاب و الأخبار خالية من قيد الاستقرار بل منها ما هو المطلق في أنه إذا أدرك ذكاته ذكاه و منها هو دال على الاكتفاء بكونه حيا و كلاهما لا يدل على الاستقرار

And he said in 'Al-Maslak', 'The detain with the stability of the life and its non-stability, it is well-known between the companions, and the Ahadeeth are vacant from restrictions of the stability, but from these is what is absolute regarding that when he realises its purification, he should purify it, and from these is what evidence's upon the sufficing with it being alive, and all of them do not evidence upon the stability.

و منها ما هو مصرح بالاكتفاء في إدراك تذكيته بأن يجده يركض برجله أو يطرف عينه أو يتحرك ذنبه

And from these is what is explicit with the sufficing in realising its purification if he were to find it running with its legs, or blinking its eyes, or moving its tail.

قال الشيخ يحيى بن سعيد اعتبار استقرار الحياة ليس من المذهب و على هذا ينبغي أن يكون العمل ثم على تقدير إدراكه حيا و إمكان تذكيته لا يحل حتى يذكي و لا يعذر بعدم وجود الآلة

The Sheykh Yahya Bin Saeed said, 'Considering the stability of life isn't from the doctrine'; and based upon this it is befitting that it would be the deed, then based upon a determination of realising it alive, and possibility of purifying it, is not Permissible until he slaughters, nor excuse with non-existence of the tool.

لكن هنا قال الشيخ في النهاية إنه يترك الكلب حتى يقتله ثم ليأكل إن شاء و اختار جماعة منهم الصدوق و ابن الجنيد و العلامة في المختلف استنادا إلى عموم قوله تعالى فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

But over here, the Sheykh said in 'Al Nihaya', 'He should leave the dog until it kills it, then let him eat if he so Desires; and a group from them, Al Sadouq, and Ibn Al Juneyd, and the Allama chose in the different chains to the generality of Words of the Exalted: **so eat from what they catch for you, [5:4]**.

و خصوصاً صَحِيحَةُ جَمِيلٍ عَنِ الصَّادِقِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُرْسِلُ الْكَلْبَ عَلَى الصَّيْدِ فَيَأْخُذُهُ وَ لَا يَكُونُ مَعَهُ سِكِّينٌ فَيَدْكِيهِ بِهَا أَوْ فَيَدْعُهُ حَتَّى يَفْتُلَّهُ وَ يَأْكُلَ مِنْهُ قَالَ لَا بَأْسَ قَالَ اللَّهُ تَعَالَى فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ.

And in particular 'Saheeh; of Jameel, from Al-Sadiq<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man sending the dog upon the hunted prey, so it seizes it, and there does not happen to be a knife with him, so he can be purifying with it, 'Can he leave it until it is killed and eat from it?' He<sup>asws</sup> said: 'There is no problem. Allah<sup>azwj</sup> the Exalted Says: **so eat from what they catch for you, [5:4]**'.

و أجب عن الآية بأنها لا تدل على العموم و إلا لجاز مع وجود آلة الذبح و عن الرواية بأنها لا تدل على المطلوب لأن الضمير المستكن في قوله فيأخذه راجع إلى الكلب لا إلى الصائد و البارز راجع إلى الصيد و التقدير فيأخذ الكلب الصيد و هذا لا يدل على إبطال امتناعه بل جاز أن يبقى امتناعه و الكلب ممسك له فإذا قتله حينئذ فقد قتل ما هو ممتنع فيحل بالقتل

And I (Majlisi) answer about the Verse that it does not evidence upon the generality, or else it would be allowed with the existence of the tool of slaughter; and about the report that it does not evidence upon the purpose because the pronoun is in his words, 'It seizes it', refers to the dog, not to the hunter, and the highlight refers to the prey and the determination, so the dog seizes the prey, and this does not evidence that his abstinence is invalidated, rather it is Permissible for his abstinence to remain while the dog is withholding it for him. When it kills it at that time, it kills what is forbidden, so it is Permissible due to the killing'.

و فيه نظر لأن تخصيص الآية بعدم الجواز مع وجود آلة الذبح بالإجماع و الأدلة لا تدل على تخصيصها في محل النزاع لأن الاستدلال حينئذ بعمومها من جهة كون العام المخصوص حجة في الباقي

And there is consideration regarding it, because the singling out of the Verse is not Permissible with the existence of the slaughtering tool unanimously, and the evidence does not indicate its specificity in the subject of dispute, because the inference at that time is its generality from the point of view that the generality happens to be specific as an argument regarding the remainder.

فلا يبطل تخصيصها بالمتفق عليه دلالتها على غيره و الرواية ظاهرة في صيرورة الصيد غير ممتنع من جهات إحداها قوله و لا يكون معه سكين فإن مقتضاه أن المانع له من تركيته عدم السكين لا عدم القدرة عليه لكونه ممتنعاً و لو كان حينئذ ممتنعاً لما كان لقوله و لا يكون معه سكين فائدة أصلاً.

It does not invalidate its specification with the agreed upon its significance to others, and the narration is apparent in the process of hunting, which is not impossible in terms of one of them, one of which is his saying, and he does not have a knife with him. Its implication is that what prevents him from being stoked is the lack of a knife, not the inability to do so because it is abstaining, and if it was at that time abstaining, he would not have said it, and a knife would not be of any use at all.

و الثانية قوله فيذكيه بما ظاهر أيضا في أنه لو كان معه سكين لذكاه بما فيدل على إبطال امتناعه.

And the second are his words, 'so he can be purifying with it' is apparent as well regarding it that had there been a knife with him in order to purify it with it, it would evidence upon the invalidity of its refusal.

و الثالثة قوله أ فيدعه حتى يقتله ظاهر أيضا في أنه قادر على أن لا يدعه يقتله و إنما يترك تذكيته و يدع الكلب يقتله لعدم السكين.

And the third are his words, 'Can he leave it until it is killed' is apparent as well regarding the he is able upon not leaving killing it, and rather his leaving it would be its purification, and he would lease the dog to kill it, due to the non-existence of the knife".

1 قُزِبَ الْإِسْنَادُ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: مَا أَخَذَ الْبَازِي وَ الصَّفَرُ فَقَتَلَهُ فَلَا تَأْكُلْ مِنْهُ إِلَّا مَا أَذْكَيْتَ ذَكَاتَهُ أَنْتَ

(The book) 'Qurb Al Isnad' – from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Whatever the falcon and the hawk sender takes and kills it, do not eat from it except what you have realised its purification'.

وَ قَالَ ع إِذَا رَمَيْتَ صَيْدًا فَتَغَيَّبَ عَنْكَ فَوَجَدْتَ سَهْمَكَ فِيهِ فِي مَوْضِعٍ مُثْتَلٍ فَكُلْ وَ لَا تَأْكُلْ مَا قَتَلَهُ الْحَجَرُ وَ الْبُنْدُقُ وَ الْمِعْرَاضُ إِلَّا مَا ذَكَّيْتَ.

And he<sup>asws</sup> said: 'When you shoot a prey and it disappears from you, and you find your arrow in it in the place of the killing, then eat, and do not eat what is killed by the stone, and the pellet, and the head-less arrow hunting, except what you purify'.<sup>397</sup>

بيان: وَ رَوَاهُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَدِيٍّ بْنِ حَاتِمٍ وَ لَا تَأْكُلْ مِنَ الْبُنْدُقِ إِلَّا مَا ذَكَّيْتَ.

**Explanation:** And it is reported from the Prophet<sup>saww</sup> having said to Aday Bin Hatim: 'And do not eat from the pelleting except what you purify'.

وَ فِي حَدِيثٍ آخَرَ عَنْهُ أَنَّهَا لَا تَصِيدُ صَيْدًا وَ لَا تَنْكُأُ عَدُوًّا وَ لَكِنَّهَا تَكْسِرُ السِّنَّ وَ تَقْفُ الْعَيْنَ.

And in another Hadeeth from him<sup>saww</sup>: 'Do not hunt a prey nor injure and enemy, but it is breaking the tooth and poking the eye'.

رَوَاهُ أَبُو عُبَيْدَةَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَرَقَ فَكُلْ وَ إِنْ لَمْ يَخْرِقْ وَ اعْتَرَضَ فَلَا تَأْكُلْ.

It is reported by Abu Ubeyda in 'Al Saheeh' – from Abu Abdullah<sup>asws</sup> having said: 'When you shoot with the head-less arrow, so it pierces, then eat, and if it does not pierce and is intercepted, then do not eat'.

وَرَوَوْا عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: إِنْ قَتَلَ بِحِدَّةٍ فَكُلْ وَ إِنْ قَتَلَ بِثِقَلِهِ فَلَا تَأْكُلْ.

And they are reported from Adayy Bin Hatim having said, 'I asked Rasool-Allah<sup>-saww</sup> about the prey of the head-less arrow. He<sup>-saww</sup> said: 'If it kills with its sharpness, then eat, and if kills due to its weight, then do not eat'.

وَرَوَى الْحَلْبِيُّ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّيْدِ يَرْمِيهِ الرَّجُلُ بِسَهْمٍ فَيُصِيبُهُ مُتَعَرِّضاً فَيَقْتُلُهُ وَ قَدْ سَمَّى حِينَ رَمَاهُ وَ لَمْ تُصِبْهُ الْحَدِيدَةُ فَقَالَ: إِنْ كَانَ السَّهْمُ الَّذِي أَصَابَهُ هُوَ الَّذِي قَتَلَهُ فَإِنْ أَرَادَ فَلْيَأْكُلْهُ.

And it is reported by Al Halby in 'Al Saheeh' – from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the prey a man had shot with an arrow, so he hits it turned around and he kills it, and he had named (Allah<sup>-azwj</sup>) when he had shot it and the iron had not hit it'. He<sup>-asws</sup> said: 'If the arrow which had hit it, it is which killed it, so if he wats, let him eat it'.

وَرَوَوْا عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ صَيْدٍ وَ إِنْ أَحَدَنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَتَيْنِ وَ الثَّلَاثَ فَيَجِدُهُ مَيِّتاً فَقَالَ رَسُولُ اللَّهِ ص إِذَا وَجَدْتَ فِيهِ أَثَرَ سَهْمِكَ وَ لَمْ يَكُنْ فِيهِ أَثَرُ سَيْحٍ وَ عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فَكُلْ.

And it is reported from Aday Bin Hatim who said, 'I said, 'O Rasool-Allah<sup>-saww</sup>! We are hunting people and one of used had shot at the prey. It disappeared from him for two night and three. He found it dead'. Rasool-Allah<sup>-saww</sup> said: 'When you find impact of your arrow and there does not happen to have any impact of a wild animal in it, and you know it is your arrow had killed it, then eat'.

2- قُزْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ طَيْرٍ أَوْ حِمَارٍ وَخَشٍ أَوْ طَيْرٍ صَرَغَهُ رَجُلٌ ثُمَّ رَمَاهُ بَعْدَ مَا صَرَغَهُ قَالَ كُلُّهُ مَا لَمْ يَتَغَيَّبْ إِذَا سَمَى وَ رَمَاهُ.

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the antelope, or a wild donkey, or a bird wrestled down by a man, then he shoots at it after having wrestled it. He<sup>-asws</sup> said: 'Eat it for as long as it does not disappear when he names (Allah<sup>-azwj</sup>) and shot it'.<sup>398</sup>

3- الْعَيَّاشِيُّ، عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنْ كَلْبٍ الْمَجُوسِ يُكَلِّبُهُ الْمُسْلِمُ وَ يُسَمِّي وَ يُرْسِلُهُ قَالَ نَعَمْ إِنَّهُ مُكَلِّبٌ إِذَا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَلَا بَأْسَ.

Al Ayyashi, from Hareyz,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> was asked about a dog of a Magian, the Muslim trains it and names (Allah<sup>-azwj</sup>) and releases it. He<sup>-asws</sup> said: 'Yes, it is trained. When he named Allah<sup>-azwj</sup> upon it, there is no problem'.<sup>399</sup>

<sup>398</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 2

<sup>399</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 3



4- الْعَيَّاشِي، عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ عَلِيِّ ع قَالَ: الْفَهْدُ مِنَ الْجَوَارِحِ وَالْكِلَابُ الْكُرْدِيَّةُ إِذَا عَلِمَتْ فِيهِ مَنَزِلَةُ السُّلُوقِيَّةِ.

Al Ayyashi – from Al Sakuni,

‘From Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘The leopards from the hunters, and the Kurdish dogs when it is known, it is at the status of Al-Suluqiya (Seleucids – Macedonian)’’.<sup>400</sup>

5- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ الرِّجَالِ هَلْ يَصْلُحُ لَهُ أَنْ يَصِيدَ حَمَامَ الْحَرَمِ فِي الْحِلِّ فَيَذْبَحَهُ فَيَدْخُلَ الْحَرَمَ فَيَأْكُلَهُ فَقَالَ لَا يَصْلُحُ أَكُلَ حَمَامِ الْحَرَمِ عَلَى حَالٍ.

‘Kitab Al-Masail’ of Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about the men, ‘Is it correct for him to hunt pigeons of the Sanctuary in the outside, so he slaughters it and enters the Sanctuary, and he eats it?’ He<sup>-asws</sup> said: ‘No, it is not correct to eat the pigeons of the Sanctuary upon any state’’.<sup>401</sup>

6- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: الطَّيْرُ فِي وَكْرِهِ آمِنٌ بِأَمَانِ اللَّهِ فَإِذَا طَارَ فَصِيدُوهُ إِنْ شِئْتُمْ.

(The book) ‘Al Da’aim’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘The bird in its nest is safe with the safety of Allah<sup>-azwj</sup>. When it flies, then hunt it if you so desire to’’.<sup>402</sup>

7- وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ لَا يُصَادُ مِنَ الصَّيْدِ إِلَّا مَا أَضَاعَ التَّنْبِيحَ.

And Ja’far Bin Muhammad<sup>-asws</sup> said: ‘It does not get hunted from the prey except what wastes the glorification (of Allah<sup>-azwj</sup>)’’.<sup>403</sup>

8- وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: الطَّيْرُ إِذَا مَلَكَ ثُمَّ طَارَ ثُمَّ أُجِدَ فَهُوَ حَالِلٌ لِمَنْ أَخَذَهُ

And from Ali<sup>-asws</sup> having said: ‘The bird when it is owned, then flies, then it seizes, so it is Permissible for the one who seizes it’.

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع يَعْنِي الْبُرَّاءَ وَ نَحْوَهَا لِأَنَّ أَصْلَهَا مُبَاحٌ وَ نَهَى عَنْ صَيْدِ الْحَمَامِ فِي الْأَمْصَارِ وَ رَحَّصَ فِي صَيْدِهَا فِي الْقُرَى.

Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘It means the falcon and such like because its origin is legalised’. And he<sup>-asws</sup> prohibited from hunting the pigeons in the cities and allowed regarding hunting it in the towns’’.<sup>404</sup>

<sup>400</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 4

<sup>401</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 5

<sup>402</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 6

<sup>403</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 7

<sup>404</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 8

9- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الصَّيْدُ لِمَنْ سَبَقَ إِلَى أَخْذِهِ.

And from Ali<sup>-asws</sup> having said: 'The hunted prey is for the one who is first to taking it'.<sup>405</sup>

10- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ هِيَ الْكِلَابُ.

(The book) 'Al Da'aim' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having been asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and what you have trained the preying ones to hunt, [5:4]**. He<sup>-asws</sup> said: 'These are the dogs'.<sup>406</sup>

11- وَ عَنْهُ ع أَنَّهُ قَالَ: مَا أَمْسَكَتِ الْكِلَابُ الْمُعَلَّمَةُ أَكَلٍ وَ إِن قَتَلَتْهُ وَ مَا قَتَلَتْ الْكِلَابُ غَيْرَ الْمُعَلَّمَةِ فَلَا يُؤْكَلُ يُعْنِي إِذَا سَمِيَ اللَّهُ عِنْدَ إِزْسَالِهِ وَ لَا بَأْسَ بِأَكْلِهِ إِذَا نَسِيَ التَّسْمِيَةَ.

And from him<sup>-asws</sup> having said: 'Whatever the trained dog catches, eat, and even if it kills it, and whatever is killed by untrained dogs, do not eat, meaning when Allah<sup>-azwj</sup> is named during its release, and there is no problem when the naming is forgotten'.<sup>407</sup>

12- وَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَكْثَمَا رَحَصَا فِي أَكْلِ مَا أَمْسَكَهُ الْكَلْبُ الْمُعَلَّمُ وَ إِن قَتَلَهُ وَ أَكَلَ مِنْهُ وَ لَمْ يُرَحَصَا فِيمَا أَكَلَ مِنْهُ الطَّيْرُ.

And from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both allowed regarding eating what the trained dog catches, and even if it kills it and eats from it, and they<sup>-asws</sup> did not allow regarding what the bird (falcon) eats from it".<sup>408</sup>

13- وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصُّفُورُ وَ الْبُرَّاءُ مِنَ الْجَوَارِحِ.

And from Abu Ja'far<sup>-asws</sup> having said: 'The falcons and the hawks are from the hunters'.<sup>409</sup>

14- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْفَهْدُ الْمُعَلَّمُ كَالْكَلْبِ يُؤْكَلُ مَا أَمْسَكَ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The trained leopard is like the dog. It can be eaten what it catches'.<sup>410</sup>

15- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنْ صَيْدِ الْكَلْبِ الْأَسْوَدِ وَ أَمَرَ بِقَتْلِهِ وَ هَذَا خُصُوصٌ إِذَا كَانَ بِجِمْأٍ كُلَّهُ.

<sup>405</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 9

<sup>406</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 10

<sup>407</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 11

<sup>408</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 12

<sup>409</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 13

<sup>410</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 14

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the prey of the black dog and instructed with killing it, and this in particular, when all of it was a beast”.<sup>411</sup>

16 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْكِلَابُ كُلُّهَا بِمَنْزِلَةِ وَاحِدٍ إِذَا غَلِمَ الْكُرْدِيُّ فَهُوَ كَالسَّلَاقِي.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The dogs, all of them are at one status. When a Kurd trains it, it is like Al-Saluqi (Seleucids – Macedonian)'.<sup>412</sup>

17- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ أَرْسَلَ كَلْبًا وَ لَمْ يُسَمِّ فَلَا يَأْكُلْ يَعْنِي مَا قُتِلَ مِنَ الصَّيْدِ إِذَا تَرَكَ التَّسْمِيَةَ عَمْدًا فَإِنْ نَسِيَ ذَلِكَ أَوْ جَهَلَهُ فَلْيَأْكُلْ.

And from him<sup>-asws</sup> having said: 'One who sends a dog (to hunt) and does not name, so do not eat, meaning what it kills from the prey, when he had neglected the naming deliberately. If he had forgotten that or was ignorant of it, then it can be eaten'.<sup>413</sup>

18- وَ عَنْهُ ع أَنَّهُ قَالَ: فِي الصَّيْدِ يَأْخُذُهُ الْكَلْبُ فَيُدْرِكُهُ الرَّجُلُ حَيًّا ثُمَّ يَمُوتُ يَعْنِي فِي الْمَكَانِ مِنْ فِعْلِ الْكَلْبِ قَالَ كُلُّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَكُلُوا بِمَا أَمْسَكَنَ عَلَيْكُمْ فَأَمَّا إِنْ أَخَذَهُ الصَّائِدُ حَيًّا فَتَوَاتَى فِي ذُبْحِهِ أَوْ ذَهَبَ بِهِ إِلَى مَنْزِلِهِ فَمَاتَ أَوْ لَمْ يَكُنِ الْكَلْبُ الَّذِي قَتَلَهُ مُعَلِّمًا لَمْ يَجُزْ أَكْلُهُ.

And from him<sup>-asws</sup> having said regarding the prey the dog seizes and the man comes across alive, then it dies, meaning the place, from the deed of the dog, he<sup>-asws</sup> said: 'Eat! Allah<sup>-azwj</sup> Mighty and Majestic Says: **so eat from what they catch for you, [5:4]**. If the prey is taken alive, and he is too lazy from slaughtering it, or goes with it to his house, and it dies, or the dog which happened to have killed it does not happen to be trained, it is not allowed to eat it'.<sup>414</sup>

19- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: فِي كَلْبِ الْمَجُوسِيِّ لَا يُؤْكَلُ صَيْدُهُ إِلَّا أَنْ يَأْخُذَهُ مُسْلِمٌ فَيَقْلَدَهُ وَ يُعَلِّمَهُ وَ يُرْسِلَهُ

And from Ali<sup>-asws</sup> having said regarding a dog of the Magian, 'It's prey cannot be eaten except if a Muslims were to take it and collar it, and train it and sends it (to hunt)'.<sup>415</sup>

قَالَ وَ إِنْ أَرْسَلَهُ الْمُسْلِمُ جَاوَزَ أَكْلُ مَا أَمْسَكَ وَ إِنْ لَمْ يَكُنْ عَلَّمَهُ.

He<sup>-asws</sup> said: 'And if the Muslims were to send it, it is allowed to eat what it catches, and even if did not happen to have trained it'.<sup>415</sup>

20- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا ضَرَبَ الرَّجُلُ الصَّيْدَ بِالسَّيْفِ أَوْ طَعَنَهُ بِالرُّمْحِ أَوْ رَمَاهُ بِالسَّهْمِ فَقَتَلَهُ وَ قَدْ سَمَى اللَّهَ حِينَ فَعَلَ ذَلِكَ لَا بَأْسَ بِأَكْلِهِ

And from Ja'far Bin Muhammad<sup>-asws</sup> having said: 'When the man strikes the prey with the sword, or stabs it with the spear, or shoots at it with the arrow, so he kills it, and he had named (Allah<sup>-azwj</sup>) when he had done that, there is no problem with eating it'.

<sup>411</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 15

<sup>412</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 16

<sup>413</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 17

<sup>414</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 18

<sup>415</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 19

وَقَالَ فِي الرَّجُلِ يَرْمِي الصَّيْدَ فَيَقْطَعُهُ عَنْهُ فَيَتَذَرُ الْقَوْمُ فَيَقْطَعُونَهُ بَيْنَهُمْ يَعْنِي بَضْرِهِمْ إِيَّاهُ يَسْتَوْفِيهِمْ مِنْ قَبْلِ اخْذِهِ قَالَ حَلَالٌ أَكْلُهُ.

And he<sup>-asws</sup> said regarding the man who pels the prey and is deficient from it, so the people rush and divide it into pieces between them, meaning by their striking it with their swords from before he could take it, he<sup>-asws</sup> said: 'Permissible to eat it'.<sup>416</sup>

21- وَ سُئِلَ عَ عَنْ ثَوْرٍ وَحَشِيٍّ ابْتَدَرَهُ قَوْمٌ بِأَسْيَافِهِمْ وَ قَدْ سَمَوْا فَقَطَعُوهُ بَيْنَهُمْ فَقَالَ ذَكَاءٌ وَحِيَّةٌ وَ لَحْمٌ حَلَالٌ.

And he<sup>-asws</sup> was asked about the will bull, the people rush to it with their sword, and they had named (Allah<sup>-azwj</sup>). They cut it into pieces between them. He<sup>-asws</sup> said: 'Pure, skin and meat is Permissible'.<sup>417</sup>

22- وَ عَنْهُ عَ أَنَّهُ قَالَ: فِي الرَّجُلِ يَرْمِي الصَّيْدَ فَيَتَخَامَلُ وَ السَّهْمُ فِيهِ أَوْ الرُّمْحُ أَوْ يَتَخَامَلُ بِشِدَّةِ الصَّرَبَةِ فَيَغِيبُ عَنْهُ ثُمَّ يَجِدُهُ مِنَ الْعَدِ مَيِّتًا وَ فِيهِ سَهْمُهُ أَوْ يَكُونُ صَرْبُهُ أَوْ أَصَابَهُ بِسَهْمٍ فِي مَقْتَلٍ عَلِمَ أَنَّهُ مَاتَ مِنْ فِعْلِهِ لَا مِنْ فِعْلِ غَيْرِهِ فَحَلَالٌ أَكْلُهُ فَقَدْ رَوَيْنَا عَنْ رَسُولِ اللَّهِ صَ أَنَّهُ قَالَ مَا أَصَمَّتْ فُكُلٌ وَ مَا أَتَمَّتْ فَلَا تَأْكُلُ.

And from him<sup>-asws</sup> having said regarding the man who pelts the prey, so it gets injured, and the arrow is in it, or the spear, or it is injured due to the severity of the strike. It disappears from him, then he finds it dead the next morning and his arrow is in it, his strike had happened or hit by an arrow in the slain place, he knows that it had died from its deed, not from the deed of someone else, it is Permissible to eat it. We are reporting from Rasool-Allah<sup>-saww</sup> having said: 'Whatever you have killed with an arrow, eat, and whatever is hidden from you, do not eat'.<sup>418</sup>

23- وَ عَنْ عَلِيٍّ وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُمَا قَالَا فِي الصَّيْدِ يَضْرِبُهُ الصَّائِدُ فَيَتَخَامَلُ فَيَقْعُ فِي مَاءٍ أَوْ نَارٍ أَوْ يَرْتَدِي مِنْ مَوْضِعٍ عَالٍ فَيَمُوتُ قَالَ لَا يُؤْكَلُ إِلَّا أَنْ تُدْرِكَ ذَكَاءُهُ.

And from Ali<sup>-asws</sup> and from Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both said regarding the hunted prey the hunter strikes it, so it is injured. It falls in the water, or fire, or cools down from a high place and dies, he<sup>-asws</sup> said: 'Do not eat except if you realise its purification (slaughtering)'.<sup>419</sup>

24- وَ عَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ: مَا قُتِلَ بِالْحَجَرِ وَ الْبُنْدُقِ وَ أَشْبَاهِ ذَلِكَ لَمْ يُؤْكَلْ إِلَّا أَنْ يُدْرِكَ ذَكَاءُهُ.

And from Abu Ja'far<sup>-asws</sup> having said: 'Whatever is killed by the stone, and the pellet, and the likes of that cannot be eaten, except if you realise its purification'.<sup>420</sup>

25- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ كَرِهَ مَا قُتِلَ مِنَ الصَّيْدِ بِالْمِعْرَاضِ إِلَّا أَنْ لَا يَكُونَ لَهُ سَهْمٌ غَيْرُهُ.

<sup>416</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 20

<sup>417</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 21

<sup>418</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 22

<sup>419</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 23

<sup>420</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 24

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having disliked what had been kill from the prey with the head-less arrow, except there does not happen to be any arrow for him apart from it".<sup>421</sup>

26- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنْ صَيْدِ الْمَجُوسِ وَ عَنْ ذَبَائِحِهِمْ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had prohibited from prey hunted by the Magians and from their slaughters".<sup>422</sup>

27- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَا أَخَذْتَ الْحَيَالَةَ فَمَاتَ فِيهَا فَهِيَ مَيْتَةٌ وَ مَا أُدْرِكَ حَيًّا ذَكِيًّا فَأَكِلَ.

And from Ali<sup>-asws</sup> having said: 'Whatever is hit by the sling shot and it dies in it, it is (classified as) dead, and what is come across alive, slaughter and eat".<sup>423</sup>

عَمَّا رَوَاهُ الْكُلَيْنِيُّ وَ الشَّيْخُ بِإِسْنَادَيْهِمَا عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْكَلْبُ الْأَسْوَدُ الْبَيْهِيمُ لَا تَأْكُلُ صَيْدَهُ لِأَنَّ رَسُولَ اللَّهِ ع أَمَرَ بِقَتْلِهِ.

From what is reported by Al Kulayni and the Sheykh, by their chains from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The black dog is the beast. It's prey cannot be eaten because Rasool-Allah<sup>-saww</sup> had instructed with killing it".<sup>424</sup>

وَ قَدْ رَوَى الْكُلَيْنِيُّ وَ الشَّيْخُ فِي الْحَسَنِ كَالصَّحِيحِ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَمَّا صَرَغَ الْمِعْرَاضُ مِنَ الصَّيْدِ فَقَالَ إِنْ لَمْ يَكُنْ لَهُ نَبْلٌ غَيْرُ الْمِعْرَاضِ وَ ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَلْيَأْكُلْ مِمَّا قَتَلَ وَ إِنْ كَانَتْ لَهُ نَبْلٌ غَيْرُهُ فَلَا.

And it has been reported by Al Kulayni and the Sheykh, in the good (Hadeeth) like the correct, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having been asked about what the headless arrow brings down from the prey. He<sup>-asws</sup> said: 'If there does not happen to be for him any arrow other than the headless arrow, and he had mentioned the Name of Allah<sup>-azwj</sup> upon it, let him eat from what he had killed, and if there happens to be for him an arrow other than it, then no".<sup>425</sup>

وَ فِي رَوَايَةٍ أُخْرَى رَوَى عَنْ أَبِي جَعْفَرٍ ع لَا بَأْسَ إِذَا كَانَ هُوَ مِزْمَاتَكَ أَوْ صَنَعْتَهُ لِذَلِكَ.

And in another report, it is reported,

'From Abu Ja'far<sup>-asws</sup> 'There is no problem when it was your shooter, or you had made it for that".<sup>426</sup>

وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَرَقَ فَكُلْ وَ إِنْ لَمْ يَخْرِقْ وَ اعْتَزَّصَ فَلَا تَأْكُلْ.

<sup>421</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 25

<sup>422</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 26

<sup>423</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 27 a

<sup>424</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 27 b

<sup>425</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 27 c

<sup>426</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 27 d

And it is reported by the Sheykh in 'Al Saheeh',

'From Abu Abdullah<sup>-asws</sup> having said: 'When you shoot with the headless arrow and it pierces, so eat, and if it does not pierce, then do not eat''.<sup>427</sup>

28- الْخِلَافُ لِلشَّيْخِ، رَوَى عَدِيُّ بْنُ حَاتِمٍ أَنَّ النَّبِيَّ ص قَالَ: مَا عَلِمْتُ مِنْ كَلْبٍ ثُمَّ أُرْسِلَتْهُ وَ ذَكَرْتُ اسْمَ اللَّهِ عَلَيْهِ فُكُنَ بِمَا أُمْسَكَ عَلَيْكَ قُلْتُ فَإِنْ قَتَلَ قَالَ إِذْ قَتَلَهُ وَ لَمْ يَأْكُلْ مِنْهُ شَيْئاً فَإِنَّمَا أُمْسَكَ عَلَيْكَ

(The book) 'Al Khilaf' of the Sheykh – It is reported by Aday Bin Hatim,

'The Prophet<sup>-saww</sup> said: 'Whatever dog you trained then sent it and mentioned the Name of Allah<sup>-azwj</sup> upon it, so eat from what it withholds for you'. I said, 'Supposing it kills?' He<sup>-saww</sup> said: 'When it kills it, then do not eat anything from it, for rather It should withhold for you'.

قُلْتُ يَا رَسُولَ اللَّهِ ص إِنِّي أُرْسَلْتُ كَلْبِي فَقَالَ إِذَا أُرْسَلْتَ كَلْبَكَ وَ ذَكَرْتَ اسْمَ اللَّهِ فُكُنْ وَ إِلَّا فَلَا تَأْكُلْ

I said, 'O Rasool-Allah<sup>-saww</sup>! I sent my dog!' He<sup>-saww</sup> said: 'When you send your dog and you mentioned the Name of Allah<sup>-azwj</sup>, then eat, or else, do not eat!'

قُلْتُ فَإِنِّي أُرْسَلْتُ كَلْبِي وَ أَجِدُ عَلَيْهِ كَلْباً فَقَالَ لَا تَأْكُلْ إِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ

I said, 'Supposing I send my dog and find a (another) dog upon it?' He<sup>-saww</sup> said: 'Do not eat! But rather, you had named (Allah<sup>-azwj</sup>) upon your dog'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَصِيدُ وَ إِنَّا أَحَدَنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَتَيْنِ وَ الثَّلَاثَ فَيَجِدُهُ مَيِّتاً وَ فِيهِ سَهْمُهُ

He (the narrator) said, 'I said, 'O Rasool-Allah<sup>-saww</sup>! We go hunting, and one of us shoots at a prey. It disappears from him for two nights and three. Then he finds it dead, and his arrow is in it'.

فَقَالَ إِذَا وَجَدْتَ فِيهِ أَثَرَ سَهْمِكَ وَ لَمْ يَكُنْ فِيهِ أَثَرُ سَبْعٍ وَ عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فُكُنْ

He<sup>-saww</sup> said: 'When you find impact of your arrow in it and there does not happen to be any impact of a wild animal, and you know that your arrow had killed it, then eat'.

وَ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ص عَنِ الصَّيْدِ فَقَالَ إِذَا رَمَيْتَ الصَّيْدَ وَ ذَكَرْتَ اسْمَ اللَّهِ فُقُتِلَ فُكُنْ وَ إِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي الْمَاءُ قَتَلَهُ أَمْ سَهْمُكَ.

And he (the narrator) said, 'I asked Rasool-Allah<sup>-saww</sup> about the hunted prey. He<sup>-saww</sup> said: 'When you had shot at a prey and named Allah<sup>-azwj</sup>, and it is killed, so eat, and if it falls into the water, then do not eat for you don't know whether it was the water what had killed it or your arrow''.<sup>428</sup>

<sup>427</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 27 e

<sup>428</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 28

أقول: إنما أوردت هذا الخبر مع كونه عاميا لأن راويه و هو عدي كان من خواص أصحاب أمير المؤمنين ع و كان معه في غزواته

**Note:** I (Majlisi) am saying, 'But rather I referred this Hadeeth along with its being from general Muslims, because its reporter, and he is Aday who was from the special companions of Amir Al-Momineen<sup>asws</sup> and was with him<sup>asws</sup> in his<sup>asws</sup> battles.

و قال الفضل بن شاذان إنه من السابقين الذين رجعوا إلى أمير المؤمنين ع و لاشتماله على أحكام كثيرة مفهوما و منطوقا و أكثرها مما عمل به الأصحاب و مؤيدة بأخبار كثيرة من طرقنا و بينها فيما مضى و سيأتي.

And Al Fazl Bin Shazan said, 'He is from the preceding ones, those who had returned to Amir Al-Momineen<sup>asws</sup>, and had contained may rulings, understanding and spoken, and many of these are from what the companions had worked with, and is supported by many Ahadeeth from our ways, and he explained these in what had passed', and I (Majlisi) shall be coming with it'.

29- الثَّيِّهَابُ، قَالَ رَسُولُ اللَّهِ ص مَنِ اتَّبَعَ الصَّيِّدَ غَفَلَ.

Al-Shihaab – Rasool-Allah<sup>saww</sup> said: 'One who pursued the prey is heedless (of other matters)'.<sup>429</sup>

30- صَحِيفَةُ الرِّضَا، بِالإِسْنَادِ عَنْهُ ع بِإِسْنَادِهِ إِلَى جَعْفَرٍ ع قَالَ: مَرَّ جَعْفَرٌ بِصَيَّادٍ فَقَالَ يَا صَيَّادُ أَيُّ شَيْءٍ أَكْثَرَ مَا يَقَعُ فِي شَبَكَتِكَ قَالَ الطَّيْرُ الزَّاقُ قَالَ فَمَرَّ وَ هُوَ يَقُولُ هَلْكَ صَاحِبُ الْعِيَالِ.

(The book) 'Saheefa Al Reza<sup>asws</sup>' – By the chain from him<sup>asws</sup>, by his<sup>asws</sup> chain to Ja'far<sup>asws</sup>. He<sup>asws</sup> said: 'Ja'far<sup>asws</sup> passed by a hunter. He<sup>asws</sup> said: 'O hunter! Which thing lasts more in your net?' He said, 'The bird 'Al-Zaq''. He (Al-Reza<sup>asws</sup> said: 'He (Al-Sadiq<sup>asws</sup>) passed on and he<sup>asws</sup> was saying: 'Destroyed are the ones with dependants''.<sup>430</sup>

بيان: و زق الطائر إطعامه فرخه.

**Explanation:** 'Al-Zaq' is the bird, its feed it its chicks'.

31- قُرْبُ الإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدِ بْنِ زِيَادٍ قَالَ: سُئِلَ جَعْفَرٌ عَنْ صَيِّدِ الْكِلَابِ وَ الْبُرَاةِ وَ الرَّئِي فَقَالَ ع أَمَا مَا صَادَهُ الْكَلْبُ الْمَعْلَمُ وَ قَدْ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْهُ وَ إِنْ كَانَ قَدْ قَتَلَهُ وَ أَكَلَ مِنْهُ

(The book) 'Qurb Al Asnaad' – From Haroun Bin Muslim, from Mas'ada Bin Ziyad who said,

'Ja'far<sup>asws</sup> was asked about the hunted prey of the dogs, and the hawks, and the arrows. He<sup>asws</sup> said: 'As for what the trained dog hunts, and he (the hunter) has named Allah<sup>azwj</sup> upon it, so eat it, and even though it kills it and has eaten from it'.

<sup>429</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 29

<sup>430</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 30

وَقَالَ فِي الَّذِي يَرْمِي بِالسَّيْفِ وَ الْحَجَرِ وَ النَّشَابِ وَ الْمِعْرَاضِ لَا يُؤْكَلُ إِلَّا مَا دُكِّيَ مِنْهُ وَ كَذَا مَا صَادَ الْبَازِي وَ الصُّفُورَةُ وَ غَيْرُهُمَا مِنَ الطَّيْرِ لَا تَأْكُلُ إِلَّا مَا دُكِّيَ مِنْهُ.

And he<sup>asws</sup> said regarding which is pelted by the sword, and the stone, and the crossbow, and the headless arrow: ‘Do not eat except what is purified from it, and like that is what is hunted by the falcon, and the hawk, and other such from the birds, do not eat except what is purified from it’.<sup>431</sup>

32- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرْيَفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا أَخَذَ الْكَلْبُ الْمَعْلَمُ الصَّيْدَ فَكُلَّهُ أَكَلٌ مِنْهُ أَوْ لَمْ يَأْكُلْ فَيَلَّ أَوْ لَمْ يَفْتَل.

(The book) ‘Qurb Al Asnaad’ – From Al-Hassan Bin Zareyf, from Al Husayn Bin Ulwan,

‘From Ja’far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘When the trained dog seizes the prey, so eat it, whether it has eaten from it or not eaten, killed, or not killed’.<sup>432</sup>

33- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ ثَلَاثٌ يُفْسِدْنَ الْقَلْبَ اسْتِمَاعُ اللَّهْوِ وَ طَلَبُ الصَّيْدِ وَ إِتْيَانُ بَابِ السُّلْطَانِ الْخَبَرِ.

(The book) ‘Al Khisaal’ – From his father, from Ali Bin Ibrahim, from his fther, from Ismail Bin Marrar, from Yunus,

‘Raising it to Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Three (things) harden the heart – listening to the amusements, and seeking the hunted prey, and going to the door of the ruling authority’ – the Hadeeth’.<sup>433</sup>

34- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ قَالَ رَوَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُوسَى الْمَرْوَزِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ يُفْسِدْنَ الْقَلْبَ وَ يُنْبِئْنَ الْيَقَاقَ فِي الْقَلْبِ كَمَا يُنْبِئُ الْمَاءُ الشَّجَرَ اسْتِمَاعُ اللَّهْوِ وَ الْبَدَاءُ وَ إِتْيَانُ بَابِ السُّلْطَانِ وَ طَلَبُ الصَّيْدِ.

And from him, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary who said, ‘It is reported from Al-Hassan Bin Ali Bin Abu Usman, from Musa Al Maruzy,

‘From Abu Al-Hassan<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Four (things) spoil the heart and grows the hypocrisy in the heart just as the water grows the tree – listening to the amusements and the obscenities, and going to the door of the ruling authority, and seeking the hunted prey’.<sup>434</sup>

35- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ الْحَكَمِ عَنْ عَدِيٍّ بْنِ ثَابِتٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: مَنْ بَدَأَ جَفَاً وَ مَنْ تَبَعَ الصَّيْدَ غَفْلًا وَ مَنْ لَزِمَ السُّلْطَانَ افْتَقَرَّ وَ مَا يَزِدُّهُ مِنَ السُّلْطَانِ قُرْبًا إِلَّا زَادَ مِنَ اللَّهِ تَعَالَى بُعْدًا.

<sup>431</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 31

<sup>432</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 32

<sup>433</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 33

<sup>434</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 34



(The book) 'Majaalis' of Ibn Sheykh – From his father, from Abdul Al Wahid Bin Muhammad, from Ibn Uqdah, from Ahmad bin yahya, from Abdul Rahman, from his father, from Al-Hassan Bin Al Hakam, from Aday bin Sabit, from a man from the Helpers, from Abu Hureyra (well-known fabricator),

'From the Prophet<sup>-saww</sup> having said: 'The one descending in the valleys would be disloyal, and one pursuing the hunted prey would be heedless, and one who adheres with the ruling authority would be tempted, and he will not increase in nearness of the ruler except it would increase him in remoteness from Allah<sup>-azwj</sup> the Exalted''.<sup>435</sup>

36- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْبَرَقِيِّ عَنْ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ رَفَعَ الْحَدِيثَ إِلَى عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَتَّبِعُوا الصَّيْدَ فَإِنَّكُمْ عَلَى غِرَّةِ الْحَبَرِ.

(The book) 'Al Ilal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Al Ashari, from Al Barqy, from a man, from Ibn Asbat, from his uncle,

'Raising the Hadeeth to Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Do not pursue the hunted prey for you will be caught unawares' – the Hadeeth''.<sup>436</sup>

37- مَعَانِي الْأَخْبَارِ، رُوِيَ أَنَّ الْعَادِيَّ اللَّصَّ وَ الْبَاغِيَّ الَّذِي يَبْغِي الصَّيْدَ لَا يَجُوزُ لَهُمَا التَّقْصِيرُ فِي السَّفَرِ وَ لَا أَكْلُ الْمَيْتَةِ فِي خَالِ الْإِضْطِرَارِ.

(The book) 'Ma'any Al Akhbar' –

'It is reported that the habitual thief, and the seeker who seeks the hunted prey, it is not allowed for them to shorten (Salat) during the journey, nor eating the dead during a state of desperation''.<sup>437</sup>

38- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ لَحِقَ حِمَارًا أَوْ ظَبْيًا فَضَرَبَهُ بِالسَّيْفِ فَقَطَعَهُ نِصْفَيْنِ هَلْ يَحِلُّ أَكْلُهُ قَالَ نَعَمْ إِذَا سَمِيَ

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about a man who comes across a donkey or a deer, so he strikes it with the sword and cuts it in two halves, 'Is it Permissible to eat it?' He<sup>-asws</sup> said: 'Yes when he names (Allah<sup>-azwj</sup>)'.

وَ سَأَلْتُ عَنْ رَجُلٍ لَحِقَ حِمَارًا أَوْ ظَبْيًا فَضَرَبَهُ بِالسَّيْفِ فَصَرَعَهُ أَيُّوْكُلُ قَالَ إِذَا أَدْرَكَ ذَكَاتَهُ أَكِلَ وَ إِنْ مَاتَ قَبْلَ أَنْ يَغِيبَ عَنْهُ أَكَلُهُ.

And I asked about a man who comes across a donkey or a deed, so he strikes it with a sword and brings it down, 'Can it be eaten?' He<sup>-asws</sup> said: 'When he realises its purification (comes across it alive so he slaughters it), eat, and if it dies before it disappears from him, he can eat it''.<sup>438</sup>

<sup>435</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 35

<sup>436</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 36

<sup>437</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 37

<sup>438</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 38

39- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، يَسْتَأْذِنُكَ مَاذَا أَجَلَ لَكُمْ الطَّيِّبَاتِ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ وَهُوَ صَيِّدُ الْكِلَابِ الْمُعَلِّمَةِ خَاصَّةً أَحْلَاهَا اللَّهُ إِذَا أَدْرَكْتَهُ وَقَدْ قَتَلَهُ لِقَوْلِهِ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ.

Tafseer Ali Bin Ibrahim –

**They are asking you as to what is that (which is) Permissible for them. Say: ‘Permissible for you are the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; - and it is the hunted prey of the dogs especially. Allah<sup>-azwj</sup> has Permitted it when you come across it and it has killed it - so eat from what they catch for you, [5:4]’.**<sup>439</sup> (Not a Hadeeth)

وَأَخْبَرَنِي أَبِي عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ صَيْدِ الْبُرَّاءِ وَالصُّفُورِ وَالْفُهُودِ وَالْكِلَابِ قَالَ لَا تَأْكُلُوا إِلَّا مَا دَخَلْتُمْ إِلَّا الْكِلَابَ

And my father informed me from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy –

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the hunted prey of the falcons and the hawks, and the leopards and the dogs. He<sup>-asws</sup> said: ‘Do not eat except what you purify, except for the dogs’.

قُلْتُ فَإِنْ قَتَلْتَهُ قَالَ كُلْ فَإِنَّ اللَّهَ يَقُولُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

I said, ‘Supposing it kills it?’ He<sup>-asws</sup> said: ‘Eat, for Allah<sup>-azwj</sup> is Saying: **and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, [5:4]’.**

ثُمَّ قَالَ كُلُّ شَيْءٍ مِنَ السَّبَاعِ تُمَسِّكُ الصَّيْدَ عَلَى نَفْسِهَا إِلَّا الْكِلَابَ الْمُعَلِّمَةَ فَإِنَّهَا تُمَسِّكُ عَلَى صَاحِبِهَا

Then he<sup>-asws</sup> said: ‘All things from the wild animal withholding the hunted prey upon itself, except for the trained dogs, it withholds upon its owner’.

وَقَالَ إِذَا أُرْسِلَتِ الْكَلْبُ الْمُعَلِّمَ فَادْكُرِ اللَّهَ عَلَيْهِ فَهُوَ ذَكَائُهُ.

And he<sup>-asws</sup> said: ‘When you release the trained dog, then mention Allah<sup>-azwj</sup> upon it, for it is its purification’.<sup>440</sup>

40- الْقِصَصُ، قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ وَرْشَانُ يُغْرِخُ فِي شَجَرَةٍ وَكَانَ رَجُلٌ يَأْتِيهِ إِذَا أَدْرَكَ الْقَرْحَانَ فَيَأْخُذُ الْقَرْحَيْنِ فَشَكَ ذَلِكَ الْوَرْشَانُ إِلَى اللَّهِ تَعَالَى فَقَالَ إِنِّي سَأُخْفِيكَ

(The book) ‘Al Qasas’ –

<sup>439</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 39 a

<sup>440</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 39 b

'Abu Abdullah<sup>-asws</sup> said: 'A wood pigeon had laid eggs in a treed, and when the two chicks had been realised, a man came and seized the two chicks. That wood pigeon complained of that to Allah<sup>-azwj</sup> the Exalted. He<sup>-azwj</sup> Said: "I<sup>-azwj</sup> shall Suffice you!"

قَالَ فَأَفْرِخَ الْوَرِشَانُ وَ جَاءَ الرَّجُلُ وَ مَعَهُ رَغِيْقَانِ فَصَعِدَ الشَّجَرَةَ وَ عَرَضَ لَهُ سَائِلٌ فَأَعْطَاهُ أَحَدَ الرِّغِيْقَيْنِ ثُمَّ صَعِدَ فَأَخَذَ الْفَرْخَيْنِ وَ نَزَلَ بِهِمَا فَسَلَّمَهُ اللَّهُ لِمَا تَصَدَّقَ بِهِ.

He<sup>-asws</sup> said: 'The wood pigeon gave birth to chicks, and the man came and there were two breads with him. He climbed the tree and a beggar presented to him, so he gave him one of the two loaves. Then he climbed and took the two chicks and descended with them. Allah<sup>-azwj</sup> Kept him safe due to what charity he had given with".<sup>441</sup>

41- الْمَحَاسِنُ، مُحَمَّدُ بْنُ عِيْسَى الْيَقُطِيْبِيُّ عَنْ أَبِي عَاصِمٍ عَنْ هَاشِمِ بْنِ مَاهُوِيَةَ الْمَدَارِيِّ عَنِ الْوَلِيدِ بْنِ أَبَانَ الرَّازِيِّ قَالَ: كَتَبَ ابْنُ زَادَانَ قُرُوحٌ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَ يَسْأَلُهُ عَنِ الرَّجُلِ يَتَكَبَّرُ فِي الصَّيْدِ لَا يُرِيدُ بِذَلِكَ طَلَبَ الصَّيْدِ وَ إِنَّمَا يُرِيدُ بِذَلِكَ التَّصْحِيحَ قَالَ لَا بَأْسَ بِذَلِكَ إِلَّا اللَّهُ.

(The book) 'Al Mahasin' – Muhammad Bin Isa Al Yaqteeny, from Abu Aasim, from Hashim Bin Mahawiya Al Madary, from Al Waleed Bin Aban Al Razy who said,

'Ibn Zazan Faroukh wrote to Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup> asking him<sup>-asws</sup> about the man who sprints regarding the hunted prey not intending by that seeking the prey, and rather he intends the health with that (exercise). He<sup>-asws</sup> said: 'There is no problem with that except the amusement".<sup>442</sup>

42- فَفَهْهُ الرِّضَا، قَالَ عَ اعْلَمَ يَرْحَمُكَ اللَّهُ أَنَّ الطَّيْرَ إِذَا مَلَكَ جَنَاحَهُ فَهُوَ لِمَنْ أَخَذَهُ إِلَّا أَنْ يَعْرِفَ صَاحِبَهُ فَيَرُدُّ عَلَيْهِ وَ لَا يَصْلُحُ أَخْذُ الْفَرَاخِ مِنْ أَوْكَارِهَا فِي جَبَلٍ أَوْ بئرٍ أَوْ أَجْمَةٍ حَتَّى يَنْهَضَ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'Know, may Allah<sup>-azwj</sup> have Mercy on you, that the bird, when it controls its wings, it is for the one who seizes it, except if one knows its owner, so it would be returned to him. It is not correct to take the chicks from their nests in a mountain, or a well, or a bush, until it gets up (to fly).

وَ إِذَا أُرْذِتْ أَنْ تُرْسَلَ الْكَلْبُ عَلَى الصَّيْدِ فَسَمَّ اللَّهُ عَلَيْهِ فَإِنْ أَدْرَكَتْهُ حَيًّا فَادْبَحْهُ أَنْتَ وَ إِنْ أَدْرَكَتْهُ وَ قَدْ قَتَلَهُ كَلْبُكَ فَكُلْ مِنْهُ وَ إِنْ أَكَلَ بَعْضَهُ لِقَوْلِهِ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ إِنْ لَمْ يَكُنْ مَعَكَ حَدِيدٌ تَدْبَحْهُ فَدَعِ الْكَلْبَ عَلَى الصَّيْدِ وَ سَمَّيْتَ عَلَيْهِ حَتَّى يَقْتُلَ ثُمَّ تَأْكُلْ مِنْهُ

And when you want to release the dog upon the hunted prey, then name Allah<sup>-azwj</sup> upon it. If you come across it alive, then slaughter it, and if you come across it and your dog has already killed it, then eat from it, and even if it had eaten part of it, due to His<sup>-azwj</sup> Words: **so eat from what they catch for you, [5:4]**. And if there does not happen to be any iron (knife) with you to slaughter it, then leave the dog upon the prey, and name (Allah<sup>-azwj</sup>) upon it until it kills, then eat from it.

<sup>441</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 40

<sup>442</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 41

وَ إِنْ أُرْسِلَتْ عَلَى الصَّيْدِ كَلْبُكَ فَشَارَكَهُ كَلْبٌ آخَرُ فَلَا تَأْكُلْهُ إِلَّا أَنْ تُدْرِكَ ذِكَاثَهُ وَ إِنْ رَمَيْتَ وَ سَمَّيْتَ وَ أَذْرَكْتَهُ وَ قَدْ مَاتَ فَكُلْهُ إِذَا كَانَ فِي السَّهْمِ رُجٌّ حَدِيدٍ وَ إِنْ وَجَدْتَهُ مِنَ الْغَدِ وَ كَانَ سَهْمُكَ فِيهِ فَلَا بَأْسَ بِأَكْلِهِ إِذَا عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ

And if you send your dog upon the prey and another dog participates with it, then do not eat it except if you realise its purification; and if you have shot (an arrow), and named (Allah<sup>-azwj</sup>), and come across it and it has already died, then eat it, when there was an iron head in the arrow; and if you were to find it the next morning and your arrow was in it, then there is no problem in eating it when you know that it was your arrow that killed it.

وَ إِنْ رَمَيْتَ وَ هُوَ عَلَى جَبَلٍ فَأَصَابَهُ سَهْمُكَ وَ وَقَعَ فِي الْمَاءِ وَ مَاتَ فَكُلْهُ إِذَا كَانَ رَأْسُهُ خَارِجاً مِنَ الْمَاءِ وَ إِنْ كَانَ رَأْسُهُ فِي الْمَاءِ فَلَا تَأْكُلْهُ

And when you have shot (an arrow) and it was upon a mountain, and your arrow hits it and it falls in the water and dies, eat it when its head was outside from the water, and if its head was in the water, then do not eat it.

وَ لَا تَأْكُلْ مَا اصْطَدَّتْ بَيَازٍ أَوْ صَفَرٍ أَوْ فَهْدٍ أَوْ عُقَابٍ أَوْ غَيْرِ ذَلِكَ إِلَّا مَا أَذْرَكْتَ ذِكَاثَهُ إِلَّا الْكَلْبَ الْمُعَلَّمَ فَلَا بَأْسَ بِأَكْلِهِ مَا قَتَلْتَهُ إِذَا كُنْتَ سَمَّيْتَ عَلَيْهِ.

And do not eat what you hunt with a falcon, or a hawk, or a leopard, or an eagle, or other than that, except what you realise its purification, except for the trained dog, for there is no problem with eating what it kills, when you have named (Allah<sup>-azwj</sup>) upon it".<sup>443</sup>

وَ يُؤَيِّدُهُ مَا رَوَاهُ الْكَلْبِيُّ فِي الصَّحِيحِ عَنْ أَبِي عُثَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ حَيْثُ قَالَ: إِنْ وَجَدَ مَعَهُ كَلْباً غَيْرَ مُعَلِّمٍ فَلَا يَأْكُلْ مِنْهُ.

And it is supported by what is reported by Al Kulayni in 'Al Saheeh', from Abu Ubeyday,

'From Abu Abdullah<sup>-asws</sup> whereby he<sup>-asws</sup> said: 'If an untrained dog is found with it, then do not eat from it'.<sup>444</sup>

وَ عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ أَرْسَلُوا كِلَابَهُمْ وَ هِيَ مُعَلَّمَةٌ كُلُّهَا وَ قَدْ سَمَّوْا عَلَيْهَا فَلَمَّا أَنْ مَضَتْ الْكِلَابُ دَخَلَ فِيهَا كَلْبٌ غَرِيبٌ لَا يَعْرِفُونَ لَهَا صَاحِباً فَاشْتَرَكَتْ جَمِيعُهَا فِي الصَّيْدِ فَقَالَ لَا يُؤْكَلُ مِنْهُ لِأَنَّكَ لَا تَدْرِي أَخَذَهُ مُعَلِّمٌ أَمْ لَا.

From Abu Baseer,

'From him<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about a group who sent their dogs, and all of these were trained, and they had named (Allah<sup>-azwj</sup>) upon these. When the dogs went (to hunt), a stranger dog entered among them. No owner was known to be for it. They all participated in the hunt. He<sup>-asws</sup> said: 'It will not be eaten from because you don't know a trained one had seized it (prey) or not'.<sup>445</sup>

<sup>443</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 42 a

<sup>444</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 42 b

<sup>445</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 42 c

و فِي صَحِيحَةِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَرْمِي صَيْدًا وَ هُوَ عَلَى جَبَلٍ أَوْ حَائِطٍ فَيَخْرُقُ فِيهِ السَّهْمُ فَيَمُوتُ فَقَالَ كُلُّهُ مِنْهُ وَ إِنْ وَقَعَ فِي الْمَاءِ مِنْ رَمْيِكَ فَمَاتَ فَلَا تَأْكُلْ مِنْهُ.

And from ‘Saheeh’ of Al Halby –

‘From Abu Abdullah<sup>-asws</sup> having been asked about a man who shoots at a prey, and it is upon a mountain or a wall, and the arrow pierces into it, and it dies. He<sup>-asws</sup> said: ‘Eat from it, and if it falls into the water from your shooting and dies, do not eat from it’’.<sup>446</sup>

و رُوِيَ نَحْوُهُ بِسَنَدٍ مُوْتَقًّى عَنْ سَمَاعَةَ وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَأْكُلْ مِنَ الصَّيْدِ إِذَا وَقَعَ فِي الْمَاءِ فَمَاتَ.

And approximate to it is reported by a reliable chain from Sama’at, and from Abdul Rahman Bin Al Hajjaj,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘Do not eat from the hunted prey when it falls in the water and dies’’.<sup>447</sup>

43- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَمَيْتَ بِسَهْمِكَ فَوَجَدْتَهُ وَ لَيْسَ بِهِ أَثَرُ غَيْرِ أَثَرِ سَهْمِكَ وَ تَرَى أَنَّهُ لَمْ يَقْتُلْهُ غَيْرُ سَهْمِكَ فَكُلْ تَعَيَّبَ عَنْكَ أَوْ لَمْ يَتَعَيَّبَ عَنْكَ.

(The book) ‘Al Saraair’, transmitted from the book of Musa Bin Bakr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you shoot with your arrow and find it, and there isn’t any impact other than the impact of your arrow, and you see that it has not been killed apart from your arrow, then eat, whether it had disappeared from you or not disappeared from you’’.<sup>448</sup>

44- الْعَيَاشِيُّ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ صَيْدِ الْبُرَاةِ وَ الصُّفُورِ وَ الْفُهْدِ وَ الْكِلَابِ فَقَالَ لَا تَأْكُلْ مِنْ صَيْدِ شَيْءٍ مِنْهَا إِلَّا الْكِلَابَ فَلْتُ فَإِنَّهُ قَتَلَهُ

Al Ayyashi – from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the hunted prey of the falcons, and the hawks, and the leopards, and the dogs. He<sup>-asws</sup> said: ‘Do not eat from the prey of anything from these except the dogs’. I said, ‘Supposing it (hunting dog) kills it?’

قَالَ كُلُّ فَإِنَّ اللَّهَ يَقُولُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُمْ بِمَا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ ادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ.

He<sup>-asws</sup> said: ‘Eat, for Allah<sup>-azwj</sup> is Saying: ***‘and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it; [5:4]’***.<sup>449</sup>

<sup>446</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 42 d

<sup>447</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 42 e

<sup>448</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 43

<sup>449</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 44

45- وَ مِنْهُ، عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الرَّجُلِ سَرَّحَ الْكَلْبَ الْمُعْلَمَ وَ يُسَمِّي إِذَا سَرَّحَهُ قَالَ يَأْكُلُ بِمَا أَمْسَكَ عَلَيْهِ وَ إِنْ أَدْرَكَهُ وَ قَتَلَهُ وَ إِنْ وَجَدَ مَعَهُ كَلْبٌ غَيْرُ مُعْلَمٍ فَلَا يَأْكُلُ مِنْهُ

And from him, from Ubeyda,

‘From Abu Abdullah<sup>-asws</sup>, about the man releases the trained dog and names (Allah<sup>-azwj</sup> when he releases it. He<sup>-asws</sup> said: ‘Eat from what it withholds upon it, and even if he comes across it and it has killed it, and if he finds another untrained dog with it, then do not eat from it’.

فُلْتُ وَ الصَّغْفَرُ وَ الْعُقَابُ وَ الْبَازِي قَالَ إِنْ أَدْرَكَتْ ذَكَائَهُ فَكُلْ مِنْهُ وَ إِنْ لَمْ تُدْرِكْ ذَكَائَهُ فَلَا تَأْكُلْ مِنْهُ

I said, ‘And the hawks and the eagles and the falcons?’ He<sup>-asws</sup> said: ‘If you realise its purification, then eat from it, and if you do not realise its purification, then do not eat from it’.

فُلْتُ فَالْفَهْدُ لَيْسَ بِمَنْزِلَةِ الْكَلْبِ قَالَ فَقَالَ لَا لَيْسَ شَيْءٌ مُكَلَّبٌ إِلَّا الْكَلْبُ.

I said, ‘The leopard isn’t it at the status of the dog?’ He<sup>-asws</sup> said: ‘No, there isn’t anything (classified as) ‘a hunter’ except the dog’.<sup>450</sup>

46- وَ مِنْهُ، عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْقَائِلِ: كَانَ أَبِي يُعْنِي وَ كُنَّا نُعْنِي وَ نَحْنُ نَخَافُ فِي صَيْدِ الْبَازِي وَ الصَّغْفَرِ فَأَمَّا الْآنَ فَإِنَّا لَا نَخَافُ وَ لَا نَحِلُّ صَيْدَهُمَا إِلَّا أَنْ يُدْرِكَ ذَكَائَهُ وَ إِنَّهُ لَفِي كِتَابِ عَلِيِّ ع أَنَّ اللَّهَ قَالَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ فَهِيَ الْكِلَابُ.

And from him, from Sama’at.

‘From Abu Abdullah<sup>-asws</sup> having said: ‘My<sup>-asws</sup> father<sup>-asws</sup> was issuing verdicts (Fatwas) and we<sup>-asws</sup> were issuing verdicts, and we<sup>-asws</sup> are fearing regarding the hunted prey of the falcons and the hawks. As for now, we<sup>-asws</sup> are not fearing, nor is their prey Permissible, except if you were to realise its purification, and it is in the book of Ali<sup>-asws</sup> that Allah<sup>-azwj</sup> Said: ‘**and what you have trained the preying ones to hunt, [5:4]**, so these are the dogs’.<sup>451</sup>

47- الْعَيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْقَائِلِ: مَا خَلَا الْكِلَابُ بِمَا يَصِيدُ الْفُهْدُ وَ الصَّغْفَرُ وَ أَشْبَاهُ ذَلِكَ فَلَا تَأْكُلُ مِنْ صَيْدِهِ إِلَّا مَا أَدْرَكَتْ ذَكَائَهُ لِأَنَّ اللَّهَ قَالَ مُكَلَّبِينَ فَمَا خَلَا الْكِلَابُ فَلَيْسَ صَيْدُهُ بِالَّذِي يُؤْكَلُ إِلَّا أَنْ تُدْرِكَ ذَكَائَهُ.

Al Ayyashi, from Zurarah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Apart from the dogs, from what is hunted by the leopards, and the hawks and the likes of that, do not eat from its prey except what you realise its purification, because Allah<sup>-azwj</sup> Said: ‘**the preying ones [5:4]**. Thus, apart from the dogs, its prey isn’t that which can be eaten except if you were to realise its purification’.<sup>452</sup>

48- وَ مِنْهُ، عَنْ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْقَائِلِ: مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ تَعْلَمُوهُمْ بِمَا عَلَّمَكُمْ اللَّهُ فَهِيَ الْكِلَابُ.

<sup>450</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 45

<sup>451</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 46

<sup>452</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 47

And from him, from Al Halby,

‘From Abu Abdullah<sup>-asws</sup>: ‘In the book of Ali<sup>-asws</sup>, ‘Allah<sup>-azwj</sup> Said: Except **what you have trained the preying ones to hunt, teaching them from what Allah Taught you; [5:4]**, these are the dogs’’.<sup>453</sup>

49- وَمِنْهُ، عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع سَمِعَ عَنِ الصَّيِّدِ يَأْخُذُهُ الْكَلْبُ فَيَذُرُّهُ الرَّجُلُ حَتَّى يَمُوتَ قَالَ نَعَمْ كُلْ إِنَّ اللَّهَ يَقُولُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ.

And from him, from Jameel,

‘From Abu Abdullah<sup>-asws</sup> having been asked about the hunted prey seized by the dog, so the man leaves it until it dies. He<sup>-asws</sup> said: ‘Yes, eat! Allah<sup>-azwj</sup> is Saying: **so eat from what they catch for you [5:4]**’’.<sup>454</sup>

50- الْعَيَّاشِيُّ، عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي حَنْظَلَةَ عَنْهُ ع فِي الصَّيِّدِ يَأْخُذُهُ الْكَلْبُ فَيَذُرُّهُ الرَّجُلُ فَيَأْخُذُهُ ثُمَّ يَمُوتُ فِي يَدِهِ أَوْ يَأْكُلُ قَالَ نَعَمْ إِنَّ اللَّهَ يَقُولُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ.

Al Ayyashi – from Abu Jameela, from Abu Hanzala,

‘From him<sup>-asws</sup> regarding the prey seized by the dog, so the man comes across it and takes it. Then it dies in his hand, ‘Can he eat (it)?’ He<sup>-asws</sup> said: ‘Yes. Allah<sup>-azwj</sup> is Saying: **so eat from what they catch for you [5:4]**’’.<sup>455</sup>

51- الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ قَالَ لَا بَأْسَ بِأَكْلِ مَا أَمْسَكَ الْكَلْبُ بِمَا لَمْ يَأْكُلِ الْكَلْبُ مِنْهُ فَإِذَا أَكَلَ الْكَلْبُ مِنْهُ قَبْلَ أَنْ تُذَكِّرَهُ فَلَا تَأْكُلْهُ.

Al Ayyashi, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah [5:4]**. He<sup>-asws</sup> said: ‘There is no problem in eating what the dog withholds from what the dogs has not eaten from. When the dog eats from it before he comes across it, do not eat it’’.<sup>456</sup>

52- وَمِنْهُ، عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفَهْدُ مِمَّا قَالَ اللَّهُ مُكَلِّبِينَ.

And from him, from Rifa’at,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The leopard is from what Allah<sup>-azwj</sup> Said **‘the preying ones [5:4]**’’.<sup>457</sup>

<sup>453</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 48

<sup>454</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 49

<sup>455</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 50

<sup>456</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 51

<sup>457</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 52

53- وَ مِنْهُ، عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُّ مَا أُمْسَكَ عَلَيْكَ الْكَلْبُ وَ إِنْ بَقِيَ ثُلُثُهُ.

And from him, from Aban Bin Taghlib who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Eat what the dog withholds for you, and even if (only) a third remains’’.<sup>458</sup>

54- الْهِدَايَةُ، كُلُّ كُلِّ مَا صَادَ الْكَلْبُ الْمُعَلَّمُ وَ إِنْ قَتَلَهُ وَ أَكَلَ مِنْهُ وَ لَمْ يُبَقِ مِنْهُ إِلَّا بَضْعَةٌ وَاحِدَةٌ وَ لَا تَأْكُلُ مَا صَيْدَ بَيَازٍ أَوْ صَفْرٍ أَوْ فَهْدٍ أَوْ عُقَابٍ إِلَّا مَا أَدْرَكْتَ ذِكَاثَهُ

(The book) ‘Al Hidayah’ –

‘Eat all what is hunted by the trained dog and even if it kills it, and eat from it, and (even if) there does not remain except one part, and do not eat what is hunted by a falcon, or a hawk, or a leopard, or an eagle, except what you realise its purification.

وَ مَنْ أَرْسَلَ كَلْبَهُ وَ لَمْ يُسَمِّ تَعْمُدًا فَأَصَابَ صَيْدًا لَمْ يَحِلَّ أَكْلُهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَ إِنْ نَسِيَ فَلْيُسَمِّ حِينَ يَأْكُلُ وَ كَذَلِكَ فِي الدَّبِيحَةِ

And the ones who releases his dog and do not name (Allah<sup>-azwj</sup>) deliberately, and he attains a prey, it is not Permissible to eat it, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **‘And do not eat from what Allah’s Name has not been mentioned upon, [6:121]**. And if he forgets, then let him name when he eats, and like that is regarding the slaughter.

وَ لَا تَأْسَ بِأَكْلِ لَحْمِ الْحُمْرِ الْوَحْشِيَّةِ وَ لَا تَأْسَ بِأَكْلِ مَا صَيْدَ بِاللَّيْلِ وَ لَا يَجُوزُ صَيْدُ الْحَمَامِ بِالْأَمْصَارِ وَ لَا يَجُوزُ اخْتِادُ الْفَرَاحِ مِنْ أَوْكَارِهَا فِي جَبَلٍ أَوْ بَيْرٍ أَوْ أَجْمَةٍ حَتَّى يَنْهَضَ.

And there is no problem with eating meat of the wild donkey, and there is no problem with eating what is hunted at night, and it is not allowed to hunt the pigeons in the cities, and it is no allowed to seize the chicks from their nests, whether in a mountain or in a well, or a bush until it gets up (ready to fly)’’.<sup>459</sup>

55- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ صَادَ حَمَامًا أَهْلِيًّا قَالَ إِذَا مَلَكَ جَنَاحَهُ فَهُوَ لِمَنْ أَخَذَهُ.

(The book) ‘Al Saraair’ – Transmitting from the book of Jameel Bin Darraj, from Zurara,

‘From Abu Abdullah<sup>-asws</sup> regarding a man who hunted a domesticated pigeon. He<sup>-asws</sup> said: ‘When it is control of its wings, it is for the one who seizes it’’.<sup>460</sup>

56- وَ مِنْهُ، نَقْلًا مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الطَّيْرُ يَقَعُ فِي الدَّارِ فَتَصِيدُهُ وَ حَوْلَنَا حَمَامٌ لِيَعْضِيهِمْ فَقَالَ إِذَا مَلَكَ جَنَاحَهُ فَهُوَ لِمَنْ أَخَذَهُ

<sup>458</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 53

<sup>459</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 54

<sup>460</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 55



And from him, transmitting from Jamie Al Bazanty, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The bird lands in the house, so we hunt it, and around us are pigeons for one of them'. He<sup>-asws</sup> said: 'When it has control of its wings, it is for the one who seizes it'.

قَالَ قُلْتُ يَفْعُ عَلَيْنَا فَنَأْخُذُهُ وَ قَدْ نَعْلَمُ لِمَنْ هُوَ قَالَ إِذَا عَرَفْتَهُ فَرُدَّهُ عَلَى صَاحِبِهِ.

He (the narrator) said, 'I said, 'It lands to us, so we seize it, and we know who it is for'. He<sup>-asws</sup> said: 'When you know it, then return it to its owner''.<sup>461</sup>

57- الْمُخْتَلَفُ، نَقْلًا مِنْ كِتَابِ عَمَّارِ السَّابَّاطِيِّ عَنِ الصَّادِقِ ع حُرَّةُ الْخَطَّافِ لَا بَأْسَ بِهِ وَ هُوَ مِمَّا يَحِلُّ أَكْلُهُ وَ لَكِنْ كُرِهَ أَكْلُهُ لِأَنَّهُ اسْتَجَارَ بِكَ وَ أَوَى فِي مَنْزِلِكَ كُلُّ طَيْرٍ يَسْتَجِيرُ بِكَ فَأَجِرْهُ.

(The book) 'Al Mukhtalaf' – Transmitting from the book of Ammar Al Sabaty,

'From Al-Sadiq<sup>-asws</sup>: 'The dung of the hook, there is no problem with it, and it is from what is Permissible to eat it, but it is dislike to eat it, because it (the hook) seeks refuge with you and shelters in your house. Every bird which seeks refuge with you, so shelter it''.<sup>462</sup>

<sup>461</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 56

<sup>462</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 57

## CHAPTER 8 – THE PURIFICATION AND ITS TYPES AND ITS RULINGS

الآيات

### The Verses –

البقرة إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً إِلَى قَوْلِهِ فَذَبَحُوهَا وَ مَا كَادُوا يَفْعَلُونَ

(Surah) Al Baqarah: **'Allah is Commanding you that you should be slaughtering a cow'. [2:67]**  
– up to His<sup>-azwj</sup> Words: **So they slaughtered it, and they were almost not doing it. [2:71].**

المائدة حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ الْحَنْزِيرُ وَ مَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَ الْمُنْحَنِقَةُ وَ الْمُؤَفَّذَةُ وَ الْمُتَرَدِّبَةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَ مَا دُبِحَ عَلَى النُّصَبِ

(Surah) Al Maidah: **Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars [5:3].**

الأنعام فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

(Surah) Al Anaam: **So eat from whatever Allah's Name is mentioned upon if you were believers in His Signs [6:118].**

وَ مَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ

**And what reason is there for you that you should not be eating from what Allah's Name has been mentioned upon and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? [6:119].**

وَ قَالَ تَعَالَى وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَ إِنَّهُ لَفِسْقٌ وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And the Exalted Said: **And do not eat from what Allah's Name has not been mentioned upon, and it is a transgression, and that the Satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121].**

وَ قَالَ تَعَالَى وَ أَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْعَلُونَ

And the Exalted said: **and cattle they are not mentioning the Name of Allah upon, fabricating upon Him. He will be Recompensing them due to what they were fabricating [6:138].**

و قال تعالى أَوْ فِشَقًا أَهْلًا لِعَيْزٍ اللَّهُ بِهِ

And the Exalted Said: **or a transgression, dedicated with for other than Allah [6:145].**

الحج لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَيْمَةِ الْأَنْعَامِ

(Surah) Al Hajj: **and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. [22:28].**

و قال تعالى وَ الْبُذُنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا

And the Exalted Said: **And (as for) the sacrificial animals, We Made these for you to be from the Rituals of Allah. There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these [22:36].**

الكوثر فَصَلِّ لِرَبِّكَ وَ انْحَرْ

**Therefore pray Salat to your Lord and be moderate [108:2].**

تفسير

## (Forbidden) Interpretation (opinionated)

أَنَّ تَذْبُوحًا بَقَرَةً ظَاهِرُهُ أَنَّ الْبَقَرَةَ مَذْبُوحَةٌ لَا مَنْحُورَةٌ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ الذَّبْحُ فَرِي الْأَوْدَاجِ وَ ذَلِكَ فِي الْبَقَرِ وَ الْغَنَمِ وَ النَّحْرِ فِي الْإِبِلِ وَ لَا يُجُوزُ فِيهَا عِنْدَنَا غَيْرُ ذَلِكَ وَ فِيهِ خِلَافٌ بَيْنَ الْفُقَهَاءِ

**‘Allah is Commanding you that you should be slaughtering a cow’. [2:67]** – Its apparent is that the cow was to be slaughtered, not sacrificed. Al-Tabarsee, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘Admirable, and that is regarding the cow, and the sheep, and the sacrificing regarding the camel, and it is not allowed in it in our view, other than that, and there is differing between the jurists regarding it.

وَ قِيلَ لِلصَّادِقِ ع إِنَّ أَهْلَ مَكَّةَ يَذْبُحُونَ الْبَقَرَةَ فِي اللَّبَةِ فَمَا تَرَى فِي أَكْلِ لَحْمِهَا فَسَكَتَ هُنَيْئَةً ثُمَّ قَالَ قَالَ اللَّهُ فَذَبْحُوهَا وَ مَا كَادُوا يُفْعَلُونَ لَا تَأْكُلُ إِلَّا مِنْ [مَا] ذُبِحَ مِنْ مَذْبُوحِهِ.

And it was said to Al-Sadiq<sup>-asws</sup>: ‘The people of Makkah are slaughtering the cow in the upper chest, so what is your<sup>-asws</sup> view in eating its meat?’ He<sup>-asws</sup> was silent for a while, then said: ‘Allah<sup>-azwj</sup> Said: **So they slaughtered it, and they were almost not doing it. [2:71].** Do not eat except from what has been slaughtered from its neck’.

أقول و قد مضى تفسير آية المائدة و تدل على وجوب التذكية و حرمة ما ذكي بغير اسم الله من الأصنام و غيرها و سيأتي في الأخبار تفسيرها.

I (Majlisi) am saying, ‘And the interpretation of the Verse of (Surah) Al Maidah has already passed, and it indicates upon the obligation of the purification, and Prohibition of what is

purified without the Name of Allah<sup>-azwj</sup>, from the idols and other such, and I shall bring its interpretation in the Ahadeeth.

فَكُلُوا قال الطبرسي رحمه الله إن المشركين لما قالوا للمسلمين أ تأكلون ما قتلتم أنتم و لا تأكلون ما قتل ربكم فكأنه سبحانه قال لهم أعرضوا عن جهلكم فكلوا و المراد به الإباحة و إن كانت الصيغة صيغة الأمر

**So, eat [6:118]** – Al-Tabarsee, may Allah<sup>-saww</sup> have Mercy on him, said, ‘When the Polytheists said to the Muslims, ‘You are eating from what you yourselves have killed and are not eating from what your Lord<sup>-azwj</sup> had Killed?’, it is as if the Glorious Said to them: “Turn away from your ignorance, **So eat [6:118]**, and the intend with it is the legalisation, and even though the wording is the wording of the Command.

بِمَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يعني ذكر الله عند ذبحه دون الميتة و ما ذكر عليه اسم الأصنام و الذكر هو قول بسم الله

**from whatever Allah’s Name is mentioned upon [6:118]** – meaning mentioning Allah<sup>-azwj</sup> during slaughtering it besides the dead, and what the names of the idols have been mentioned upon, and the mentioning are the words, ‘In the Name of Allah<sup>-azwj</sup>’.

و قيل هو كل اسم يختص الله سبحانه به أو صفة تختصه كقول باسم الرحمن أو باسم القديم أو باسم القادر لنفسه أو العالم لنفسه و ما يجري مجراه و الأول مجمع على جوازه و الظاهر يقتضي جواز غيره لقوله سبحانه قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى

And it is said, ‘It is every Name which Allah<sup>-azwj</sup> the Glorious is specified with, or words specific with it, like the words, ‘In the Name of the Beneficent’, or ‘In the Name of the Ancient’, or ‘In the Name of the Able for Himself’, or ‘The Knower of Himself’, and whatever flows it’s flow; and the first is a summary upon its allowance, and the apparent requires the allowance of others, due to the Words of the Glorious: **Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110].**

إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ يعني إن كنتم مؤمنين بأن عرفتم الله و رسوله و صحة ما أتاكم به من عند الله فكلوا ما أحل دون ما حرم

**if you were believers in His Signs [6:118]** – meaning, if you were believers by your having recognised Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, what he<sup>-saww</sup> has come to you from the Presence of Allah<sup>-azwj</sup>. Eat whatever is Permissible besides what is Prohibited.

و في هذه الآية دلالة على وجوب التسمية على الذبيحة و على أن ذبائح الكفار لا يجوز أكلها لأنهم لا يسمون الله عليها

And in this Verse there is evidence upon the obligation of the naming (of Allah<sup>-azwj</sup>) upon the slaughter, and based upon that the slaughters of the Kafirs is not allowed to eat, because they are not naming Allah<sup>-azwj</sup> upon it.

و من سمى منهم لا يعتقد وجوب ذلك و لأنه يعتقد أن الذي يسميه هو الذي أبد شرع موسى أو عيسى فإذا لا يذكرون الله حقيقة

And the one from them who names, not believing in the obligation of that, and because he believes that the One<sup>-azwj</sup> Who he is naming Began the Law of Musa<sup>-as</sup> or Isa<sup>-as</sup>. Thus they are not mentioning Allah<sup>-azwj</sup> in reality.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ تَقْدِيرُهُ أَيُّ شَيْءٍ لَكُمْ فِي أَنْ لَا تَأْكُلُوا فَيَكُونَ مَا لِلْإِسْتِفْهَامِ وَهُوَ اخْتِيَارُ الزَّجَاجِ وَغَيْرِهِ مِنَ الْبَصْرِيِّينَ وَمَعْنَاهُ مَا الَّذِي يَمْنَعُكُمْ أَنْ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عِنْدَ ذَبْحِهِ

**And what reason is there for you that you should not be eating from what Allah's Name has been mentioned upon [6:119]** – Its assessment is, which thing is there for you regarding that you are not eating, so it would be what is for the understanding, and it is the choice of Al-Zajaj and others from the people of Basra, and its meaning is, what is that which is preventing you all from eating from what the Name of Allah<sup>-azwj</sup> has been mentioned during its slaughter.

وَقِيلَ مَعْنَاهُ لَيْسَ لَكُمْ أَنْ لَا تَأْكُلُوا فَيَكُونَ مَا لِلنَّفْيِ

And it is said, 'Its meaning is, it isn't for you that you should not be eating', so it would be what is for the negation.

وَقَدْ فَصَّلَ لَكُمْ أَيُّ بَيْنَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ

**and He has Detailed for you** – i.e., explained to you - **what is Prohibited unto you, [6:119]**.

قِيلَ هُوَ مَا ذُكِرَ فِي سُورَةِ الْمَائِدَةِ مِنْ قَوْلِهِ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ الْآيَةُ وَاعْتَرَضَ عَلَيْهِ بِأَنَّهَا نَزَلَتْ بَعْدَ الْأَنْعَامِ بِمُدَّةٍ إِلَّا أَنْ يَحْمَلَ عَلَى أَنَّهُ بَيْنَ عَلَى لِسَانِ الرَّسُولِ ص وَبَعْدَ ذَلِكَ نَزَلَ بِهِ الْقُرْآنُ

It is said, 'It is what He<sup>-azwj</sup> Mentioned in Surah Al Maida from His<sup>-azwj</sup> Words: **Prohibited unto you is the dead [5:3]** – the Verse, and he objected upon it that it was Revealed after (Surah) Al Anaam except that it is carried upon that it was explained upon by the tongue of the Rasool<sup>-saww</sup>, and after that the Quran was Revealed with it'.

وَقِيلَ إِنَّهُ مَا فَصَّلَ فِي هَذِهِ السُّورَةِ فِي قَوْلِهِ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا الْآيَةُ وَقُرَأَ أَهْلُ الْكَوْفَةِ غَيْرَ حَفْصِ فَصَّلَ لَكُمْ بِالْفَتْحِ مَا حَرَّمَ بِالضَّمِّ وَقُرَأَ أَهْلُ الْمَدِينَةِ وَحَفْصٌ وَيَعْقُوبُ وَسَهْلٌ فَصَّلَ لَكُمْ مَا حَرَّمَ كِلَيْهِمَا بِالْفَتْحِ وَقُرَأَ الْبَاقُونَ فَصَلَ لَكُمْ مَا حَرَّمَ بِالضَّمِّ فِيهِمَا

And it is said, 'It is what is detained in this Surah in His<sup>-azwj</sup> Words: **Say: 'I do not find in what is Revealed to me a Prohibition [6:145]** – the Verse, and the people of Al Kufa recited other than Hafs, **and He has Detailed for you [6:119]** with the 'Fatah', what is Prohibited with 'Al-Zamma'. And the people of Medina, and Hafs, and Yaqoub, and Sahl: **and He has Detailed for you [6:119]**, all of them with the 'Fatah', and the rest recites as 'He<sup>-azwj</sup> Detailed for you what has been Prohibited' with the 'Zamma' in these two.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ يَعْنِي عِنْدَ الذَّبْحِ مِنَ الذَّبَائِحِ وَهَذَا تَصْرِيحٌ فِي وَجُوبِ التَّسْمِيَةِ عَلَى الذَّبِيحَةِ لِأَنَّهُ لَوْ لَمْ يَكُنْ كَذَلِكَ لَكَانَ تَرْكُ التَّسْمِيَةِ غَيْرَ مُحَرَّمٍ لَهَا

**And do not eat from what Allah's Name has not been mentioned upon, [6:121]** – meaning during the slaughter from the slaughters, and this is explicit regarding the obligation of the naming (Allah<sup>-azwj</sup>) upon the slaughter because had it not been like that, it would not have been Prohibited to neglect the naming to it.

وَإِنَّهُ لَفِسْقٌ يَعْنِي وَإِنْ أَكَلَ مَا لَمْ يَذْكَرْ اسْمُ اللَّهِ عَلَيْهِ لَفَسَقَ

**and it is a transgression**, - meaning, and if it is eaten what the Name of Allah<sup>-azwj</sup> has not been mentioned upon it, it would be a transgression.

وَ إِنَّ الشَّيَاطِينَ يَعْنِي علماء الكافرين و رؤساءهم المتمردين في كفرهم لَيُؤْخَذُونَ أَي يُؤْمُونَ و يشيرون إِلَى أَوْلِيائِهِم الذين اتبعوهم من الكفار لِجَادِلُوكُمْ فِي استحلال الميتة

**and that the Satans** – meaning the Kafir scholars and their apostate chiefs in their Kufr - **are suggesting** – i.e., believing and consulting - **to their friends** – the ones from the Kafirs who follow them - **to contend with you all, [6:121]** regarding the permissibility of the dead.

قال الحسن كان مشركو العرب يجادلون المسلمين فيقولون لهم كيف تأكلون ما تقتلونه أنتم و لا تأكلون مما يقتله الله و قتل الله أولى بأكل من قتلكم فهذه مجادلتهم

Al-Hassan said, 'The Polytheist Arabs were contending the Muslims. They were saying to them, 'How come you are eating what you yourselves are killing, and you are not eating what Allah<sup>-azwj</sup> has Killed, and that which is Killed by Allah<sup>-azwj</sup> is foremost with being eaten than what I killed by you?' So, this was their contention.

و قال عكرمة إن قوما من مجوس فارس كتبوا إلى مشركي قريش و كانوا أولياءهم في الجاهلية أن محمدا و أصحابه يزعمون أنهم يتبعون أمر الله ثم يزعمون أن ما ذبحوه حلال و ما قتله الله حرام فوقع ذلك في نفوسهم فذلك إيجاهم إليهم

And Ikrimah (Bin Abu Jahl<sup>-la</sup>) said, 'A group of Magians of Fars wrote to Polytheists of Qureysh, and they were their friends during the pre-Islamic period, 'Muhammad<sup>-saww</sup> and his<sup>-saww</sup> companions are claiming that they are following the Command of Allah<sup>-azwj</sup>, then they are claiming that whatever they are slaughtering is Permissible, and whatever Allah<sup>-azwj</sup> Kills is Prohibited'. That occurred in the souls. So that is their suggesting to them'.

و قال ابن عباس معناه أن الشياطين من الجن و هم إبليس و جنوده ليؤخون إلى أوليائهم من الإنس و الوحي إلقاء المعنى إلى النفس من وجه خفي و هم يلقون الوسوسة إلى قلوب أهل الشرك

And Ibn Abbas said, 'Its meaning is that the Satans<sup>-la</sup> from the Jinn, and they<sup>-la</sup> are Iblees<sup>-la</sup> and his<sup>-la</sup> armies, are suggesting to their<sup>-la</sup> friends from the humans, and the (word' Al-Wahy' is the casting of the meaning to the soul from a hidden aspect, and they<sup>-la</sup> are casting the insinuation to the hearts of the people of Shirk.

ثم قال سبحانه وَ إِنَّ أَصْحَابَهُمْ أَيها المؤمنون فيما يقولونه من استحلال الميتة و غيره إِنَّكُمْ إِذَا لَمْ تُشْرِكُوا لَأَن من استحل الميتة فهو كافر بالإجماع و من أكلها محرما لها مختارا فهو فاسق و هو قول الحسن و جماعة المفسرين

Then the Glorious Said: **and if you were to follow them**, - O you Momineen, regarding what they are saying of permitting the dead and other such - **you would** – then - **be associators [6:121]**, because the one who permits the dead, he is a Kafir, by the consensus, and the one who eats it a Prohibited item by choice, he is a transgressor – and it is the word of Al-Hassan and a group of interpreters.

و قال عطا إنه مختص بذبائح العرب التي كانت تذبحها للأوثان.

And Ata'a said, 'It is specific with the slaughters of the Arabs who used to slaughter for the idols'.

لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا قَالَ الْبَيْضَاوِي أَيِّ فِي الذَّبْحِ وَ إِنَّمَا يَذْكُرُونَ أَسْمَاءَ الْأَصْنَامِ عَلَيْهَا

**they are not mentioning the Name of Allah upon it, [6:138]** – Al-Bayzawi said, 'I.e., during the slaughter, and rather they are mentioning names of the idols upon it.

و قِيلَ لَا يَحْجُونَ عَلَى ظَهْرِهَا

And it is said, 'They are not performing Hajj upon their backs (riding)'.

إِفْتِرَاءٌ عَلَيْهِ نَصَبَ عَلَى الْمَصْدَرِ لِأَنَّ مَا قَالُوهُ تَقُولُ عَلَى اللَّهِ وَ الْجَارُ مُتَعَلِّقٌ بِقَالُوا أَوْ بِمَحْدُوفٍ فَهُوَ صِفَةٌ لَهُ أَوْ عَلَى الْحَالِ أَوْ الْمَفْعُولِ لَهُ وَ الْجَارُ مُتَعَلِّقٌ بِهِ أَوْ بِالْمَحْدُوفِ

**fabricating upon Him.** – Attributed to the source, because what they were saying were saying upon Allah<sup>-azwj</sup>, and it is related by their saying, or with a deletion, so it is a description for it, upon the situation, or the deed being done for Him<sup>-azwj</sup>, and the link is absolute with it, or with the deletion.

سَيَخْرِجُهُمْ بِمَا كَانُوا يَفْتَرُونَ بِسَبَبِهِ أَوْ بَدَلَهُ

**He will be Recompensing them due to what they were fabricating [6:138]** – due to its cause, or in replacement of it.

أَوْ فِسْقًا قَدْ مَرَّ تَفْسِيرُهُ وَ يَدُلُّ عَلَى تَحْرِيمِ مَا ذَكَرَ اسْمَ غَيْرِ اللَّهِ عِنْدَ ذَبْحِهِ

**or a transgression, [6:145]** – Its interpretation has already passed, and it evidence's upon the Prohibition of what a name of other than Allah<sup>-azwj</sup> has been mentioned during its slaughter.

لَيَذْكُرُوا اسْمَ اللَّهِ يَدُلُّ عَلَى أَنَّ النِّسْكَ إِنَّمَا يَصِحُّ وَ يَتَقَبَّلُ إِذَا ذَكَرَ عَلَيْهِ عِنْدَ ذَبْحِهِ اسْمَ اللَّهِ دُونَ غَيْرِهِ وَ إِنَّمَا خَصَّ بِالْأَنْعَامِ إِيمَاءً إِلَى أَنَّ الْهَدْيَ لَا يَكُونُ إِلَّا مِنْهَا وَ يَدُلُّ عَلَى أَنَّ الْهَدْيَ وَ الْأَضْحِيَّةَ وَ ذَكَرَ اسْمَ اللَّهِ عَلَى الذَّبِيحَةِ كَانَ فِي جَمِيعِ الشَّرَائِعِ حَيْثُ قَالَ وَ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لَيَذْكُرُوا اسْمَ اللَّهِ إِلْح.

**and they would mention the Name of Allah [22:28]** – Indicates upon that the ritual rather was correct, and it is Acceptable when the Name of Allah<sup>-azwj</sup> is mentioned upon it during its slaughter, besides of someone else, and rather it is specific with the cattle indicates to that the offering cannot be except from these, and it indicates upon that the offering and the slaughter, and mentioning the Name of Allah<sup>-azwj</sup> upon the slaughter was in entirety of the Laws whereby He<sup>-azwj</sup> Said: **And for every community We Made rituals for them to mention the Name of Allah [22:34]** – etc.

فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا قَالَ الطَّبْرَسِيُّ رَهْ أَيُّ فِي حَالِ نَحْرِهَا وَ عِبْرَ بِهِ عَنِ النَّحْرِ وَ قَالَ ابْنُ عَبَّاسٍ هُوَ أَنَّ يَقُولُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَ لَكَ

**Therefore mention the Name of Allah over them [22:36]** – Al-Tabarsee said, 'I.e., during a state of sacrificing it, and it is Expressed with about the sacrifice.' And Ibn Abbas said, 'It is his

saying, 'Allah<sup>-azwj</sup> is the Greatest. There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest. O Allah<sup>-azwj</sup>, from You<sup>-azwj</sup> and for You<sup>-azwj</sup>'.

صَوَافَ أَي قِيَامًا مَقِيدَةً عَلَى سُنَّةِ مُحَمَّدٍ ص عَنْ ابْنِ عَبَّاسٍ

*in rows. [22:36]* – 'I.e., standing tied upon a Sunnah of Muhammad<sup>-saww</sup> – from Ibn Abbas.

و قِيلَ هُوَ أَنْ تَعْقِلَ إِحْدَى يَدَيْهَا وَ تَقُومَ عَلَى ثَلَاثٍ تَنْحَرُ كَذَلِكَ وَ تَسْوِي بَيْنَ أَوْظَفَتِهَا لِئَلَّا يَتَقَدَّمَ بَعْضُهَا عَلَى بَعْضٍ عَنْ مُجَاهِدٍ

And it is said, 'And it is that it would be tying one of its forelegs and it would be standing upon three. It would be sacrificed like that and evened between its legs, lest one of them precedes upon the other' – from Mujahid.

و قِيلَ هُوَ أَنْ تَنْحَرُ وَ هِيَ صَافَةٌ أَي قَائِمَةٌ قَدْ رُبِطَتْ يَدَاهَا بَيْنَ الرَّسْغِ وَ الْخَفِّ إِلَى الرِّكْبَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع

And it is said, 'It is sacrificing while it is in a row, i.e., standing, and its foreleg would have been tied between the ankle and the hoof up to the knee' – from Abu Abdullah<sup>-asws</sup>.

هَذَا فِي الْإِبِلِ فَأَمَّا الْبَقَرُ فَإِنَّهُ تَشُدُّ يَدَاهَا وَ رِجْلَاهَا وَ يُطْلَقُ ذَنْبُهَا وَ الْغَنَمُ تَشُدُّ ثَلَاثَ قَوَائِمٍ مِنْهَا وَ يُطْلَقُ فَرْدُ رِجْلِ مِنْهَا

This is regarding the camel. As for the cow, its forelegs and its legs would be tied, and its tail would be free. And the sheep, three of its legs would be tied and one leg from these would be free.

فَإِذَا وَجِبَتْ جُنُودُهَا أَي سَقَطَتْ إِلَى الْأَرْضِ وَ عَبَّرَ بِذَلِكَ عَنْ تَمَامِ خُرُوجِ الرُّوحِ مِنْهَا فَكُلُّوا مِنْهَا وَ هَذَا إِذْنٌ وَ لَيْسَ بِأَمْرٍ لِأَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَحْرِمُونَهَا عَلَى أَنْفُسِهِمْ

**So, when they fall down on their sides,** - i.e., it falls to the ground, and the expression with that is about completion of exit of the soul from it - **then eat from these [22:36]** – and this is Permission and it isn't a Command, because people of the pre-Islamic period were prohibiting upon themselves.

و قِيلَ إِنْ الْأَكْلَ مِنْهَا وَاجِبٌ إِذَا تَطَوَّعَ بِهَا انْتَهَى

And it is said that the eating from it is obligatory if he volunteers for it – end.

فَصَلِّ لِرَبِّكَ وَ انْحَرْ فِي الْجَمْعِ أَي فَصِلْ صَلَاةَ الْعِيدِ وَ انْحَرْ هَدْيَكَ وَ قِيلَ صَلِّ صَلَاةَ الْغَدَاةِ بِجَمْعٍ وَ انْحَرْ الْبَدْنَ بِمَنْى وَ الْجَمْعُ هُوَ الْمَشْعَرُ

**Therefore pray Salat to your Lord and be moderate [108:2]** – In the plural, i.e., therefore pray the Eid Salat and sacrifice your offering. And it is said, 'Pray the morning Salat', with a gathering, and sacrifice the sacrificial animal, and the 'Al-Jam'a' it is the monument.

قَالَ مُحَمَّدٌ بْنُ كَعْبٍ إِنَّ أَنْسَاءَ كَانُوا يُصَلُّونَ لِغَيْرِ اللَّهِ وَ يَنْحَرُونَ لِغَيْرِ اللَّهِ فَأَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ ص أَنْ تَكُونَ صَلَاتُهُ وَ نَحْرُهُ لِلْبَدَنِ تَقَرُّبًا إِلَى اللَّهِ وَ خَالِصًا لَهُ. انْتَهَى.



Muhammad Bin Ka'ab said, 'Some people were praying to other than Allah<sup>-azwj</sup> and they were sacrificing for other than Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> the Exalted Commanded His<sup>-saww</sup> Prophet<sup>-saww</sup> that his<sup>-saww</sup> Salat and his<sup>-saww</sup> sacrifice of the sacrificial animal should be for drawing near to Allah<sup>-azwj</sup> and purely for Him<sup>-azwj</sup> – end”.

و أقول يدل هذه التفسير على كون النحر مشروعاً في البدن بل عدم جواز غيره فيها.

And I (Majlisi) am saying, 'These interpretations evidence upon the sacrificial animal is legalised regarding the sacrificial animal, but there is no allowance of someone else regarding it.

و لنرجع إلى تفاصيل الأحكام المستنبطة من تلك الآيات الأولى تدل بعمومها على حل كل ما ذكر اسم الله عليها إلا ما أخرجه الدليل و قد مر الكلام فيه.

And let us return to the details of the rulings extracted from these Verses. The first, it generally indicates upon the Permissibility of all what the Name of Allah<sup>-azwj</sup> has been mentioned upon, except what the evidence brings out, and the speech has already passed with it.

الثاني استدلل بما على وجوب التسمية عند الذبح بل عند الاصطياد أيضاً مطلقاً إلا ما أخرجه الدليل من السمك و الجراد و لعل مرادهم بالوجوب الوجوب الشرطي بمعنى اشتراطها في حل الذبيحة و لذا عبر الأكثر بالاشتراط

The second, it can be evidenced with it upon the obligation of the naming (of Allah<sup>-azwj</sup>) during the slaughter, but during the hunting as well, is absolutely, except what the evidence brings out, from the fish, and the locust, and perhaps their intends with the obligation it is the conditional obligation in the meaning its conditionality in Permissible of the slaughter, and for this (reason), the expression is mostly with the conditions.

و أما الوجوب بالمعنى المصطلح فيشكل إثباته إلا بأن يتمسك بأن ترك التسمية إسراف و إتلاف للمال بغير الجهة الشرعية

And as for the obligation in the meaning of the term, its proof is formed except by holding that leaving the naming (of Allah<sup>-azwj</sup>) is extravagance and waste of money without the legitimate authority.

و أما الاشتراط فلا خلاف فيه من بين الأصحاب فلو أخل بما عمدا لم يحل قطعاً و ظاهر الآية عدم الحل مع تركها نسياناً أيضاً لكن الأصحاب خصوصاً بالعمد للأخبار الكثيرة الدالة على الحل مع النسيان و في بعضها إن كان ناسياً فليسم حين يذكر و يقول بسم الله على أوله و آخره و حمل على الاستحباب إذ لا قائل ظاهراً بالوجوب

And as for the conditions, there is no differing regarding it between the companions. If he had violated it deliberately, it is not Permissible to cut it, and the apparent of the Verse non-permissibility with neglecting it forgetfully as well, but the companions have particularised it with the deliberation, and many Ahadeeth evidence upon the Permissibility with the forgetfulness, and in one of these, if he had forgotten, then let him name when he does remember and he should be saying, 'In the Name of Allah<sup>-azwj</sup>)', in its beginning and its end, and it is carried upon the recommendation when there is no speaker apparently with the obligation.

و في الجاهل وجهان و ظاهر الأصحاب التحريم و لعله أقرب لعموم الآية و الأقوى الاكتفاء بها و إن لم يعتقد وجوبها لعموم الآية خلافا للعلامة ره في المختلف

And regarding the ignorant one, there are two aspects, and the apparent are the companions of (the view of) the Prohibition, and perhaps it is closest to the generality of the Verse, and the strongest is to be sufficing with it, and if he does not believe in its obligation for the generality of the Verse – (the book) ‘Khalafa’ of the Allama in regarding the difference’.

قال في الدروس لو تركها عمدا فهو ميتة إذا كان معتقدا لوجوبها و في غير المعتقد نظر و ظاهر الأصحاب التحريم و لكنه يشكل بحكمهم بحل ذبيحة المخالف على الإطلاق ما لم يكن ناصيبا و لا ريب أن بعضهم لا يعتقد وجوبها و يحلل الذبيحة و إن تركها عمدا انتهى.

He said in ‘Al-Durous’, ‘If he neglects it deliberately, so it is (classified as) dead, when he was a believer in its obligation, and regarding the non-believer (in it being obligatory), there is consideration. And the apparent of the companions is it being Prohibited, but there is problem with their rulings with Permissibility of the slaughter is opposite upon the absoluteness for as long as he does not happen to be a Nasibi (Hostile one), and there is no doubt that some of them do not believe in it being obligatory and Permissibility of the sacrifice, and even if he were to neglect it deliberately’ – end.

و قال في الروضة يمكن دفعه بأن حكمهم بحل ذبيحته من حيث هو مخالف و ذلك لا ينافي تحريمها من حيث الإخلال بشرط آخر نعم يمكن أن يقال بجلها منه عند اشتباه الحال عملا بأصالة الصحة و إطلاق الأدلة و ترجيحها للظاهر من حيث رجحانها عند من لا يوجبها و عدم اشتراط اعتقاده الوجوب بل المعتبر فعلها و إنما يحكم بالتحريم مع العلم بعدم تسميته و هذا حسن و مثله القول في الاستقبال.

And he said in ‘Al-Rawza’, ‘It is possible to defend it by (saying), their ruling of Permissibility of its slaughter from whereby it is contradictory, and that is they are not negating its Prohibition from whereby another condition contradicts. Yes, it is possible that it be said, that its Permissibility is from it during doubt of the situation pursuant to the correctness and absolute evidence, and its outweighing is for the apparent from whereby it outweighs in the view of the one who does not consider it obligatory, and not conditional to the belief in the obligation, but considering that it is his deed, and rather the ruling with the Prohibition is with the knowledge with not having named, and this is good, and similar to it is the words regarding the receiving.

الثالث تدل الآية على الاكتفاء بمطلق ذكر اسمه تعالى عند الذبح أو النحر أو إرسال الكلب أو السهم و نحوه فيكفي التكبير أو التسبيح أو التحميد أو التهليل و أشباهها كما صرح به الأكثر و لو اقتصر على لفظة الله

The third – the Verse evidence’s upon the sufficing with absolutely mentioned the Name of the Exalted during the slaughter, or releasing the dog, or the arrow, and approximate to it, so the exclamation of Takbeer, or the Glorification, or the Praise, or the extollations of the Oneness and their like should suffice, like what most have been explicit with, and even if he is brief upon the wording of Allah<sup>-azwj</sup>.

ففي الاكتفاء به قولان من صدق ذكر اسم الله عليه و من دعوى أن العرف يقتضي كون المراد ذكر الله بصفة كمال و ثناء

In the sufficing with it, there are two words. One who is sincere of mentioning the Name of Allah<sup>-azwj</sup> upon it, and the one who claims that the custom required the intent being mentioning Allah<sup>-azwj</sup> with Perfect description and Praise.

وكذا الخلاف لو قال اللهم ارحمني و اغفر لي و قالوا لو قال بسم الله و محمد بالجر لم يجوز لأنه شرك

Like that is (in the book) 'Al Khalaf', 'If he were to say, 'O Allah<sup>-azwj</sup>! Have Mercy on me, and Forgive (my sins) for me'. And they said, 'If he said, 'In the Name of Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> with the loudness, it would not be allowed because it is Shirk'.

وكذا لو قال و محمد رسول الله و لو رفع فيهما لم يضر لصدق التسمية بالأولى تامة و عطف الشهادة للرسول ص زيادة خير غير منافية بخلاف ما لو قصد التشريك

And like that, if he said, 'And Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>', and if he were to raise (his voice) regarding them both, it would not harm due to the sincerity of the naming with the foremost is complete, and the testimony for the Rasool-Allah<sup>-saww</sup> as an addition is good, without negation with the opposition for as long as he aims for the Shirk.

و لو قال اللهم صل على محمد و آله فالأقوى الإجزاء

And if he had said, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>. It is strongest of the parts.

و هل يشترط التسمية بالعربية يحتمله لظاهر قوله اسم الله و عدمه لأن المراد من الله هنا الذات المقدسة فيجزي ذكر غيره من أسمائه و هو متحقق بأي لغة اتفقت

And is the naming conditional with being in Arabic? Is it possible for for him to say the Name of Allah<sup>-azwj</sup> or not? Because the intent from Allah<sup>-azwj</sup> over here is the Holy Self, so it is allowed mentioning something else from His<sup>-azwj</sup> Names, and it is a reality in whichever language you are concordant (with).

و على ذلك يتخرج ما لو قال بسم الرحمن و غيره من أسمائه المختصة أو الغالبة غير لفظ الله.

And based upon that, he would hesitate for as long as he says, 'In the Name of the Beneficent', and something else from His<sup>-azwj</sup> Names, the ones specified or the predominant other than the word 'Allah<sup>-azwj</sup>'.

الرابع ذكر الأصحاب أنه يستحب في ذبح الغنم أن يربط يده و رجل واحد و يطلق الأخرى و يمسك صوفه أو شعره حتى يبرد

The fourth, the companions mentioned that it is recommended during slaughtering the sheep that one of its forelegs be tied and one leg, and the other left free, and it be held by its wool or its hair until it cools.

و في البقر أن يعقل يده و رجلاه و يطلق ذنبه و في الإبل أن تربط خفا يديه معا إلى إبطيه و تطلق رجلاه و تنحر قائمة أو تعقل يده اليسرى من الخف إلى الركبة و يوقفها على اليمنى و يمكن أن يفهم من الآية الكريمة استحباب كون البدن قائمة عند النحر لقوله تعالى **صَوَافٍ**

And regarding the cow, its forelegs and its hind legs be ties and its tail be left free. And regarding the camel, its forelegs be tied lightly together up to its armpits, and its legs be left free, and it would be sacrificed standing, or its left foreleg be tie with the lightness up to its knee, and it would be stood upon the right, and it is possible that it is understood from the Honourable Verse the recommendation of the body being standing during the sacrificing due to the Word of the Exalted: **in rows. [22:36]**.

قال البيضاوي قائمات قد صففن أيديهن و أرجلهن و قرئ صوافن من صفن الفرس إذا أقام على ثلاث و طرف سنبك الرابعة لأن البدنة تعقل إحدى يديها فتقوم على ثلاث.

Al Bayzawi said, 'Standing having rowed its forelegs and its hindlegs'. And Safwan read, 'From lining of the horse when it stands upon three (legs) and a side of the snout as the fourth, because the animal lifts one of its forelegs and it stand upon three.

و قال الطبرسي ره قرأ ابن مسعود و ابن عباس و ابن عمر و أبو جعفر الباقر و قتادة و عطا و الضحاك صوافن بالنون و قرأ الحسن و شقيق و أبو موسى الأشعري و سليمان التيمي صوافي و قال فأما صوافن فمثل الصَّافِنَات و هي الجياد من الخيل إلا أنه استعمل هاهنا في الإبل و الصافن الرافع إحدى رجليه متعمدا على سنبكها و الصوافي الخوالص لوجه الله انتهى.

Al-Tabarsee said, 'Ibn Masoud and Ibn Abbas and Ibn Umar and Abu Ja'far Al Baqir<sup>-asws</sup>, and Qatadah, and Ata'a, and Al Zahak read (the word) 'Safwan' with the (letter) 'Noun'. And Al-Hassan, and Shaqeeq, and Abu Musa Al Ashari, and Suleyman Al-Taymi read it as 'Sawafy', and he said, 'As for (the word) 'Sawafin' it is like 'Al-Safinaat', and it is the stallions form the horses except that it is utilised over here regarding the camel, and 'Al Safin' is the raining one of its hindlegs deliberately upon its hoof, and 'Al Sawafy' is the purely for the Face of Allah<sup>-azwj</sup> – end.

و أقول فعلى هذا القراءة المروية عن الباقر ع و غيره يدل على استحباب قيامها و عقل إحدى يديها بل على نحرها على القراءتين و أن ذبحها قائمة غير جائز جدا

And I (Majlisi) am saying, 'Based upon this recitation, the reported from Al-Baqir<sup>-asws</sup> and others indicates upon the recommendation of its standing, and tying one of its forelegs, but upon it sacrifice is based upon the two recitation, and that its being slaughtered standing is not allowed is very (difficult).

و أما الأخبار الواردة في ذلك فَقَدْ رُوِيَ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ مُحَمَّدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الدَّبْحِ فَقَالَ إِذَا دَبَحْتَ فَأَرْسِلْ وَ لَا تُخَيِّفْ وَ لَا تَقْلِبِ السَّكِّينَ لِتُدْجِلَهَا مِنْ تَحْتِ الْخُلْفِ وَ تَقْطَعَهُ إِلَى فَوْقِ

And as for the Ahadeeth reported regarding that, it has been reported by a chain having unknowns in it, from Humran,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the slaughter. He<sup>-asws</sup> said: 'When you slaughter, then send, and do not refrain nor turn over the knife in order to insert it from beneath the throat and cut it to above.

وَ الْإِزْسَالُ لِلطَّيْرِ خَاصَّةً فَإِنْ تَرَدَّى فِي جُحٍّ أَوْ وَهَدَةٍ مِنَ الْأَرْضِ فَلَا تَأْكُلُهُ وَ لَا تُطْعِمُهُ فَإِنَّكَ لَا تَدْرِي الرَّدِّيَ قَتَلَهُ أَوْ الدَّبْحَ

And the sending is for the birds in particular. If it falls into a well or a pit from the earth, so neither eat it nor taste it, for you don't know whether the fall killed it or the slaughter.

وَإِنْ كَانَ شَيْءٌ مِنَ الْغَنَمِ فَأَمْسِكْ صُوفَهُ أَوْ شَعْرَهُ وَلَا تُمْسِكْ يَدًا وَلَا رِجْلًا

And if there was anything from the sheep, then withhold its wool or its hair and neither withhold a foreleg or foreleg.

وَأَمَّا الْبَقَرَةُ فَأَعْقِلْهَا وَأَطْلِقِ الذَّنْبَ وَأَمَّا الْبَعِيرُ فَشُدَّ أَخْفَافَهُ إِلَى آبَاطِهِ وَأَطْلِقِ رِجْلَيْهِ وَإِنْ أَفْلَتَكَ شَيْءٌ مِنَ الطَّيْرِ وَأَنْتَ تُرِيدُ ذُبْحَهُ أَوْ نَذَّ عَلَيْكَ فَأَرْمِ بِسَهْمِكَ فَإِذَا هُوَ سَقَطَ فَذَكِّهِ بِمَنْزِلَةِ الصَّيْدِ.

And as for the cow, so tie it and keep the tail free. And as for the camel, tie its lower leg up to its armpits and kept its legs free. And if something from the birds escapes you and you wanted to slaughter it, or flees upon you, then shoot with your arrow. When it falls, so its purification is at the status of the hunted prey.

وَقَالَ فِي الْمَسَالِكِ الْمُرَادُ بِشُدِّ أَخْفَافِهِ إِلَى آبَاطِهِ أَنْ يَجْمَعَ يَدَيْهِ وَيُرْبِطَهُمَا فِيهَا بَيْنَ الْكَفِّ وَالرَّكْبَةِ وَبِهَذَا صَرَحَ فِي رِوَايَةِ أَبِي الصَّبَّاحِ وَفِي رِوَايَةِ أَبِي خَدِيجَةَ أَنَّهُ يَعْقِلُ يَدَيْهَا الْيَسْرَى خَاصَّةً وَلَيْسَ الْمُرَادُ فِي الْأَوَّلِ أَنَّهُ يَعْقِلُ خَفِي يَدَيْهِ مَعَ إِلَى إِبَاطِهِ لِأَنَّهُ لَا يَسْتَطِيعُ الْقِيَامَ حِينَئِذٍ وَالْمُسْتَحَبُّ فِي الْإِبْلِ أَنْ تَكُونَ قَائِمَةً وَالْمُرَادُ فِي الْغَنَمِ بِقَوْلِهِ وَلَا تُمْسِكْ يَدًا وَلَا رِجْلًا أَنَّهُ يُرْبِطُ يَدَيْهِ وَاحِدَى رِجْلَيْهِ مِنْ غَيْرِ أَنْ يُمْسِكَهَا بِيَدِهِ انْتَهَى.

And he said in 'Al-Maslak', 'The intent with tying its hoover up to its armpits it to gather its forelegs and tie them during it between the hoof and the knee; and with this is explicit in report of Abu Al Sabah, and in a report of Abu Khadeeja, it is tied in its left foreleg in particular, and it isn't the intend regarding the first it is to tie lightly its forelegs along with up to its armpits, because it would not be able to stand at that time, and the recommended regarding the camel is that it would be standing; and the intent regarding the sheep is by his word, 'And neither withholds a foreleg nor a hindleg. It is to tie its foreleg and one of its hindleg from without withholding it by its foreleg' – end.

وَأَقُولُ لَمْ أَرِ فِي الْأَخْبَارِ شُدَّ رِجْلِي الْغَنَمِ وَاحِدَى يَدَيْهِ لَكِنْ ذَكَرَهُ الْأَصْحَابُ فَإِنْ كَانَ لَهُ مُسْتَدَدٌ كَمَا هُوَ الظَّاهِرُ يُمْكِنُ حَمْلُ هَذَا الْخَبَرِ عَلَى عَدَمِ إِمْسَاكِ الْيَدِ وَالرَّجْلِ بَعْدَ الذَّبْحِ وَإِنَّمَا يُمْسِكُ صُوفَهُ أَوْ شَعْرَهُ لئَلَّا يَتَرَدَّى فِي بئرٍ أَوْ غَيْرِهَا.

And I (Majlisi) am saying, 'I did not see in the Ahadeeth tying two legs of the sheep and one of its forelegs, but the companions mentioned it. So, if there was a document like what is apparent, it is possible to carry this Hadeeth upon non-permissibility of withholding the foreleg and the hind leg after the slaughter, and rather withholding its wool or its hair lest it falls into a well or somewhere else.

وَرَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَ قَالَ ذَلِكَ حِينَ تَصُفُّ لِلنَّحْرِ تَرْبُطُ يَدَيْهَا مَا بَيْنَ الْخُفِّ إِلَى الرُّكْبَةِ وَوُجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ عَلَى الْأَرْضِ.

And it is reported by Al-Kulayni in 'Al-Saheeh' from Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **therefore mention the Name of Allah over them in rows.** [22:36]. He<sup>asws</sup> said: 'That is when these are lined up for the sacrifice, it's forelegs tied in what is between the hoof to the knee and obligation of its side, when it falls upon the earth'.

وَعَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ كَيْفَ تُنَحَّرُ الْبَدَنَةُ فَقَالَ تُنَحَّرُ وَهِيَ قَائِمَةٌ مِنْ قِبَلِ الْيَمِينِ.

And from Abu Al-Sabbah Al-Kinany who said, 'I asked Abu Abdullah<sup>-asws</sup>, 'How is the sacrificial animal to be slaughtered?' He<sup>-asws</sup> said: 'You should slaughter while it is standing, from the direction of the right'.

وَعَنْ أَبِي خَدِيجَةَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ وَهُوَ يُنَحَّرُ بَدَنَتَهُ مَعْقُولَةً يَدُهَا الْيُسْرَى ثُمَّ يَقُومُ مِنْ جَانِبِ يَدِهَا الْيُمْنَى وَ يَقُولُ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَ لَكَ اللَّهُمَّ تَقَبَّلْهُ مِنِّي ثُمَّ يَطْعُنُ فِي لَبَتِهَا ثُمَّ يُخْرِجُ السَّكِّينَ بِيَدِهِ فَإِذَا وَجَبَتْ قَطَعَ مَوْضِعَ الدَّنْحِ بِيَدِهِ.

And from Abu Khadeeja who said, 'I saw Abu Abdullah<sup>-asws</sup> while he<sup>-asws</sup> was sacrificing his<sup>-asws</sup> sacrificial animal, having tied up its left foreleg. Then he<sup>-asws</sup> stood upon a side of its right foreleg and said: 'In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest! O Allah<sup>-azwj</sup>! This is from You<sup>-azwj</sup> and for You<sup>-azwj</sup>. O Allah<sup>-azwj</sup>! Accept it from me<sup>-asws</sup>!' Then he<sup>-asws</sup> stabbed it in its upper chest, then extracted the knife by his<sup>-asws</sup> hand. Thus, it obligates cutting the place of the slaughter with his hand'.

الخامس ظاهر قوله تعالى فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا الاكتفاء في حلها بسقوطها على الأرض و لا يجب الصبر إلى أن يبرد أو نزول حياتها بالكلية و إن أوله الأصحاب بالمولود و لم أر من استدلل به على ذلك وإنما ذكره تأويلا لا يصار إليه إلا بدليل.

The fifth, the apparent of Words of the Exalted: **So, when they fall down on their sides, then eat from these [22:36]** – The sufficing regarding its state is with its falling upon the ground, and it does not oblige the patience until it cools, or its whole life is gone, and the companions were first with the death, and I have not seen one who could evidence with it upon that. But rather they mentioned an interpretation cannot be come to except by evidence.

قال في المسالك سلخ الذبيحة قبل بردها أو قطع شيء منها فيه قولان أحدهما التحريم ذهب إليه الشيخ في النهاية بل ذهب إلى تحريم الأكل أيضا و تبعه ابن البراج

He said in 'Al Maslak', 'Skinning the slaughtered animal before it cools, or cutting off something from it. There are two words regarding it. One of these is the Prohibition. Then Sheykh went to it in 'Al Nihaya', but he went to Prohibition of the eating as well, and Ibn Al Baraj followed him.

و ابن حمزة استنادا إلى رَوَايَةِ مُحَمَّدِ بْنِ يَحْيَى رَفَعَهُ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع الشَّأْنُ إِذَا دُبِحَتْ وَ سُلِّحَتْ أَوْ سُلِّخَ شَيْءٌ مِنْهَا قَبْلَ أَنْ تَمُوتَ فَلَيْسَ بِحِلٍّ أَكْلُهَا.

And Ibn Hamza attributed to a report of Muhammad Bin Yahya, raising it, said, 'Abu Al-Hassan Al-Reza<sup>-asws</sup> said: 'The sheep, when it is slaughtered and skinned, or something from it is stripped before it dies, it is not Permissible to eat it'.

و الأقوى الكراهة و هو قول الأكثر للأصل و ضعف الرواية بالإرسال فلا يصلح دليلا على التحريم بل الكراهة للتسامح في دليلها و ذهب الشهيد رحمه الله إلى تحريم الفعل دون الذبيحة أما الأول فلتعذيب الحيوان المنهي عنه و أما الثاني فلمعوم قوله تعالى فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ انتهى.

And the strongest is the abhorrence, and it is the word of most for the original, and the weakness of the report with the sending. So, it is not correct to indicate upon the Prohibition,

but the abhorrence is in its evidence; and the martyr, may Allah<sup>-azwj</sup> have Mercy on him, went to the Prohibition of the deed besides the slaughter. As for the first, the torturing the animal is forbidden from it; and as for the second, it is generality of Words of the Exalted: ***So eat from whatever Allah's Name is mentioned upon if you were believers in His Signs [6:118]*** – end.

و قال في المختلف عد أبو الصلاح في الحرمات ما قطع من الحيوان قبل الذكاة و بعدها قبل أن يجب جنوبها و يبرد بالموت و جعله ميتة و الذي ذكره في المقطوع قبل الذكاة جيد أما المقطوع بعدها فهو في موضع المنع لنا أنه امتثل الأمر بالتذكية و قد وجدت احتج بقوله **فَإِذَا وَجَبَتْ جُنُوبُهَا** و الجواب أنه مفهوم خرج مخرج الأغلب فلا يكون حجة انتهى.

And he said in 'Al-Mukhtalaf', 'Abu Al-Salah counted among the Prohibition of what is cut out from the animal before the purification, and after it before it falls to its side and cools down due to the death, and made to be dead; and that which is mentioned regarding the cut out before the purification is good. As for the cut out after it, it is in the place of the forbidden for it to replicate the matter with the purification; and I have found the argument by His<sup>-azwj</sup> Words: ***So, when they fall down on their sides, [22:36]***. And the answer is that the concept which came out of the majority, it cannot be an argument' – end.

و أقول قيد البرد في غاية الغرابة فإن نهاية ما يعتبر فيه زوال الحياة و الحرارة تبقى بعده غالباً بزمان و لذا لم يكتفوا في وجوب الغسل بالمس بالموت بل اعتبروا البرد بعده و اعتبره في حكم خاص لا يستلزم اعتباره في جميع الأحكام.

And I (Majlisi) A restriction of the cooling is in the peak of strangeness, for what is considered in it is decline of the life and the heat remains after it for a long time, and for that, for that (reason) they are not sufficing in obligation of the washing with touching at the death, but they considered the coolness after it, and its consideration in a ruling in particular, its considering is not necessitate in entirety of the rulings.

السادس قوله تعالى **إِلَّا مَا دَكَّيْتُمْ** يدل على أن ما أكل السبع أو الأعم منه و مما تقدم إذا أدركت تذكيته حل و اختلف الأصحاب في وقت أدرك الذكاة

The sixth are Words of the Exalted: ***except what you have purified; [5:3]*** evidence upon that whatever the wild animals eat, or the generality from it, and from what precedes when its purification is realised, is Permissible, and the companions had differed during the time of realising the purification.

قال في المسالك اختلف الأصحاب فيما به تدرك الذكاة من الحركة و خروج الدم بعد الذبح و النحر فاعتبر المفيد و ابن الجنيدي في حلها الأمرين معا الحركة و خروج الدم و اكتفى الأكثر و منهم الشيخ و ابن إدريس و المحقق و أكثر المتأخرين بأحد الأمرين و منهم من اعتبر الحركة وحدها و منشأ الاختلاف الاكتفاء في بعض الروايات بالحركة و في بعضها بخروج الدم انتهى.

He said in 'Al Maslak', 'The companions differed regarding what the purification is realised with, from the movement and emergence of the blood after the slaughter, and the sacrifice. Al-Mufeed, and Ibn Al-Juneid considered regarding its state, both the two matters together – the movement and emergence of blood, and most of them sufficed, and from them is the Sheykh, and Ibn Idrees, and the researcher, and most of the latter ones sufficed with one of the two matters; and from them is one who considered the movement alone, and source of

the differing is the sufficing in one of the reports with the movement, and in one of them, with emergence of the blood’ – end.

و أقول كان الاكتفاء بأحدهما أظهر و إن كانت الحركة أقوى سنداً ثم الظاهر من كلام الأصحاب أن المعتبر الحركة بعد التذكية و في أكثر الأخبار إجمال و صريح بعضها أن العبرة بما قبل التذكية و كان الأحوط اعتبار البعد.

And I (Majlisi) am saying, ‘The sufficing with one of the two is more apparent, and even though the movement is of stronger attribution. Then, the apparent from the speech of the companions is that the consideration after the purification; and in most of the Ahadeeth is more beautiful and explicit. One of these is that the consideration with it is before the purifying, and the more inclusive consideration is the afterwards.

و قال المحقق الأردبيلي رحمه الله الظاهر أن كون الحركة أو الدم أو كليهما على الخلاف علامة للحل إنما هو في المشتبه لأنه إن علم حياته قبل الذبح فذبح و لم يوجد أحدهما

And the researcher Adebeyli, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘The apparent is that the happening of the movement, or the blood, or both of these, based upon ‘Al Khalaf’ of the Allamah, for the Permissibility. But rather, it is the doubtful because its life is known before the slaughter, so he slaughters and did not find one of the two.

فالظاهر الحل لأنه قد علم حياته و ذبحه على الوجه المقرر فأزال روحه به فيحل فتأمل فإن بعض الأخبار الصحيحة تدل على اعتبار الدم بعد إبانة الرأس من غير المشتبه و لعل ذلك أيضاً للاشتباه الحاصل بعده بأن الإزالة بقطع الأعضاء الأربعة أو غيره فلا يخرج عن الاشتباه فتأمل انتهى.

The apparent is the Permissibility, because its life was known and its slaughter, based upon the aspect of the acknowledgement, the decline of it soul by it, so it is Permissibility. Some of the correct Ahadeeth evidence upon the consideration of the blood after cutting off the head, from without doubt, and perhaps that as well is for the doubt resulting after it, by the decline with cutting the four limbs, or something else, so it does not exit from the doubt, so ponder!’ – end.

و أما استقرار الحياة التي اعتبرها جماعة من الأصحاب و أومأنا إليه سابقاً فالأخبار خالية عنه.

And as for the stability of the life which a group of the companions considered, and we indicated to it previously, but the Ahadeeth are vacant from it.

و قال في الدروس المشرف على الموت كالنطيحة و المتردية و أكيل السبع و ما ذبح من قفاه اعتبر في حله استقرار الحياة فلو علم بموته قطعاً في الحال حرم عند الجماعة و لو علم بقاء الحياة فهو حلال و لو اشتبه اعتبر بالحركة و خروج الدم

And he said in ‘Al-Durous’ – The one overlooking upon the death is like the garrotted, and the fallen, and eaten by the wild animals, and what is slaughtered from its back, consider in its stable state. If its death is known, cutting it in the state is Prohibited in the view of the group; and if remaining of the life is known, it is Permissible; and if there is doubt, consider with the movement and emergence of the blood’.



قال و ظاهر الأخبار و القدماء أن خروج الدم و الحركة أو أحدهما كاف و لو لم يكن فيه حياة مستقرة و في الآية إيماء إليه من قوله تعالى **حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ** إلى قوله **إِلَّا مَا دَكَّيْتُمْ** ثم قال و نقل عن الشيخ يحيى أن استقرار الحياة ليس من المذهب و نعم ما قال انتهى.

He said, 'And the apparent of the Ahadeeth and the ancient ones it that the emergence of the blood and the movement, or one of the two, suffices, and even if there happens to be life in it, stable. And in the Verse there is an indication from Words of the Exalted: **Prohibited unto you is the dead**, - up to His<sup>-azwj</sup> Words - **except what you have purified; [5:3]**'. Then he said, 'And it is transmitted from the Sheykh Yahya, 'The stability of the life isn't from the doctrine, and good is what he said' – end.

و أقول نعم ما قالوا رضي الله عنهما فإن الظاهر أن هذا مأخوذ من المخالفين و ليس في أخبارنا منه عين و لا أثر و تفصيل القول في ذلك أن اعتبار استقرار الحياة مذهب الشيخ و تبعه الفاضلان و فسره بعضهم بأن مثله يعيش اليوم أو الأيام و قيل نصف يوم و هذا مما لم يدل عليه دليل و لا هو معروف بين القدماء

And I (Majlisi) am saying, 'Good is what they both said, may Allah<sup>-azwj</sup> be Pleased with them, for the apparent is that this is taken from the adversaries and it isn't if our Ahadeeth, neither any eyes, nor a trace, and the detail of the word in that is to consider the stability of life, is a doctrine of the Sheykh, and the meritorious ones followed him, and one of them interpreted it with similar to it, living for the day or days. And it is said, half a day; and this is from what no evidence has indicated upon, nor is it well known between the ancient ones.

و أما إذ علم أنه ميت بالفعل و أن حركته حركة المذبوح كحركة الشاة بعد إخراج حشوها ففي وقوع التذكية عليه إشكال و إن كان ظاهر الأدلة وقوعها أيضا

And as for when it is known that it has died due to the deed, and that its movement is movement of the slaughtered, like movement of the sheep after the extraction of its stuffing, there is a problem upon the occurrence of the purification upon it, and even if it was apparent, the evidence of its occurrence as well.

قال المحقق الأردبيلي بعد إيراد ما في الدروس و لا يخفى الإجمال و الإغلاق في هذه المسألة و الذي معلوم أنه إذا صار الحيوان الذي يجري فيه الذبح بحيث علم أو ظن على الظاهر موته أي أنه ميت بالفعل و أن حركته حركة المذبوح مثل حركة الشاة بعد إخراج حشوها و ذبحها و قطع أعضائها

The researcher Ardebeyli said after referring to what is in 'Al Durous'. 'And the summation and the closure are not hidden in this issue, and what which is know is that when the animal which the slaughter flows in it becomes whereby it is known, or thought upon the apparent of its death due to the deed, and that its movement is movement of the slaughtered like movement of the sheep after extractions of its stuffing, and slaughtering it, and cutting off its limbs.

و الطير كذلك فهو ميتة لا ينعقد الذبح و إن علم عدمه فهو حي يقبل التذكية و يصير بما طاهرا و يجري فيه أحكام المذبوح و الظاهر أنه كذلك و إن علم أنه يموت في الحال و الساعة لعموم الأدلة التي تقتضي ذبح ذي الحياة فإنه حي مقتول و مذبوح بالذبح الشرعي و لا يؤثر في ذلك أنه لو لم يذبح لمات سريعا أو بعد ساعة

And the bird is like that, so it is dead, and the slaughter is not held; and if its forbiddance is known, it is alive, the purification would be accepted, and it would become clean due to it,

and the ruling of the slaughtered would flow regarding it; and the apparent is that it is like that. And if it is known that it is dead in the state and the known time, the evidence which requires slaughter is with the life, so it is alive, kill and slaughtered by the legal slaughter, and it is not preferred in that if it had not been slaughtered, it would have died quickly after a time.

فما في الدروس فلو علم موته إلخ محل تأمل فإنه يفهم منه أن المدار على قلة الزمان و كثرته فتأمل و بالجملة فينبغي أن يكون المدار على الحياة و عدمها لا طول زمانها و عدمه لما مر فافهم

So, what is in 'Al-Durous', 'If its death is known', etc., it is a place to ponder, for it is understood from it that the rotation is based upon scarcity of the time and its abundance; and in summary, it is befitting that the rotation would be based upon the life and is non-existence, not the length of the time and its non-existence, due to what has passed, so understand.

و أما إذا اشتبه حاله و لم يعلم موته بالفعل و لا حياته و أن حركته حركة المذبوح أو حركة ذي الحياة فيمكن الحكم بالحل للاستصحاب و التحريم للقاعدة السالفة ثم أجرى رحمه الله فيه اعتبار الحركة أو الدم كما ذكرنا.

And as for what resembles its state and its death is not known due to the deed, nor its life, and that its movement is movement of the slaughtered, or movement of the one with the life, it is possible the ruling would be with the Permissibility of the recommendation and the Prohibition for the previous law'. Then he, may Allah-azwj have Mercy on him, discussed the movement or the blood like what we have mentioned.

و أقول ما ذكره قدس سره من حركة المذبوح إن أراد بها حركة التقلص التي تكون في اللحم المسلوخ و نحوه فلا شبهة في أنه لا عبرة بها و أنه قد زالت عنه الحياة فلا تقع تذكية

And I (Majlisi) am saying, 'When he, Holy be his soul, mentioned of the movement of the slaughtered that he intended by it is movement of the contraction which happens to be in the stripped meat and approximate to it. There is no doubt in there being no consideration with it, and the life has declined from it, so purification has not occurred.

و إن أراد بها الحركة التي تكون بعد فري الأوداج و شبهه و تسمى في العرف حركة المذبوح فعدم قبول التذكية أول الكلام لأنه لا شك أنه لم يفارقه الروح بعد كمن كان في النزاع و بلغت روحه حلقومه فإنه لا يحكم عليه حينئذ بالموت

And if he intended by it the movement which happens after cutting the limbs and resembling it and naming during the known movement is movement of the slaughtered. It is unacceptability of the purification. The first speech is because there is no doubt that its soul had separated afterwards, is like the one who is in the pangs of death, and its souls has reached its throat, so there is no ruling upon it at that time with the death.

و إن علم أنه لا يعيش ساعة بل عشرين و لذا اختلفوا فيما إذا ذبح الإبل ثم نحره بعد الذبح أو نحر الغنم أو البقر ثم ذبح بعده هل يحل أم لا فذهب الشيخ في النهاية و جماعة إلى الحل لتحقيق التذكية مع بقاء الحياة عندها فهو داخل تحت قوله تعالى **إِلَّا مَا ذَكَّيْتُمْ** و سائر العمومات

And if it is known that it does not live for an hour, but a tenth of it, and for that (reason) they differed regarding what when the camel is slaughtered, then is sacrificed after the slaughter,

or sacrifice of the sheep, or the cow, then it is slaughtered after it, is it Permissible or not. The Sheykh in 'Al Nihaya' and a group went to the Permissibility of the reality of the purification along with remaining of the life during it. It is included under Words of the Exalted: **except what you have purified; [5:3]**, and rest of the generalities.

و من اعتبر استقرار الحياة حكم بالحرمة و الظاهر أن مراده الثاني حيث قال رحمه الله في ذيل هذه المسألة بعد ما نقل وجوه الحل فتأمل لأن الحكم بالحل و الدم بعد قطع الأعضاء المهلك مشكل فإنه بعد ذلك في حكم الميت

And one who considers the stability of life ruled with the Prohibition; and the apparent is that its intent is the second whereby he, may Allah<sup>-azwj</sup> have Mercy on him, said in a footnote of this issue after having transmitted aspects of the Permissibility, 'Ponder, before the ruling with the Permissibility and the blood after cutting off the limbs of the dead is problematic, for it is after that in the ruling of the dead.

و الاعتبار بتلك الحركة و الدم مشكل فإن مثلهما لا يدل على الحياة الموجبة للحل فلا ينبغي جعلها دليلاً و التحقيق ما أشرنا إليه انتهى.

And the consideration of that movement and the blood is problematic, for their like cannot evidence upon the life to obligate the Permissibility. Therefore, it is not befitting to make it an evidence, and the research is what we are indicating to' – end.

السابع المشهور بين الأصحاب أنه يعتبر في الذبح قطع أربعة أعضاء من الحلق الحلقوم و هو مجرى النفس دخولا و خروجاً و المريء كأمير بالهمز و هو مجرى الطعام و الشراب و الودجان و هما عرقان في صفحتي العنق يحيطان بالحلقوم

The seventh, the well-known between the companions is that it is considered regarding the slaughter, cutting four limbs from the throat. The throat, and it is a flow of the breathing entering and exiting, and the oesophagus is like the commander of the digestion, and it is a flow of the food and the drink, and the jugulars, these are two veins in the two sides of the neck, surrounding the throat.

و اقتصر ابن الجنيد على قطع الحلقوم **لصحيحة زيد الشحام قال: سألت أبا عبد الله ع عن رجل لم يكن بحضرته سكيناً أ فبذبح بقصبة فقال اذبح بالحجر و العظم و القصبة و العود إذا لم تُصب الحديد إذا قطع الحلقوم و خرج الدم فلا بأس.**

And Ibn Al-Junejd shortened upon the cutting of the throat due to the correct (Hadeeth) from Zayd Al Shaham. He said, 'I asked Abu Abdullah<sup>-asws</sup> about a man who did not happen to have a knife in his presence, 'Can he slaughter with a stick?' He<sup>-asws</sup> said: 'He can slaughter with the stone, and the bone, and the stick, and the wood when he cannot obtain the iron, when he does cut the throat and the blood comes out, so there is no problem'.

و استدلل للمشهور **بصحيحة عبد الرحمن بن الحجاج قال: سألت أبا إبراهيم ع عن المروءة و القصبة و العود أ فبذبح حين إذا لم يجدوا سكيناً قال إذا فرى الأوداج فلا بأس بذلك.**

And it is indicated to the well-known by a correct (Hadeeth) of Abdul Rahman Bin Hajjaj who said, 'I asked Abu Ibrahim<sup>-asws</sup> about the flint, and the stick and the wood, 'Can one slaughter by these when one cannot find a knife?' He<sup>-asws</sup> said: 'When the jugular veins are cut, there is no problem with that'.

و يمكن الاعتراض عليه بوجوه الأول أن الأوداج و إن كان جمعا فلو سلم كونه حقيقة في الثلاث فما فوقها فإطلاقه على الاثنين أيضا مجاز شائع حتى قيل إنه حقيقة فيه و لو لم يكن هذا أولى من تغليب الودج على الحلقوم و المريء فليس أدنى منه إذ لا شك أن إطلاق الودج عليهما مجاز.

And it is possible to object upon it with aspects. The first is that the jugular veins, and even if they were together, if their being is sound, in reality regarding the three. So, whatever is above it, it is absolute upon the two as well, being a known metaphor, until it is said, 'There is reality in it'. And if it does not happen to be this, the foremost is from preferring the jugular veins and the oesophagus, for there isn't anything closer than it, then there is no doubt in link the jugular vein upon them as a metaphor.

قال في المسالك بعد ذكر هذا الوجه و الوجه الثاني فقد ظهر أن اعتبار قطع الأربعة لا دليل عليها إلا الشهرة و لو عمل بالروايتين لاكتفى بقطع الحلقوم وحده أو فري الأوداج بحيث يخرج منها الدم و لم يستوعبها إلا أنه لا قائل بهذا الثاني من الأصحاب نعم هو مذهب بعض العامة.

He said in 'Al-Maslak' after mentioning this aspect and the second aspect, 'It is apparent that considering cutting off the four, there is no evidence upon it except the well-known, and if one were to work with the two reports, it would suffice with cutting the one jugular vein, and by cutting the jugular vein whereby the blood comes out from it, and one cannot comprehend it, except when there is no speaker from the companions with this second. Yes, it is a doctrine of one of the general Muslims.

و في المختلف قال بعد نقل الخبرين هذا أصح ما وصل إلينا في هذا الباب و لا دلالة فيه على قطع ما زاد على الحلقوم و الأوداج.

And in 'Al-Mukhtalif', he said after transmitting the two Ahadeeth, 'This is most correct of what has arrived to us regarding this subject, and there is no evidence in it upon cutting what increases upon the throats and the jugular veins'.

و أراد بذلك أن قطع المريء لا دليل عليه إذ لو أراد بالأوداج ما يشمله لم يفتقر إلى إثبات أمر آخر لأن ذلك غاية ما قيل و فيه ميل إلى قول آخر و هو اعتبار قطع الحلقوم و الودجين لكن قد عرفت أن الرواية لا تدل على اعتبار قطعها رأسا و أن الأوداج بصيغة الجمع تطلق على أربعة فتخصيصها بالودجين و الحلقوم ليس بجيد و كيف قرر فالوقوف مع القول المشهور هو الأحوط انتهى.

And he intended by that, cutting of the oesophagus. There is no evidence upon it, when he had intended the jugular veins, it would not have carried him to be needy to prove another matter, because that is at the peak of what can be said. And in it there is an inclination to another word, it is consideration of cutting the throats and the two jugular veins, but I do recognise that the report does not indicate upon consideration of cutting a head, and that the jugular veins are (quoted) in the plural form based upon four. So, specifying it with the two jugular veins and the throats is not good, and how can it be accepted. The standing is with the well-known word, and it is most inclusive' – end.

و أقول إطلاق الأوداج على الأربعة إطلاق مجازي من الفقهاء و لا حرج في المجاز فيمكن إطلاقها على الثلاثة أيضا بل هو أقرب إلى الحقيقة.

And I (Majlisi) am saying, 'Link of the jugular veins is based upon four, a metaphorical link from the jurists, and there is no stone in the metaphor, so it is possible, and its link would be upon the three as well, but it is closer to the reality.

ثم إن هذا القول و قول ابن الجنيد و القول بالتخيير الذي ذكرنا سابقا كل ذلك أوفق لعموم الآيات من المشهور فإن قوله تعالى **فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ يَشْمَلُهَا**

Then this word, and word of Ibn Al-Junejd, and the word with the choice which we have previously mentioned, all that is compatible to the generality of the Verses, from the well-known, for the Words of the Exalted: **So eat from whatever Allah's Name is mentioned upon [6:118]**, includes it.

و أيضا قوله **إِلَّا مَا ذُكِّتُمْ يَشْمَلُهَا** و أيضا لأن التذكية ليس إلا الذبح أو النحر و لم يثبت كونها حقيقة شرعية في المعنى الذي ذكره القوم.

And as well are His<sup>azwj</sup> Words: **except what you have purified; [5:3]** includes it, and as well, because the purification isn't except the slaughter, or the sacrifice, and its being a legal reality is not proven in the meaning which the people have mentioned.

قال الراغب في المفردات حقيقة التذكية إخراج الحرارة الغريزية لكن خص في الشرع بإبطال الحياة على وجه دون وجه و يدل على هذا الاشتقاق قولهم في الميت خامد و هامد و في النار الهامدة ميتة و قال الذبح شق حلق الحيوانات.

Al-Raghib said in 'Al-Mufridaat', 'Reality of the purification is the exiting of the instinctive heat'. But it is specified in the Lat the invalidation of the life upon an aspect besides his aspect, and there is evidence upon this derivation by their words regarding the dead, the frozen and the still, and the lifeless in the fire as dead'. And he said, 'The slaughter is to slit the throat of the animals'.

الثامن أن إطلاق الآيات تدل على تحقق التذكية بكل آلة يتحقق بها الذبح إلا أن يقال المطلق ينصرف إلى الفرد الشائع الغالب و هو التذكية بالحديد لكن الأصحاب اتفقوا على أنه لا تتحقق التذكية إلا بالحديد مع الاختيار و لا يجزي غيره و إن كان من المعادن المنطبعة كالنحاس و الرصاص و الفضة و الذهب و غيرها.

The eight is that the link of the Verses evidence upon the reality of the purification with every tool the slaughter can be realised with, except that the absolute is said to refer to the common dominant individual, and it is purification with the iron. But the companions concurred upon that there is no real purification except with the iron along with the choice, and anything else would not suffice, and even if it was from the mine of the forged, like the brass, and the lead, and the silver, and the gold and other such.

و أما مع الاضطرار فجوزوا بكل ما فرى الأعضاء من المحددات و لو من خشب أو قصب أو حجر عد السن و الظفر و ادعوا الإجماع عليه و دلت الأخبار الكثيرة على عدم جواز التذكية بغير الحديد في حال الاختيار و جواز التذكية بما سوى السن و الظفر في حال الاضطرار

And as for what is with the desperation, they allowed with all what can separate the body parts from the legal limitations, and even if it be from the wood, or reed, or stone with a sharp edge, and the nail, and they claimed the consensus upon it, and many Ahadeeth have evidenced upon the non-permissibility of the purification without the iron in a state of choice and allowing the purification with what is besides the tooth and the nail in a state of desperation.

و أما السن و الظفر ففي جواز التذكية بمما عند الضرورة قولان أحدهما عدم ذهب إليه الشيخ في المبسوط و الخلاف و ادعى فيه إجماعنا و استدل عليه **برواية رافع بن خديج أن النبي ص قال: مَا أَثَرُ الدَّمِّ وَ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا إِلَّا مَا كَانَ مِنْ سِنٍ أَوْ ظُفْرٍ وَ سَأَخَذْتُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ مِنَ الْإِنْسَانِ وَ أَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ.**

And as for the tooth and the nail, being allowed for the purification with these two during the desperation, there are two words. One of these is that the non-permissibility. Then Sheykh went to it in 'Al-Mabsout' and 'Al-Khilaf', and he claimed in it our consensus and evidenced upon it by a report of Rafie Bin Khadeej that that Prophet<sup>-saww</sup> said: 'Whatever spills the blood and the Name of Allah<sup>-azwj</sup> is mentioned upon it, so eat, except what had happened from a tooth, or nail, and I<sup>saww</sup> shall narrate to you about that. As for the tooth, it is mightier than of the human being, and as for the nail, it is the extent of the Ethiopian'.

و الثاني الجواز ذهب إليه ابن إدريس و أكثر المتأخرين للأصل و عدم ثبوت المانع فإن خبره عامي و التصريح بجوازه بالعظم في صحيحة الشحام السابقة و دلالة التعليل الوارد في هذا الخبر على عدم الجواز بالعظم فيتعارض الخبران فيقدم الصحيح منهما أو يحمل الآخر على الكراهة كذا قال في المسالك.

And the second is the allowance, Ibn Idrees and most of the latter ones, went to the origin for lack of proof of the impediment, for its Hadeeth is general and the explicit is with its allowance with the bone, in the 'Saheeh' of Al-Shaham, the previous, and evidence of the reasons has been referred to in this Hadeeth upon the non-allowance with the bone. So the two Ahadeeth are contradictory. So the correct from the two is brought forwards, or the latter is carried upon the abhorrence'. Like that he said in 'Al Maslak'.

و قال و ربما فرق بين المتصلين و المنفصلين من حيث إن المنفصلين كغيرهما من الآلات بخلاف المتصلين فإن القطع بمما يخرج عن مسمى الذبح بل هو أشبه بالأكل و التقطيع و المقتضي للذكاة هو الذبح

And he said, 'And perhaps there is a difference between the connected and the separated, from whereby the separated is like their others from the tools, different to the connect, for cutting with these two is outside from the name of 'Slaughter', but it resembles with the eating and the cutting, and the requirement for the purification, it is the slaughter.

و يحمل النهي في الخبر على المتصلين جمعا و الشهيد في الشرح استقرب المنع من التذكية بالسن و الظفر مطلقا للحديث المتقدم و جوزها بالعظم و غيرها لما فيه من الجمع بين الخبرين لكن يبقى فيه منافاة التعليل لذلك.

And the Prohibition in the Hadeeth is carried upon the connected, both together. And the martyr, in the commentary, is closer to the Prohibition from the slaughtering with the tooth and the nail, absolutely for the preceding Hadeeth and its allowing with the bone and other such, due to what is in it from the gathering between the two Ahadeeth, but there remains in it an inconsistency of the reasons for that'.

و قال في الروضة و على تقدير الجواز هل يساويان غيرها مما يفري غير الحديد أو يترتان على غيرها مطلقا مقتضى استدلال المجوز بالحديثين الأول.

And he said in 'Al-Rowza', 'And based upon an assessment of the allowance, are they equal to other than the iron, or equal to other absolutely, required the evidence of the allowance with the first of the two Ahadeeth'.

و في الدروس استقرب الجواز مطلقا مع عدم غيرها و هو الظاهر من تعليقه الجواز بهما هنا على الضرورة إذ لا ضرورة مع وجود غيرها و هذا هو الأولى انتهى.

And in 'Al-Durous' – 'Permissibility is absolute, with no other than them, and this is apparent from his comment that permitting them here is based on necessity, as there is no necessity with the presence of others, and this is the first' - end.

و أقول الفرق بين المتصلين و المنفصلين كأنه مأخوذ من العامة و لم أره في كلام القوم و إن كان له وجه.

And I (Majlisi) am saying, 'The difference between the connected and the separate, it is as if it is taken from the general Muslims, and I have not seen it in the speech of the (Shia) people, and even though there is an aspect for it'.

1- قُرْبُ الإسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّمَا إِنْسِيَّةٌ تَرَدَّتْ فِي بَيْتٍ فَلَمْ يَقْدِرْ عَلَى مَنْحَرِهَا فَلْيَنْحَرْهَا مِنْ حَيْثُ يَقْدِرُ عَلَيْهَا وَ يُسَمِّي اللَّهَ عَلَيْهَا وَ تُؤْكَلُ

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Zareyf, from Al Husayn Bin Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'But rather a domesticated animal falls into a well, so he is not able upon sacrificing it, so let him sacrifice it from wherever he is able upon it, and he should name Allah<sup>-azwj</sup> upon it, and it can be eaten'.

قَالَ وَ سُئِلَ عَلِيُّ عَ عَمَّا تَرَدَّى عَلَى مَنْحَرِهِ فَيُقْطَعُ وَ يُسَمَّى عَلَيْهِ فَقَالَ لَا بَأْسَ بِهِ وَ أَمَرَ بِأَكْلِهِ.

He<sup>-asws</sup> said: 'And Ali<sup>-asws</sup> was asked about what fall upon its slaughter, so it is cut and named upon. He<sup>-asws</sup> said: 'There is no problem with it', and he<sup>-asws</sup> instructed with eating it".<sup>463</sup>

2- قُرْبُ الإسْنَادِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ لَا بَأْسَ بِدَيْبِيحَةِ الْمَرْأَةِ.

(The book) 'Qurb Al Asnaad' – by the preceding chain,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Ali<sup>-asws</sup> had said: 'There is no problem with a slaughter by a woman".<sup>464</sup>

3- قُرْبُ الإسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع قَالَ: إِذَا اسْتَضَعَبَتْ عَلَيْكُمُ الدَّيْبِيحَةُ فَعَرِّقُوهَا فَإِنْ لَمْ تَقْدِرُوا أَنْ تَعَرِّقُوهَا فَإِنَّهُ يُجْلَى مَا يُجْلَى الْوَحْشِ.

(The book) 'Qurb Al Asnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

<sup>463</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 1

<sup>464</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 2

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> that Ali<sup>-asws</sup> said: ‘When the slaughter is difficult upon you, watch it (be in charge of it). If you are not able to watch it (be in charge), then its Permissibility is what is Permissibility of the wild animal’<sup>.465</sup>

بيان فعرقبوها أي لتمكنوا من ذبحها فإنه يحلها ظاهره الحل بصيد الكلب أيضا لكن الرواية ضعيفة و الراوي عامي.

**Explanation:** ‘Watch it’ – i.e., enable from slaughter it, for its Permissibility is apparently Permissibility of hunted prey of the dog as well, but the report is weak and the reported is a general Muslim’.

4- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ خَالِدٍ الْخَالِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَنَسِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: لَا تَذْبَحُ الْمَرْأَةُ إِلَّا عِنْدَ الصَّرُورَةِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ali Bin Al Shah, from Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from And Bin Muhammad, from his father,

‘From Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘The woman should not slaughter except during necessity’<sup>.466</sup>

5- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ قَالَ الصَّلَاةُ عَلَى النَّبِيِّ وَاجِبَةٌ فِي كُلِّ مَوْطِنٍ وَ عِنْدَ الْغُطَّاسِ وَ الذَّبَائِحِ وَ غَيْرِ ذَلِكَ.

(The book) ‘Al Uyoun’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza<sup>-asws</sup> among what he<sup>-asws</sup> wrote to Al-Mamoun, he<sup>-asws</sup> said: ‘The Salawaat upon the Prophet<sup>-saww</sup> is obligatory in every place, and during the sneezing, and the slaughters and other than that’<sup>.467</sup>

بَيَانٌ رَوِيَ مِثْلُ ذَلِكَ فِي الْخِصَالِ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع وَ فِيهِ وَ الرِّيَاحُ مَكَانَ ذَّبَائِحَ.

**Explanation:** Similar to that is reported in (the book) ‘Al Khisaal’, from Al Amsh, from Al-Sadiq<sup>-asws</sup>, and in it: ‘And the winds’ in place of ‘Slaughters’.

وَ رَوَى الشَّيْخُ فِي الْخِلَافِ أَنَّ النَّبِيَّ ص أَخَذَ الْكَبْشَ فَأَضَجَّهُ وَ ذَبَحَهُ وَ قَالَ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مِنْ أُمَّةِ مُحَمَّدٍ.

And it is reported by the Sheykh in ‘Al Khilaf’, ‘The Prophet<sup>-saww</sup> took the ram and laid it down and slaughtered it and said: ‘O Allah<sup>-azwj</sup>! Accept from Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and from community of Muhammad<sup>-saww</sup>’.

<sup>465</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 3

<sup>466</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 4

<sup>467</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 5



6- كِتَابُ الْمَسَائِلِ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَذْبَحُ عَلَى غَيْرِ قِبْلَةٍ قَالَ لَا بَأْسَ إِذَا لَمْ يَتَعَمَّدْ وَ إِنْ ذَبَحَ وَ لَمْ يُسَمِّ فَلَا بَأْسَ أَنْ يُسَمِّي إِذَا ذَكَرَ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَ آخِرِهِ ثُمَّ يَأْكُلُ.

The book 'Al Masaail' – by the chain,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man slaughtering to (a direction) other than the Qiblah. He<sup>-asws</sup> said: 'There is no problem when he is not being deliberate, and if he were to slaughter and not name (Allah<sup>-azwj</sup>), there is no problem if he names when he does remember, 'Bismillah' upon its beginning and its end, then he can eat''.<sup>468</sup>

مَا رَوَاهُ الْكُلَيْنِيُّ فِي الْحَسَنِ كَالصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ رَجُلٍ ذَبَحَ ذَبِيحَةً فَجَهِلَ أَنْ يُوجِّهَهَا إِلَى الْقِبْلَةِ قَالَ كُلُّ مِنْهَا قُلْتُ لَهُ فَإِنَّهُ لَمْ يُوجِّهَهَا قَالَ فَلَا تَأْكُلُ مِنْهَا وَ قَالَ ع إِذَا أَرَدْتَ أَنْ تَذْبَحَ فَاسْتَقْبِلْ بِذَيْحَتِكَ الْقِبْلَةَ.

What is reported by Al Kulayni in the good (Hadeeth) like the correct, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>-asws</sup> about a man who slaughters a slaughter (offering), and he was ignorant that he should be facing towards the Qiblah. He<sup>-asws</sup> said: 'Eat from it'. I said to him<sup>-asws</sup>, 'Supposing he does not face towards it (deliberately)!'. He<sup>-asws</sup> said: 'Then do not eat from it'. And he<sup>-asws</sup> said: 'Whenever you want to slaughter, then face the Qiblah with your slaughter''.<sup>469</sup>

وَ أَيْضاً رَوَى بِسَنَدٍ مِثْلَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَبِيحَةٍ دُبِحَتْ بِغَيْرِ الْقِبْلَةِ قَالَ كُلُّ وَ لَا بَأْسَ بِذَلِكَ مَا لَمْ يَتَعَمَّدْهُ.

And as well, it is reported by a chain similar to it from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>-asws</sup> about a slaughter carried out (facing) other than the Qiblah. He<sup>-asws</sup> said: 'Eat, and there is no problem with it for as long as he was not deliberate''.<sup>470</sup>

7- كِتَابُ الْمَسَائِلِ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ ذَبِيحَةِ الْجَارِيَةِ هَلْ يَصْلُحُ قَالَ إِذَا كَانَتْ لَا تَنْخَعُ وَ لَا تَكْسِرُ الرِّقَبَةَ فَلَا بَأْسَ وَ قَالَ قَدْ كَانَتْ لِأَهْلِ عَلِيِّ بْنِ الْحُسَيْنِ ع جَارِيَةٌ تَذْبَحُ لَهُمْ.

The book 'Al Masaail' – By the chain from,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the slaughter by a maid, 'Is it correct?' He<sup>-asws</sup> said: 'When she neither exceeds (in the slaughtering) nor breaks the neck, there is no problem'. And he<sup>-asws</sup> said: 'There used to be a main for the family of Ali Bin Al Husayn<sup>-asws</sup> slaughtering for them''.<sup>471</sup>

<sup>468</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 6 a

<sup>469</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 6 b

<sup>470</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 6 c

<sup>471</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 7 a

وَرَوَى شَدَّادُ بْنُ أَوْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ الْإِحْسَانَ فِي كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُجِدَّ أَخَذُكُمْ شَفْرَتَهُ وَلْيُرَخَّ ذَبِيحَتُهُ.

And it is reported by Shaddad Bin Aws that the Prophet<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> has Prescribed doing good in all things. When you kill, then kill well (properly), and when you slaughter, then slaughter well (properly). Let one of you sharpen his blade and let him rest his sacrifice (be quick)’.<sup>472</sup>

وَفِي حَدِيثٍ آخَرَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ.

And in another Hadeeth, he<sup>-saww</sup> instructed to sharpen the knife and he should cover the animal, and he<sup>-saww</sup> said: ‘When one of slaughters, then let him prepare’.<sup>473</sup>

8- الدَّعَائِمُ، وَمَنْ ذَبَحَ فِي الْخَلْقِ دُونَ الْغُلْصَمَةِ مَا يَجُوزُ ذَبْحُهُ مِنَ الْحَيَوَانِ عَلَى مَا يَجِبُ مِنْ سُنَّةِ الذَّبْحِ فَفُطِعَ الْخُلُقُومُ وَالْمَرِيءُ وَالْوَدَجَيْنِ وَأَنْهَرَ الدَّمَ وَمَاتَتِ الذَّبِيحَةُ مِنْ فِعْلِهِ ذَلِكَ فَهِيَ ذَكِيَّةٌ بِإِجْمَاعٍ فِيمَا عَلِمْنَا.

(The book) ‘Al Da’aim’ –

‘And from the slaughter in the throat besides the giblets, it is not allowed to slaughter from the animal based upon what is obligated from the Sunnah of the slaughter. So cut the throat and the oesophagus, and the two jugular veins, and shed the blood, and the slaughtered dies from that deed of his, so it is pure, by the consensus among what we know’.<sup>474</sup>

وَعَنْ عَلِيٍّ وَآبِي جَعْفَرٍ عَاهُمَا قَالَا مَا فُطِعَ مِنَ الْحَيَوَانِ قَبْلَ أَنْ يُذَكَّى فَهُوَ مَيْتَةٌ لَا يُؤْكَلُ وَ يُذَكَّى الْحَيَوَانُ وَ يُؤْكَلُ بَاقِيَهُ إِنْ أَدْرَكَ ذَكَاتَهُ.

And from Ali<sup>-asws</sup>, and Abu Ja’far<sup>-asws</sup>, they<sup>-asws</sup> both said: ‘Whatever is cut off from the animal, and it is separated from it before it is purified, so it is (classified as) dead, it cannot be eaten, and the animal would be purified and its remainder can be eaten, if it had realised its purification’.<sup>475</sup>

9- وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: عَلَامَةُ الذَّكَاءِ أَنْ تَطْرِفَ الْعَيْنُ أَوْ يَرْكُضَ الرَّجُلُ أَوْ يَتَحَرَّكَ الذَّنْبُ أَوْ الْأُذُنُ فَإِنْ لَمْ يَكُنْ مِنْ ذَلِكَ شَيْءٌ وَ هَرَقَ [هَرَقَ] مِنْهَا دَمٌ عِنْدَ الذَّبَائِحِ وَ هِيَ لَا تَتَحَرَّكُ لَمْ تُؤْكَلْ.

And from Ali<sup>-asws</sup> having said: ‘A sign of the purification is that if the eye blinks, or the leg moves, or the tail moves, of the ears. If nothing from that happens, and the blood is flowed from it by the jugular veins, and it is not moving, it cannot be eaten’.<sup>476</sup>

10- وَعَنْ آبِي جَعْفَرٍ ع أَنَّهُ قَالَ: تُرْفَقُ بِالذَّبِيحَةِ وَ لَا يُعْنَفُ بِهَا قَبْلَ الذَّبْحِ وَ لَا بَعْدُ وَ كَرِهَ أَنْ يُضْرَبَ عُزْقُوبُ الشَّاةِ بِالسَّكِينِ.

<sup>472</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 7 b

<sup>473</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 7 c

<sup>474</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 8 a

<sup>475</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 8 b

<sup>476</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 9

And from Abu Ja'far<sup>-asws</sup> having said: 'Be kind with the slaughtered animal and neither be abusive with it before the slaughter nor after it, and it is disliked to hit the hock of the sheep with the knife'.<sup>477</sup>

11- **وَعَنْهُ ع** أَنَّهُ سُئِلَ عَنِ الدَّبِيحَةِ تَرَدَّى بَعْدَ أَنْ تُذْبَحَ عَنْ مَكَانٍ عَالٍ أَوْ تَقَعَ فِي مَاءٍ أَوْ نَارٍ قَالَ إِنْ كُنْتَ قَدْ أَجَدْتَ الذَّبْحَ وَبَلَغْتَ الْوَاجِبَ فِيهِ كُلُّهُ.

And from him<sup>-asws</sup> having been asked about the slaughter falling off from a high place after it is slaughtered, or falls into the water, or fire. He<sup>-asws</sup> said: 'If you were to find the slaughtered, and you have reached the obligations regarding it, then eat'.<sup>478</sup>

12- **وَعَنْهُ ع** أَنَّهُ هُوَ عَنْ ذَبِيحَةِ الْمُرْتَدِّ.

And from him<sup>-asws</sup> having prohibited from a slaughter by an apostate.<sup>479</sup>

13- **وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع** أَنَّهُ سُئِلَ عَنِ الشَّاةِ تُذْبَحُ قَائِمَةً قَالَ لَا يُبْنَعِي ذَاكَ السُّنَّةُ أَنْ تُضَجَّعَ وَ تُسْتَقْبَلَ بِهَا الْقِبْلَةُ.

And from Ja'far Bin Muhammad<sup>-asws</sup> having been asked about the sheep slaughtered standing. He<sup>-asws</sup> said: 'That is not appropriate. The Sunnah is that you lay it down and face the Qiblah with it'.<sup>480</sup>

14- **وَعَنْهُ ع** أَنَّهُ سُئِلَ عَنِ الْبَعِيرِ يُذْبَحُ أَوْ يُنْحَرُ قَالَ السُّنَّةُ أَنْ يُنْحَرَ قَبْلَ كَيْفِ يُنْحَرُ قَالَ يُقَامُ قَائِمًا حَيًّا الْقِبْلَةَ وَ يُعْمَلُ يَدُهُ الْوَاحِدَةُ وَ يَقُومُ الَّذِي يُنْحَرُهُ حَيًّا الْقِبْلَةَ فَيَضْرِبُ فِي لَبَتِهِ بِالسَّفَرَةِ حَتَّى تَقْطَعَ وَ تَقْرَى.

And from him<sup>-asws</sup> having been asked about the camel being slaughtered or sacrificed. He<sup>-asws</sup> said: 'The Sunnah is that it would be sacrificed (offered)'. It was said, 'How would it be offered?' He<sup>-asws</sup> said: 'It would be stood facing the Qiblah and one of its forelegs be tied, and the one who offers it would face the Qiblah and strike in its body with the blade until it is cut and bolts (reacts)'.<sup>481</sup>

15- **وَعَنْهُ ع** أَنَّهُ سُئِلَ عَنِ الْبَقَرِ مَا يُصْنَعُ بِهَا تُنْحَرُ أَوْ تُذْبَحُ قَالَ السُّنَّةُ أَنْ تُذْبَحَ وَ تُضَجَّعَ لِلذَّبْحِ وَ لَا بَأْسَ إِنْ حُرِثَ.

And from him<sup>-asws</sup> having been asked about the cow, 'What should be done with it, sacrificed or slaughtered?' He<sup>-asws</sup> said: 'The Sunnah is to slaughter, and lay it down for the slaughter, and there is no problem if it is sacrificed'.<sup>482</sup>

16- **وَعَنْهُ ع** سُئِلَ عَنِ الدَّبِيحَةِ إِنْ دُبِحَتْ مِنَ الْقَفَا قَالَ إِنْ لَمْ يَتَعَمَّدْ ذَلِكَ فَلَا بَأْسَ وَ إِنْ تَعَمَّدَهُ وَ هُوَ يَعْرِفُ سُنَّةَ النَّبِيِّ ص لَمْ تُؤْكَلْ ذَبِيحَتُهُ وَ يُخْسِنُ أَدَبُهُ.

<sup>477</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 10

<sup>478</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 11

<sup>479</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 12

<sup>480</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 13

<sup>481</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 14

<sup>482</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 15

And from him<sup>-asws</sup> having been asked about the sacrificial animal, can it be slaughtered from the back. He<sup>-asws</sup> said: 'If that is not deliberate, there is no problem, and if it is deliberate and he knows the Sunnah of the Prophet<sup>-saww</sup>, his slaughter will not be eaten, and he should improve his discipline (education)'".<sup>483</sup>

17- وَ عَنْ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ شَاتَيْنِ أَحَدُهُمَا ذَكِيَّةٌ وَ الْأُخْرَى عَيْرٌ ذَكِيَّةٌ لَمْ تُعْرِفِ الذَكِيَّةُ مِنْهُمَا قَالَ رُمِيَ بِحَمَا جَمِيعاً.

And from Ali<sup>-asws</sup> having been asked about two sheep, one of them purified, and the other not purified, the purified from these is not known. He<sup>-asws</sup> said: 'They would both be thrown away altogether'".<sup>484</sup>

18- قُتِبَ الْإِسْنَادُ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: جَاءَ مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ إِنَّ رَجُلًا ضَرَبَ بَقْرَةً بِقَاسٍ فَوَقَدَهَا ثُمَّ دَبَّحَهَا

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azdy who said,

'Muhammad Bin Abdul Salaam came to Abu Abdullah<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'A man struck a cow with an axe, then he wrestled it to the ground, then slaughtered it'.

فَلَمْ يُرْسَلْ إِلَيْهِ الْجَوَابُ وَ دَعَا سَعِيدَةَ فَقَالَ لَهَا إِنَّ هَذَا جَاءَنِي فَقَالَ إِنَّكَ أُرْسِلَتْ إِلَيَّ فِي صَاحِبِ الْبَقْرَةِ الَّتِي ضَرَبَهَا بِقَاسٍ فَإِنْ كَانَ الدَّمُ خَرَجَ مُعْتَدِلًا فَكُلُوا وَ أَطْعَمُوا وَ إِنْ كَانَ خَرَجَ خُرُوجًا عَنِئًا فَلَا تَقْرَبُوهُ

He did not respond an answer to him and called Saeeda. He<sup>-asws</sup> said to her: 'This one has come to me. He said, 'You had corresponded to me<sup>-asws</sup> regarding owner of the cow which had been struck by an axe. If the blood came out moderately, then eat and feed, and if it had come out extremely, then do not go near it'.

قَالَ فَأَخَذَتِ الْغُلَامَ فَأَرَادَتْ ضَرْبَهُ فَبَعَثَتْ إِلَيْهَا اسْتَفِيهِ السَّوِيقَ فَإِنَّهُ يُنْبِثُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ.

He said, 'She grabbed the boy and wanted to hit him. He<sup>-asws</sup> said to her: 'Quench him the porridge (Suweq), for it would build the meat and strengthen the bones'".<sup>485</sup>

بَيِّنَاتٌ

### Exposition:

رَوَاهُ الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ جَاءَهُ مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ يَقُولُ لَكَ جَدِّي إِنَّ رَجُلًا ضَرَبَ بَقْرَةً بِقَاسٍ فَسَقَطَتْ ثُمَّ دَبَّحَهَا

It is reported by Al Kulayni, may Allah<sup>-azwj</sup> have Mercy on him, from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al-Hassan Bin Muslim who said,

<sup>483</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 16

<sup>484</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 17

<sup>485</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 18

'I was in the presence of Abu Abdullah<sup>-asws</sup> when Muhammad Bin Abdul Salam came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! My grandfather says to you that a man struck a cow with an axe, and it fell. Then he slaughtered it''.

فَلَمْ يُرْسِلْ مَعَهُ بِالْجَوَابِ وَ دَعَا سَعِيدَةَ مَوْلَاةً أُمَّ قُرُوءَةَ فَقَالَ لَهَا إِنَّ مُحَمَّدًا جَاءَنِي بِرِسَالَةٍ مِنْكَ فَكَرِهْتُ أَنْ أُرْسِلَ إِلَيْكَ بِالْجَوَابِ مَعَهُ فَإِنْ كَانَ الرَّجُلُ الَّذِي دَبَحَ الْبَقْرَةَ حِينَ دَبَحَ خَرَجَ الدَّمُ مُعْتَدِلًا فَكُلُوا وَ اطْعَمُوا وَ إِنْ كَانَ خَرَجَ خُرُوجًا مُتَنَاقِلًا فَلَا تَقْرُبُوهُ.

He<sup>-asws</sup> did not respond with the answer, and he<sup>-asws</sup> called Saeeda, a maid of Umm Farwa<sup>-as</sup>. He<sup>-asws</sup> said to her: 'Muhammad has come to me<sup>-asws</sup> with a message from you, but I disliked to correspond to you with the answer with him. If the man who had slaughtered the cow when he slaughtered, the blood had come out moderately, then eat and feed, and if the emergence had been heavy, then don't go near it'.

19- الخِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَ حَمَّزَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ جَمِيعاً عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَزْدِيِّ وَ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْزَنْطِيِّ مَعاً عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ أَنَانَ بْنِ تَعْلَبَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع أَنَّهُ قَالَ: فِي قَوْلِهِ عَزَّ وَ جَلَّ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ آيَةً قَالَ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ مَعْرُوفٌ

(The book) 'Al Khisaal' – from Ahmad Bin Ziyad, and Al Husayn Bin Ibrahim, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Al Alawy, altogether from Ali Bin Ibrahim, from his father, from Muhammad Bin Ziyad Al Azdy, and Ahmad Bin Muhammad Al Bazanty, both together from Aban Bin Usman, from Aban Bin Taghlib,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al Baqir<sup>-asws</sup> having said regarding Words of Mighty and Majestic: **Prohibited unto you is the dead, and the blood and meat of the pig, [5:3]** – the Verse. He<sup>-asws</sup> said: 'The dead, and the blood and the meat of the pig is well known.

وَ مَا أَهْلٌ لِعَبْرِ اللَّهِ بِهِ يَغْنِي مَا دُبِحَ لِلْأَصْنَامِ

**and whatever has been dedicated for other than Allah with** – meaning what is slaughtered for the idols.

وَ أَنَا الْمُنْخَبِقَةُ فَإِنَّ الْمَجُوسَ كَانُوا لَا يَأْكُلُونَ الذَّبَائِحَ وَ يَأْكُلُونَ الْمَيْتَةَ وَ كَانُوا يَخْنُقُونَ الْبَقَرَ وَ الْعَنَمَ فَإِذَا اخْتَنَقَتْ وَ مَاتَتْ أَكَلُوهَا

**and the strangled**, - the Magians were not eating the slaughter, and they were eating the dead, and they were strangling the cows and the sheep. So when it had been strangled and died, they would eat it.

وَ الْمُتَرَدِّيَةُ كَانُوا يَشْدُونُ أَغْنِيَهَا وَ يُلقَوْنَهَا مِنَ السَّطْحِ فَإِذَا مَاتَتْ أَكَلُوهَا

**and the fallen**, - They were tying (blindfolding) their eyes and were throwing it from the rood. When it dies, they would eat it.

وَ النَّطِيحَةُ كَانُوا يُنَاطِحُونَ بِالْكِبَاشِ فَإِذَا مَاتَتْ إِخْدَاهَا أَكَلُوهَا

**and the gored**, - They were goring the rams. So when one of them died, they would eat it.

وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا دَكَّنِيْمُ فَكَانُوا يَأْكُلُونَ مَا يَفْتُلُهُ الذِّئْبُ وَ الْأَسَدُ فَحَرَّمَ اللَّهُ ذَلِكَ

**and what the predators have eaten (from), except what you have purified;** - They were eating what the wolves and the wild animals had killed, so Allah<sup>-azwj</sup> Prohibited that.

وَمَا دُبِخَ عَلَى النَّصَبِ كَانُوا يَذْبَحُونَ لِبُيُوتِ التَّيْرَانِ وَفُرَيْشٍ كَانُوا يَغْبُدُونَ الشَّجَرَ وَالصَّخْرَ فَيَذْبَحُونَ لَهُمَا

**and what is slaughtered upon the altars** – They were slaughtering for the fire houses (temples), and Qureysh were worshipping the tree, and the rock, so they were slaughtering for these two’.

وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكَ فَمَنْ فَعَلَ قَالَ كَانُوا يَغْمِدُونَ إِلَى الْجُرُورِ فَيَجْزُونَهُ عَشْرَةَ أَجْزَاءٍ ثُمَّ يَجْتَمِعُونَ عَلَيْهِ فَيُخْرِجُونَ السِّهَامَ وَ يَدْفَعُونَهَا إِلَى رَجُلٍ وَ السِّهَامِ عَشْرَةٌ سَبْعَةٌ لَهَا أَنْصِبَاءٌ وَ ثَلَاثَةٌ لَا أَنْصِبَاءَ لَهَا

**and that which you are apportioning with the arrows, that is a transgression.** – He<sup>-asws</sup> said: ‘They would deliberate to the camel (or sheep). They would divide it into ten segments, then they would gather upon it and bring out the arrows and would hand it over to a man. And the arrows were ten, seven of these had a share for these and three did not have a share for these.

فَالَّتِي لَهَا أَنْصِبَاءٌ الْفُدُ وَ التَّوَأْمُ وَ الْمُسْبِلُ وَ النَّافِيسُ وَ الْحِلْسُ وَ الرَّقِيبُ وَ الْمُعْلَى فَالْفُدُّ لَهُ سَهْمٌ وَ التَّوَأْمُ لَهُ سَهْمَانِ وَ الْمُسْبِلُ لَهُ ثَلَاثَةٌ أَسْهُمٍ وَ النَّافِيسُ لَهُ أَرْبَعَةٌ أَسْهُمٍ وَ الْحِلْسُ لَهُ خَمْسَةٌ أَسْهُمٍ وَ الرَّقِيبُ لَهُ سِتَّةٌ أَسْهُمٍ وَ الْمُعْلَى لَهُ سَبْعَةٌ أَسْهُمٍ

That which had a share for it (were named as) – ‘Al Fazzu’, and ‘Al Tawwam’, and ‘Al Musbil’, and ‘Al-Nafis’, and ‘Al-Hils’, and ‘Al-Raqeeb’, and ‘Al-Moalla’. ‘Al-Fazzu’ had one share for it, and ‘Al-Tawwam’ had two shares for it, and ‘Al-Musbil’ had three shares for it’, and ‘Al-Nafis’ had four shares for it’, and ‘Al-Hils’ have five shares for it’, and ‘Al-Raqeeb’ had six shares for it’, and ‘Al-Moalla’ had seven shares for it.

وَ الَّتِي لَا أَنْصِبَاءَ لَهَا السَّفِيحُ وَ الْمَنِيخُ وَ الْوَعْدُ وَ تَمَنُ الْجُرُورِ عَلَى مَنْ لَمْ يُخْرِجْ لَهُ مِنَ الْأَنْصِبَاءِ شَيْءٌ وَ هُوَ الْقَمَارُ فَحَرَّمَ اللَّهُ عَزَّ وَ جَلَّ.

And those which had not share for it were (named as) ‘Al-Safeeh’, and ‘Al-Maneeh’, and ‘Al-Wagd’; and the price of the camel/sheep would be upon the one for whom nothing from the shares came to be, and it is the gambling, so Allah<sup>-azwj</sup> Mighty and Majestic Prohibited it”.<sup>486</sup>

تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، مَرْسَلًا مِثْلَهُ إِلَّا أَنَّهُ قَالَ قَبْلَ الْمُرَدَّةِ وَ الْمَوْفُودَةِ كَانُوا يَشُدُّونَ أَرْجُلَهَا وَ يَضْرِبُونَهَا حَتَّى تَمُوتَ فَإِذَا مَاتَتْ أَكَلُوهَا وَ الْمُرَدَّةُ كَانُوا يَشُدُّونَ أَعْيُنَهَا إلخ.

Tafseer Ali Bin Ibrahim with an unbroken chain – similar to it, except he<sup>-asws</sup> said before the fallen: **and the beaten**, - ‘They were tying up its legs and hitting it until it died. So when it had died, they would eat it. And **the fallen**, - they were tying up (blindfolding) its eyes’ – etc.”<sup>487</sup>

20- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سِئِلُ الصَّادِقُ عَنْ دَبِيحَةِ الْأَعْلَفِ فَقَالَ ع كَانَ عَلِيٌّ ع لَا يَرَى بِهَا بَأْسًا.

<sup>486</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 19 a

<sup>487</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 19 b

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Al-Sadiq<sup>asws</sup> was asked about slaughtering the uncircumcised. He<sup>asws</sup> said: 'Ali<sup>asws</sup> had not seen any problem with it'.<sup>488</sup>

21- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ لَا بَأْسَ بِذَبِيحَةِ الْمَرْوَةِ وَالْعُودِ وَ أَشْبَاهِهِمَا مَا حَلَا السِّنَّ وَالْعَظْمَ.

(The book) 'Qurb Al Asnaad' – from Al-Hassan Bin Zareyf, from Al Husayn Bin Ulwan,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> had said: 'There is no problem with the flint, and the wood and their like, apart from the tooth and the bone'.<sup>489</sup>

22- بِالْإِسْنَادِ عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَقُولُ إِذَا أَسْرَعَتِ السِّكِّينُ فِي الذَّبِيحَةِ فَقَطَعَتِ الرَّأْسَ فَلَا بَأْسَ بِأَكْلِهَا.

By the chain from Ali<sup>asws</sup>, he<sup>asws</sup> had said: 'When the knife is quick in the slaughter and it cuts the head, there is no problem with eating it'.<sup>490</sup>

لِصَحِيحَةِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: لَا تَنْحَعُ وَلَا تَقْطَعِ الرَّقَبَةَ بَعْدَ مَا يُذْبَحُ.

(The book) 'Al Saheeh' of Muhammad Bin Muslim,

'From Al-Baqir<sup>asws</sup> having said: 'Neither be excessive nor cut the neck after having slaughtered'.<sup>491</sup>

لِصَحِيحَةِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ ذَابِحٍ طَيَّرَ فَطَعَّ رَأْسَهُ أَوْ يُؤْكَلُ مِنْهُ قَالَ نَعَمْ وَ لَكِنْ لَا يَتَعَمَّدُ.

(The book) 'Saheeh' of Muhammad Bin Muslim,

'From Al-Sadiq<sup>asws</sup> having been asked about a slaughtered bird, who head had been cut, 'Can it be eaten from?' He<sup>asws</sup> said: 'Yes if he was not deliberate'.<sup>492</sup>

23- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ ذَبَحَ فَطَعَّ الرَّأْسَ قَبْلَ أَنْ تَبْرُكَ الذَّبِيحَةُ كَانَ ذَلِكَ مِنْهُ خَطَأً أَوْ سَبَقَهُ السِّكِّينُ أَوْ يُؤْكَلُ ذَلِكَ قَالَ نَعَمْ وَ لَكِنْ لَا يَعُودُ.

The book 'Al Masaail' – By the chain,

'From Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, he said, 'I asked him<sup>asws</sup> about the man who slaughter and cuts off the head before the slaughtered animal cools. That was either

<sup>488</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 20

<sup>489</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 21

<sup>490</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 22 a

<sup>491</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 22 b

<sup>492</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 22 c

a mistake from him, or the knife had preceded (gone too far), 'Can that be eaten?' He<sup>-asws</sup> said: 'Yes, but he should not repeat'.<sup>493</sup>

24- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الشُّكْرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ الْبَاقِرِ ع قَالَ: لَا تَذْبِيحُ الْمَرْأَةِ إِلَّا مِنْ اضْطِرَارٍّ.

(The book) 'Al Khisaal' – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukkary, from Muhammad Bin Zakariya Al Jowhary, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufi,

'From Al-Baqir<sup>-asws</sup> having said: 'The woman should not slaughter except from necessity'.<sup>494</sup>

25- مَجَالِيسُ، ابْنُ الشَّيْخِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ عُبَيْدِ اللَّهِ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْبَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قُتَيْبَةَ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ الْبَرْقِيِّ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَسْتَعِينُ بِالْمَجُوسِ وَلَوْ عَلَى أَخَذِ قَوَائِمِ شَاتِكَ وَ أَنْتَ تُرِيدُ ذُبْحَهَا.

(The book) 'Majaalis' of Ibn Sheykh – From his father, from Al Husayn Ubeydullah, from Haroun Bin Musa Al Tal'ukbary, from Abdullah Bin Ibrahim Bin Quteyba Al Barqy, from Muhammad Al Barqy, from Zakariya Al Momin, from Is'haq Bin Abdullah Al Ashary who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Do not be assisted by the Magian and even if it is upon holding the legs of your sheep while you are intending to slaughter it'.<sup>495</sup>

26- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِذَا وَجَبَتْ جُنُوبُهَا قَالَ وَقَعَتْ عَلَى الْأَرْضِ فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْقَانِعَ وَ الْمُعْتَزَّ الْحَزَرَ.

(The book) 'Ma'any Al Akhbar' – From Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazalat, from Aban,

'From Abdul Rahman son of Abu Abdullah<sup>-asws</sup>, from Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **So, when they fall down on their sides, [22:36].** He<sup>-asws</sup> said: 'Falls upon the ground, **then eat from these and feed the contented and the beggar. [22:36]**' – the Hadeeth".<sup>496</sup>

27- الْغُيُوثُ، وَ الْعِلَالُ، بِالْأَسَانِيدِ الْمُتَقَلِّمَةِ فِي بَابِ عَلَلِ تَحْرِيمِ الْمُحَرَّمَاتِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ أَنَّ أَبَا الْحَسَنِ الرِّضَا ع كَتَبَ إِلَيْهِ حَرَّمَ مَا أَهْلُ بِهِ لِغَيْرِ اللَّهِ لِلَّذِي أَوْجَبَ عَلَى خَلْقِهِ مِنَ الْإِقْتِرَارِ بِهِ وَ ذَكَرَ اسْمَهُ عَلَى الذَّبَائِحِ الْمُحَلَّلَةِ وَ لَقَلَّا يُسَاوَى بَيْنَ مَا تُقَرَّبُ بِهِ إِلَيْهِ وَ بَيْنَ مَا جُعِلَ عِبَادَةً لِلشَّيَاطِينِ وَ الْأَوْثَانِ

(The books) 'Al Uyoun', and 'Al Illal' – by the previous chains in the chapter of the reasons for the Prohibitions, from Muhammad Bin Sinan,

'Abu Al-Hassan Al-Reza<sup>-asws</sup> wrote to him: '**what is dedicated with for other than Allah [6:145]**, is for the One<sup>-azwj</sup> it obligates upon His<sup>-azwj</sup> creatures, from Acknowledging Him<sup>-azwj</sup> and mentioned His<sup>-azwj</sup> Name upon the dedicated slaughter, lest it equates between what is offered with to Him<sup>-azwj</sup> and what is being made as a worship of the Satans<sup>-la</sup> and the idols.

<sup>493</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 23

<sup>494</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 24

<sup>495</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 25

<sup>496</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 26



لَأَنَّ فِي تَسْمِيَةِ اللَّهِ عَزَّ وَ جَلَّ الْإِفْرَازَ بِرُبُوبِيَّتِهِ وَ تَوْحِيدِهِ وَ مَا فِي الْإِهْلَالِ لِغَيْرِ اللَّهِ مِنَ الشِّرْكَ بِهِ وَ التَّقَرُّبُ بِهِ إِلَى غَيْرِهِ لِيَكُونَ ذِكْرُ اللَّهِ وَ تَسْمِيَتُهُ عَلَى الدَّبِيحَةِ فَرْقًا بَيْنَ مَا أَحَلَّ وَ بَيْنَ مَا حَرَّمَ.

(This is) because in Naming Allah<sup>-azwj</sup> Mighty and Majestic is the acknowledgment with His<sup>-azwj</sup> Lordship and His<sup>-azwj</sup> Oneness, and whatever is dedicated for other than Allah<sup>-azwj</sup>, from the associating with Him<sup>-azwj</sup> and offering it to someone else, so the mention of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> naming upon the slaughter would become a differentiation of what is Permissible and what is Prohibited”.<sup>497</sup>

27 - الْعِيَّاشِيُّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَهْلَ مَكَّةَ يَذْبَحُونَ الْبَقَرَ فِي اللَّبِّ فَمَا تَرَى فِي أَكْلِ لَحْمِهَا

Al Ayyashi – From Yunus Bin Yaquob who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘The people of Makkah are slaughtering the cow in the upper chest, so what is your<sup>-asws</sup> view regarding eating its meat?’

قَالَ فَسَكَتَ هُنَيْهَةً ثُمَّ قَالَ قَالَ اللَّهُ فَذَبَحُوهَا وَ مَا كَادُوا يَفْعَلُونَ لَا تَأْكُلْ إِلَّا مَا دُبِحَ مِنْ مَذْبَحِهِ.

He (the narrator) said, ‘He<sup>-asws</sup> was silent for a while, then said: ‘Allah<sup>-azwj</sup> Said: **So they slaughtered it, and they were almost not doing it. [2:71]**. Do not eat except what is slaughtered from its (proper) slaughtering place”.<sup>498</sup>

28- وَ مِنْهُ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُلُّ كُلِّ شَيْءٍ مِنَ الْحَيَّاتِ وَ الْخَنَازِيرِ وَ النَّطِيجَةِ وَ الْمُؤَفَّذَةِ وَ الْمُتَرَدِّدَةِ وَ مَا أَكَلَ السَّبُعُ وَ هُوَ قَوْلُ اللَّهِ إِلَّا مَا دَكَّيْتُمْ فَإِنْ أَذْرَكْتَ شَيْئًا مِنْهَا وَ عَيْنٌ تَطْرِفُ أَوْ قَائِمَةٌ تَزْكُضُ أَوْ ذَنْبٌ يُمَصُّ فَذَبَحَتْ فَقَدْ أَذْرَكْتَ ذِكَاةَ فَكُلْهُ

And from him, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Eat all things from the animals apart from the pig, and the gored, and the beaten, and the fallen, and what the wild animals have eaten (from), and it is the Word of Allah<sup>-azwj</sup>: **except what you have purified; and what is slaughtered [5:3]**. So if you were to come across anything from these, and an eye blinks, or a leg kicks, or a tail wags, so it has been slaughtered, and its purification has been realised, so eat it’.

قَالَ وَ إِنْ دَبَحْتَ ذَبِيحَةً فَأَجَدْتَ الدَّبِيحَ فَوَقَعَتْ فِي النَّارِ أَوْ فِي الْمَاءِ أَوْ مِنْ فَوْقِ بَيْتٍ أَوْ مِنْ فَوْقِ جَبَلٍ إِذَا كُنْتَ قَدْ أَجَدْتَ الدَّبِيحَ فَكُلْ.

He<sup>-asws</sup> said: ‘And if you were to slaughter an animal, and you find the slaughtered animal to have fallen into the water, or from above a house, or from above a mountain, when you had found (done) the slaughter, so eat”.<sup>499</sup>

29- الْعِيَّاشِيُّ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ الْمُتَرَدِّدَةُ وَ النَّطِيجَةُ وَ مَا أَكَلَ السَّبُعُ إِذَا أَذْرَكْتَ ذِكَاةَ فَكُلْهُ.

<sup>497</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 27 a

<sup>498</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 27 b

<sup>499</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 28

Al Ayyashi – from Al-Hassan Bin Ali Al Washa,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The fallen and the gored, and what the wild animals have eaten, when you realise its purification, then eat it’<sup>.500</sup>

30- وَمِنْهُ، عَنْ عَيْبُقِ بْنِ قَسُوطٍ [قُرْطٍ] عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ الْمُنْخَنِقَةُ قَالَ الَّذِي تَحْتَنِقُ فِي رِبَاطِهَا وَ الْمَوْفُودَةُ الْمَرِيضَةُ الَّتِي لَا يَجِدُ أَلَمَ الدَّنِيحِ وَ لَا تَضْطَرِبُ وَ لَا يَخْرُجُ لَهَا دَمٌ وَ الْمَرْدِيَّةُ الَّتِي تَرْدَى مِنْ فَوْقِ بَيْتٍ أَوْ نَحْوِهِ وَ النَّطِيخَةُ الَّتِي يَنْطَخُ صَاحِبُهَا.

And from him, from Ayouq Bin Qasout,

‘From Abu Abdullah<sup>-asws</sup> regarding the Word of Allah<sup>-azwj</sup>: **the strangled [5:3]**. He<sup>-asws</sup> said: ‘That which is strangled in its ropes, and **the sick** is the sick which cannot feel the pain of the slaughter, nor is it restless, nor does blood come out for it, **and the fallen** which falls from above a house or approximate to it, and **the gored** is which is gored by its owner’<sup>.501</sup>

31- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَذْبَحُ الدَّيْبَحَةَ فَيُهْلِلُ أَوْ يُسَبِّحُ أَوْ يُحَمِّدُ أَوْ يُكَبِّرُ قَالَ هَذَا كُلُّهُ مِنْ أَسْمَاءِ اللَّهِ.

Al Ayyashi – from Muhammad Bin Muslim who said,

‘I asked him<sup>-asws</sup> about the man who slaughters the animal, so he either extolls the Oneness, or glorifies, or praises, or exclaims the Greatness (of Allah<sup>-azwj</sup>). He<sup>-asws</sup> said: ‘All of this is from the Name of Allah<sup>-azwj</sup>’<sup>.502</sup>

32- الْعَيَّاشِيُّ، عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ دَيْبَحَةِ الْمَرْأَةِ وَ الْعِلَامِ هَلْ يُؤْكَلُ

Al Ayyashi, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the slaughter by the woman and the boy, ‘Can it be eaten?’

قَالَ نَعَمْ إِذَا كَانَتِ الْمَرْأَةُ مُسْلِمَةً وَ ذَكَرَتْ اسْمَ اللَّهِ حَلَّتْ دَيْبَحَتُهَا وَ إِذَا كَانَ الْعِلَامُ قَوِيًّا عَلَى الدَّنِيحِ وَ ذَكَرَ اسْمَ اللَّهِ حَلَّتْ دَيْبَحَتُهُ وَ إِنْ كَانَ الرَّجُلُ مُسْلِمًا فَنَسِيَ أَنْ يُسَمِّيَ فَلَا بَأْسَ إِذَا لَمْ تَنْتَهَمْ.

He<sup>-asws</sup> said: ‘Yes, when the woman was a Muslim and she had mentioned a Name of Allah<sup>-azwj</sup>, her slaughter is Permissible; and when the boy was strong upon (doing) the slaughter and he mentions a Name of Allah<sup>-azwj</sup>, his slaughter would be Permissible, and if the man was a Muslim and he forgets to name (Allah<sup>-azwj</sup>), there is no problem when you do not accuse him (of being deliberate)’<sup>.503</sup>

<sup>500</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 29

<sup>501</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 30

<sup>502</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 31

<sup>503</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 32

33- تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفَ أَنْفِهَا بِلَا ذَبَاحَةٍ مِنْ حَيْثُ أَذِنَ اللَّهُ فِيهَا وَ الدَّمَّ وَ لَحْمَ الْخَنَازِيرِ أَنْ يَأْكُلُوهُ وَ مَا أَهْلٌ بِهِ لِغَيْرِ اللَّهِ مَا دُكِرَ عَلَيْهِ اسْمُ غَيْرِ اللَّهِ مِنَ الذَّبَائِحِ وَ هِيَ الَّتِي تَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسَامِي أَنْدَادِهِمُ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ.

Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>) having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead**, - which had died putting up its nose without a slaughter, from whereby Allah<sup>azwj</sup> had Permitted regarding it - **and the blood, and flesh of the swine**, - from eating it - **and whatever is dedicated with for other than Allah**. [2:173] – what the name of other than Allah<sup>azwj</sup> is mentioned upon from the slaughters, and it is which the Kafirs used to offer with the names of their rival gods (idols) which they had taken from besides Allah<sup>azwj</sup>’<sup>504</sup>.

34- النَّجَاشِيُّ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ نُوحٍ عَنْ فَهْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى الْحَرْشِيِّ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ قَالَ سَمِعْتُ الْجَارُودَ يُحَدِّثُ قَالَ: كَانَ رَجُلٌ مِنْ بَنِي رِيَّاحٍ يُقَالُ لَهُ سَحِيمٌ بَنُ أَثِيلٍ نَافَرَ غَالِيًا أَبَا الْفَرَزْدَقِ بِظَهْرِ الْكُوفَةِ عَلَى أَنْ يَغْفَرَ هَذَا مِنْ إِبِلِهِ مِائَةً إِذَا وَرَدَتِ الْمَاءَ

(The book) ‘Al Najashy’ – From Ahmad in Ali Bin Nuh, from Fahd Bin Ibrahim, from Muhammad Bin Al-Hassan, from Muhammad Bin Musa Al Harshy, from Rabie Bin Abdullah Bin Al Jaroud who said,

‘I heard Al-Jaroud narrating, he said, ‘There was a man from the clan of Riyah called Suheym Bin Useyl raced Abu Al-Farazdaq at the back of Al-Kufa based upon that he would slaughter one hundred camels if he loses when they arrive at the water.

فَلَمَّا وَرَدَتِ الْمَاءَ قَامُوا إِلَيْهَا بِالسُّيُوفِ فَجَعَلُوا يَضْرِبُونَ عَرَاقِبَهَا فَخَرَجَ النَّاسُ عَلَى الْحُمِيرَاتِ وَ الْبَعَالِ يُرِيدُونَ اللَّحْمَ

When they arrived at the water, they stood to these with the swords and went on striking their necks. The people came out upon their donkeys and their mules, wanting the meat’.

قَالَ وَ عَلِيٍّ ع بِالْكُوفَةِ قَالَ فَجَاءَ عَلَى بَعْلَةِ رَسُولِ اللَّهِ ص إِلَيْنَا وَ هُوَ يُنَادِي أَيُّهَا النَّاسُ لَا تَأْكُلُوا مِنْ لُحُومِهَا وَ إِنَّمَا أَهْلٌ بِهَا لِغَيْرِ اللَّهِ.

He said, ‘And Ali<sup>asws</sup> was at Al Kufa. He<sup>asws</sup> came upon a mule of Rasool-Allah<sup>saww</sup> towards us and he<sup>asws</sup> was calling out: ‘O you people! Do not be eating from their meat, and rather these have been dedicated (slaughtered) for other than Allah<sup>azwj</sup>!’<sup>505</sup>

35- كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ بَشِيرِ بْنِ حُثَيْمَةَ عَنْ عَبْدِ الْقُدُّوسِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ دَخَلَ السُّوقَ وَ قَالَ يَا مَعْشَرَ اللَّحَّامِينَ مَنْ نَفَخَ مِنْكُمْ فِي اللَّحْمِ فَلَيْسَ مِنَّا.

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Bashir Bin Khaysama, from Abdul Quddous, from Abu Is’haq, from Al Haris,

‘From Amir Al-Momineen<sup>asws</sup> having entered the market and said: ‘O community of the meat-sellers! One from you who blows into the meat, he isn’t from us!’<sup>506</sup>

<sup>504</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 33

<sup>505</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 34

<sup>506</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 35

بيان النفخ في اللحم يحتمل الوجهين الأول ما هو الشائع من النفخ في الجلد لسهولة السلك و الثاني التدليس الذي يفعل بعض الناس من النفخ في الجلد الرقيق الذي على اللحم ليرى سمينا و هذا أظهر.

**Explanation:** ‘Blowing into the meat’ – Two aspects are possible. The first is what is common from the blowing in order to ease the skinning, and the second is the deception which some of the people tend to do from blowing into the delicate skin which is upon the meat in order to show it being fat, and this is more apparent.

36- الْمَجَازَاتُ النَّبَوِيَّةُ، نَحَى رَسُولُ اللَّهِ ص فِي حَدِيثٍ طَوِيلٍ عَنِ الذَّبْحِ بِالسِّنِّ وَ الظُّفْرِ أَمَّا السِّنُّ فَعَظْمٌ وَ أَمَّا الظُّفْرُ فَمَدَى الْحَبْشَةِ.

(The book) ‘Al Majazaat Al Nabawiyya’ –

‘In a lengthy Hadeeth, the Prophet<sup>-saww</sup> had prohibited from the slaughtering by the tooth and the nail. As for the tooth, it is a large one, and as for the nail, it is the extent of the Ethiopians (They use as knives)’<sup>507</sup>

37- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرَّأْسُ مَوْضِعُ الذُّكَاةِ الْحَدِيثِ.

(The book) ‘Al Mahasin’ – From Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Wasity, from Wasil Bin Suleyman, from Dorost,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The head is the place of purification’ – the Hadeeth’’<sup>508</sup>

38- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْبَدَنَةِ كَيْفَ يَنْحَرُهَا قَائِمَةً أَوْ بَارِكَةً قَالَ يَغْقَلُهَا وَ إِنْ شَاءَ قَائِمَةً وَ إِنْ شَاءَ بَارِكَةً.

(The book) ‘Wurb Al Asnaad’ – From Abdullah Bin Al-Hassan, from his grandfather,

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother Musa<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about the sacrificial animal, ‘How would it be sacrificed, standing or kneeling?’ He<sup>-asws</sup> said: ‘It would be tied, and if he so desires, standing, and he so desires, kneeling’’<sup>509</sup>

39- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ ذَبَحَ ذَبِيحَةً فَلْيُحِدِّ شَفْرَتَهُ وَ لِيُرِّحْ ذَبِيحَتَهُ.

(The book) ‘Al Da’aim’ –

‘From Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who slaughters an animal, let him sharpen his blade and let his rest his animal (be quick)’<sup>510</sup>

<sup>507</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 36

<sup>508</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 37

<sup>509</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 38

<sup>510</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 39

40- وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِذَا أَرَدْتَ أَنْ تَذْبَحَ ذَبِيحَةً فَلَا تُعَذِّبِ الْبَهِيمَةَ أَحَدَ الشُّفْرَةِ وَ اسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَنْخَعُهَا حَتَّى تَمُوتَ يَعْنِي يَقُولُهُ وَ لَا تَنْخَعُهَا قَطَعَ النُّخَاعَ وَ هُوَ عَظْمٌ فِي الْعُنُقِ.

And from Abu Ja'far<sup>-asws</sup> having said: 'Whenever you want to slaughter an animal, do not torment the animal. Sharpen the blade, and face the Qiblah, and do not suffocate it until it dies' – meaning by his<sup>-asws</sup> words, 'And do not suffocate it by cutting the marrow, and it is a bone in the neck'.<sup>511</sup>

41- وَ عَنْ أَبِي جَعْفَرٍ ع أَبِي عَبْدِ اللَّهِ ع أَنَّهُمَا قَالَا فِيمَنْ ذَبَحَ بِغَيْرِ الْقِبْلَةِ إِنْ كَانَ أَخْطَا أَوْ نَسِيَ أَوْ جَهِلَ فَلَا شَيْءَ عَلَيْهِ وَ تُوْكَلُ ذَبِيحَتُهُ وَ إِنْ تَعَمَّدَ ذَلِكَ فَقَدْ أَسَاءَ وَ لَا يَجِبُ أَنْ تُؤْكَلَ ذَبِيحَتُهُ تِلْكَ إِذَا تَعَمَّدَ خِلَافَ السُّنَّةِ.

And from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both said regarding the one who slaughters without (facing) the Qiblah: 'If he was mistaken, or had forgotten, or was ignorant, there is nothing upon him, and his slaughter can be eaten; and if he was deliberate in that, so he has been evil, and it does not oblige eating that slaughter of his, when he was deliberate in opposing the Sunnah'.<sup>512</sup>

42- وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: إِذَا ذَبَحَ أَحَدُكُمْ فَلْيَقُلْ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ.

And from Ali<sup>-asws</sup> having said: 'Whenever one of you slaughters, then let him say, 'In the Name of Allah<sup>-azwj</sup>', and 'Allah<sup>-azwj</sup> is the Greatest'.<sup>513</sup>

43- قَالَ أَبُو جَعْفَرٍ ع وَ يُجْزِيهِ أَنْ يَذْكُرَ اللَّهَ وَ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَجْزَأَهُ وَ إِنْ تَرَكَ التَّسْمِيَةَ مُتَعَمِّدًا لَمْ تُؤْكَلْ ذَبِيحَتُهُ وَ إِنْ جَهِلَ ذَلِكَ أَوْ نَسِيَ سَمَّى إِذَا ذَكَرَ وَ أَكَلَ.

Abu Ja'far<sup>-asws</sup> said: 'And it suffices him that he mentions Allah<sup>-azwj</sup>, and whatever Allah<sup>-azwj</sup> Mighty and Majestic has been mentioned with, suffices it, and if the naming is neglected deliberately, do not eat its slaughter, and if that one is ignorant, or had forgotten to name, when he should name and eat'.<sup>514</sup>

44- وَ عَنْ رَسُولِ اللَّهِ ع أَنَّهُ هَيَّ عَنِ الْمُثَلَّةِ بِالْحَيَوَانِ وَ عَنْ صَبْرِ الْبَهَائِمِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had prohibited from trampling the animal and from imprisoning the beasts'.<sup>515</sup>

45- وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ قَتَلَ عُصْفُورًا عَبَثًا أَتَى اللَّهَ بِهِ يَوْمَ الْقِيَامَةِ وَ لَهُ صِرَاحٌ يَقُولُ يَا رَبِّ سَلْ هَذَا فِيمَ قَتَلْتَنِي بِغَيْرِ ذَبْحٍ فَلْيَحْذَرْ أَحَدُكُمْ مِنَ الْمُثَلَّةِ وَ لِيَجِدَ شَفْرَتَهُ وَ لَا يُعَذِّبِ الْبَهِيمَةَ.

<sup>511</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 40

<sup>512</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 41

<sup>513</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 42

<sup>514</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 43

<sup>515</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 44

And from Abu Ja'far<sup>-asws</sup> having said: 'One who kills a sparrow in vain, Allah<sup>-azwj</sup> would Bring it on the Day of Qiyamah and there will be a shouter for it saying, 'O Lord<sup>-azwj</sup>! Question this one, regarding what did he kill me without a slaughter?' So let one of you be cautioned from the trampling, and let him sharpen his blad, and not torture the animal".<sup>516</sup>

46- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَيَّ عَنْ أَنْ تُسْلَخَ الدَّيْبَحَةُ أَوْ تُفْطَعُ رَأْسُهَا حَتَّى تَمُوتَ وَ هَكَذَا.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had prohibited from skinning the slaughtered animal, or cutting off its head, until it dies and calms down".<sup>517</sup>

47- وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: ادْبَحْ فِي الْمَذْبَحِ يَعْني دُونَ الْعُلْصَمَةِ وَ لَا تُنْخَعِ الدَّيْبَحَةَ وَ لَا تُكْسِرِ الرِّقْبَةَ حَتَّى تَمُوتَ.

And from Abu Ja'far<sup>-asws</sup> having said: 'Slaughter in the slaughtering place, meaning besides the giblets, and do not suffocate the animal break the neck until it dies".<sup>518</sup>

48- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَمَّنْ يَنْخَعُ الدَّيْبَحَةَ مِنْ قَبْلِ أَنْ تَمُوتَ يَعْني كَسَرَ عُنُقِهَا قَالَ قَدْ أَسَاءَ وَ لَا بَأْسَ بِأَكْلِهَا.

And from Abu Abdullah<sup>-asws</sup> having been asked about the one who slaughters the animal from before it dies, meaning breaking its neck. He<sup>-asws</sup> said: 'He has been evil, and there is no problem with eating it".<sup>519</sup>

49- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَيَّ عَنْ قَطْعِ رَأْسِ الدَّيْبَحَةِ فِي وَقْتِ الدَّبْحِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from cutting the head of the animal during the time of the slaughtering".<sup>520</sup>

50- وَ عَنْ عَلِيٍّ ع أَنَّهُ كَتَبَ إِلَى رِفَاعَةَ أَنْ يَأْمُرَ الْقَصَائِينَ أَنْ يُحْسِنُوا الدَّبْحَ فَمَنْ صَمَّمَ فَلْيُعَاقِبْهُ وَ لِيُؤْتِيَ مَا دَبَحَ إِلَى الْكِلَابِ.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> had written to Rifa'at: 'Instruct the butchers to improve the slaughter. The one who persists, let him be punished, and let him throw whatever he had slaughtered, to the dogs".<sup>521</sup>

51- وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: وَ لَا يَتَعَمَّدُ الدَّابِحُ قَطْعَ الرَّأْسِ فَإِنَّ ذَلِكَ جَهْلٌ.

And from Abu Ja'far<sup>-asws</sup> having said: 'The slaughterer should not cut the head, for that is ignorance".<sup>522</sup>

<sup>516</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 45

<sup>517</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 46

<sup>518</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 47

<sup>519</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 48

<sup>520</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 49

<sup>521</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 50

<sup>522</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 51

52- وَ عَنْهُ وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَتَمَّامًا فَلَا فِيمَنْ لَمْ يَتَعَمَّدَ قَطَعَ رَأْسَ الدَّبِيحَةِ فِي وَقْتِ الدَّبْحِ وَ لَكِنْ سَبَقَهُ السَّكِينُ فَأَتَانِ رَأْسَهَا فَلَا تُؤْكَلُ إِذَا لَمْ يَتَعَمَّدَ ذَلِكَ.

And from him<sup>-asws</sup> and from Abu Abdullah<sup>-asws</sup>, both having said regarding the one who did not deliberately cut off the head of the animal during the time of slaughtering, but the knife went too far, so its head was separated. They<sup>-asws</sup> both said: 'It can be eaten when that was not deliberate'.<sup>523</sup>

53- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الدَّبْحِ إِلَّا فِي الْحُلْقِ يُغْنِي إِذَا كَانَ مُمَكِّنًا.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the slaughter except in the throat, meaning when it was possible'.<sup>524</sup>

54- قَالَ أَبُو جَعْفَرٍ ع وَ لَا تُؤْكَلُ دَبِيحَةٌ لَمْ تُدْبَحْ مِنْ مَذْبَحِهَا.

Abu Ja'far<sup>-asws</sup> said: 'And do not eat a slaughter which has not been slaughtered from its (proper) slaughtering place (i.e., throat)'.<sup>525</sup>

55- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ لَوْ تَرَدَّى تَوْرًا أَوْ بَعِيرًا فِي بئرٍ أَوْ حُفْرَةٍ أَوْ هَاجَ فَلَمْ يُقْدَرْ عَلَى مَنْحَرِهِ وَ لَا مَذْبَحِهِ فَإِنَّهُ يُسَمَّى اللَّهُ عَلَيْهِ وَ يُطْعَمُ حَيْثُ أَمَكَرَ مِنْهُ وَ يُؤْكَلُ.

And Abu Abdullah<sup>-asws</sup> said: 'And if a bull or a camel were to fall into a well or a pit or a crater, so he is not able upon sacrificing it nor slaughtering it, so he should name Allah<sup>-azwj</sup> upon it and stab wherever he is able from it, and he can eat'.<sup>526</sup>

56- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الدَّبْحِ بِغَيْرِ الْحَدِيدِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the slaughtering without the iron'.<sup>527</sup>

57- وَ عَنْ عَلِيٍّ وَ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَتَمَّامًا قَالُوا لَا ذِكَاةَ إِلَّا بِحَدِيدَةٍ.

And from Ali<sup>-asws</sup>, and Abu Ja'far<sup>-asws</sup>, and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> said: 'There is no purification except with the iron'.<sup>528</sup>

58- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَرِهَ دَبْحَ ذَاتِ الْجَنِينِ وَ ذَاتِ الدَّرِّ بِغَيْرِ عِلَّةٍ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> disliked slaughtering (an animal) with the foetus, and with the flowing milk, without a reason'.<sup>529</sup>

<sup>523</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 52

<sup>524</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 53

<sup>525</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 54

<sup>526</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 55

<sup>527</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 56

<sup>528</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 57

<sup>529</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 58

59- وَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَهْمَا رَخَّصَا فِي ذَبْحَةِ الْغُلَامِ إِذَا قَوِيَ عَلَى الذَّبْحِ وَ ذَبَحَ عَلَى مَا يَنْبَغِي وَ كَذَلِكَ الْأَعْمَى إِذَا سَدَّدَ وَ كَذَلِكَ الْمَرْأَةُ إِذَا أَحْسَنَتْ.

And from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both allowed the boy regarding the slaughter when he is strong enough upon the slaughtering, and slaughtering upon what is befitting, and like that is the blink when he is guided, and like that is the woman when she does it well (properly)".<sup>530</sup>

60- وَ عَنْ عَلِيٍّ عَ أَنَّهُ سُئِلَ عَنِ الذَّبْحِ عَلَى غَيْرِ طَهَارَةٍ فَرَخَّصَ فِيهِ.

And from Ali<sup>-asws</sup> having been asked about the slaughter (while being) without cleanliness. He<sup>-asws</sup> allowed regarding it.<sup>531</sup>

61- وَ عَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ رَخَّصَ فِي ذَبْحَةِ الْأَخْرَسِ إِذَا عَقَلَ التَّسْمِيَةَ وَ أَشَارَ بِهَا.

And from Abu Ja'far<sup>-asws</sup> having allowed regarding mute when he understands the naming and indicates with it".<sup>532</sup>

62- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي مُحَمَّدٍ السَّرَّاجِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ عَلَيْهِ مُعْتَبٍ فَقَالَ بِالْبَابِ رَجُلَانِ فَقَالَ أَذْخِلُهُمَا فَدَخَلَا فَقَالَ أَحَدُهُمَا إِنِّي رَجُلٌ سَرَّاجٌ أَبِيعُ جُلُودَ الثَّمَرِ فَقَالَ مَدْبُوعَةٌ هِيَ قَالَ نَعَمْ قَالَ لَيْسَ بِهِ بَأْسٌ.

(The book) 'Al Tahzeeb' – By his chain from Ali Bin Asbat, from Abu Makhlad Al Sarraj who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup> when Moattab entered to see him<sup>-asws</sup>. He said, 'There are two men at the door!' He<sup>-asws</sup> said: 'Let them enter'. One of them said, 'I am a saddle-maker. I sell the tiger skin'. He<sup>-asws</sup> said: 'Are these tanned?' He said, 'Yes'. He<sup>-asws</sup> said: 'There is no problem with it'.<sup>533</sup>

63- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي الْقَاسِمِ الصَّقِيلِيِّ قَالَ: كَتَبْتُ إِلَيْهِ قَوَائِمَ السُّيُوفِ الَّتِي تُسَمَّى السَّفَنَ أَخَذَهَا مِنْ جُلُودِ السَّمَكِ فَهَلْ يَجُوزُ الْعَمَلُ بِهَا وَ لَسْنَا نَأْكُلُ لَحْمَهَا فَكَتَبَ لَا بَأْسَ.

And from him, by his chain, from Ahmad Bin Muhammad Bin Isa, from Abu Al Qasim Al Sayqal who said,

'I wrote to him<sup>-asws</sup>, 'Hilts of the swords which are named as 'Al-Safan'. These are taken from the fish skin. Is it allowed to work with it, and we are not eating its flesh?' He<sup>-asws</sup> wrote: 'There is no problem'.<sup>534</sup>

<sup>530</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 59

<sup>531</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 60

<sup>532</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 61

<sup>533</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 62

<sup>534</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 8 H 63