

THE STORY OF ANIMALS

From the Beginning of Creation to the Scenes of the Gathering

In Light of the Holy Qur'an and the Narrations of the Ahl al-Bayt
(peace be upon them)

Salih's
She-Camel

The Wolf
in Joseph's Story

The Cow of
the Children of Israel

Solomon's Ant

Solomon's Hoopoe

The Raven and
Adam's Two Sons

Researcher and Writer

**Sayyid Hussam Zaha Murtadha
Al-Saraf Al-Husayni**

Written: 1 March 2021

Proofread and Reviewed: 2 May 2025

ISBN

978-1-7642390-3-5

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the Gathering

In Light of the Holy Qur'an and the Narrations of the Ahl al-Bayt (peace be upon
them)

With a Reading of Scientific Knowledge within the Limits of Its Evidence

The Third Book in a Series of Eleven Books

Researcher and Writer

Sayyid Hussam Zaha Murtadha
Al-Saraf Al-Husayni

Written: 1 March 2021 CE / 17 Rajab 1442 AH

Proofread and Reviewed: 2 May 2025 CE / 4 Dhu al-Qi'dah 1446 AH

English edition

Qur'anic text with English renderings of its meanings

Composition and review dates refer to the original Arabic work.

ISBN 978-1-7642390-3-5

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Dedication

To those who seek truth without losing their sense of wonder; to those who see in a bird's wing, and in a creature's need for water, a question worthy of contemplation, I offer this story, hoping it will broaden our understanding of life and make us more compassionate towards it.

To my father and mother; before I compiled the stories of creation in books, I learned from your care the meaning of the need for the weak to have someone patient with them and protect them. I place this effort in your hands, with all its shortcomings and diligence, and I offer you a gratitude that I can never fully express. I ask God that whatever benefit these pages bring will return to you.

To my wife; behind every page lies a moment that reading carved out of our lives, a question I carried home with me, and a burden whose weight you shared with patience. My gratitude is for your presence along the way, not just at the end. I hope this story carries a measure of the loyalty that a fleeting expression of thanks cannot adequately convey.

To my two sons and my daughter: I hope you will learn the names of creatures and, alongside them, how to treat those creatures kindly. Our question about a bird's wing is incomplete if we forget the nest we destroy, as is our question about an animal's life if we overlook its hunger and thirst. I write for you and your generation in the hope that knowledge will bring insight to the mind and compassion to the hand.

To my first Qur'an teacher and Islamic education teacher in elementary school, Umm Duaa, I return in this book to verses that mention the ant, the bird, and the livestock, and with this return, I recall the beginnings of my learning of God's Book. I offer you the gratitude of a student who, though his life has passed, still holds a special place in his memory and prayers for his first teacher.

To Sheikh Abdul Rasoul Al-Sudani Al-Nasiri, with whom I studied during my very brief time at the Najaf seminary; and to all my teachers and mentors: The value of what I learned from you was not merely in the amount I memorized, but in what still compelled me to open a book, ask questions again, and revise my understanding. I dedicate this work to you, driven by my desire to remain a learner.

To the soul of His Eminence Sheikh Ahmed Al-Waeli, may God have mercy on him; in tribute to a voice we knew well, one that connected knowledge to people's lives and their questions. I do not claim to possess your knowledge or stature, but rather I mention a lasting legacy, and I hope to serve my reader with clarity of expression, truthful transmission, and respect for their intellect.

To my students and the young people I meet: your questions remind me that what is familiar to adults is not always clear to those embarking on a journey of knowledge. I offer you this book in which I hope you will find a place for your curiosity, and that you will learn from it that saying "I don't know" does not close the path, but rather prevents us from walking it based on illusion.

And to those who serve life in silence: one hand offering water, the other carrying an injured animal to its healer, and those who refrain from misbehaving when no one is watching. To all of you, I dedicate "The Story of Animals," hoping that compassion will be read in our actions as well as in our words.

Author's Note

In the name of God, the most gracious, the most merciful

Praise be to God, Lord of the Worlds, Creator of life and Ordainer of its causes, and prayers and peace be upon our master and prophet Muhammad and his good and pure family.

We may come to know an animal from a benefit we derive from it, from a picture we've seen, or from a story we heard in childhood. But this initial knowledge doesn't encompass its world, nor is it sufficient to understand its place in the texts we read. Animals are present in verses about creation and sustenance, in stories of the prophets, in rulings and admonitions, and in questions about the fate of creatures. Hence, this book aims to gather these themes into a journey that the reader can follow.

I present myself as a researcher and compiler of what I have been able to find within the depths of books. I am not a religious scholar, nor do I claim to possess the authority of Islamic jurisprudence or to be an expert in zoology. I read to learn, I collect to organize, and I write to make the material more accessible to those seeking scientific and religious truth. Where I need a ruling on a chain of transmission, interpretation, or a specialized scientific matter, I consult experts in Islamic jurisprudence and attribute the statement to its source.

I want the story to be clear without becoming overly simplistic; and enjoyable without deriving its appeal from inventing events or words not found in the sources. Not every popular story is true, and not every name in an old book automatically corresponds to a species name in modern classification. Honesty in reading may lead us to leave a question open, and this, in my view, is better than an answer that satisfies the reader only to find it lacking in supporting evidence.

This book does not aim to reduce animals to mere vehicles for discussing humanity. They possess a world worthy of contemplation, and we have responsibilities in our interactions with them. We will explore topics related to food, riding, hunting, and care, as well as the questions raised by pain, predation, and death. Finally, we will examine the revelations concerning the Day of Resurrection, adhering strictly to the established evidence in each instance.

I hope the reader will find the impact of this knowledge in their perspective and actions: greater awareness of the world around them, greater caution in reporting, and greater compassion when capable of causing harm. Whatever is correct in this work is by the grace of God, and whatever errors or shortcomings are my responsibility; I am grateful to anyone who helps me correct them.

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Acknowledgements

At the end of such an endeavor, I find that gratitude cannot be expressed simply by listing names. Behind the ability to continue reading are people who grant the researcher breadth of understanding, teachers who instilled in him a love of inquiry, and faces that restore meaning to his writing. To all of them, I write my gratitude, not as a mere embellishment at the beginning of the book, but as an acknowledgment that the journey was not a solitary one.

To my father and mother, my love and prayers; to my wife, my thanks for her patience with my busy schedule and the time that writing takes from us; and to my two sons and daughter, my gratitude reminds me of the generation I am addressing whenever I try to make the idea clearer and closer to life.

I remember Umm Duaa, my first teacher in Qur'an and Islamic education, and Sheikh Abdul Rasoul Al-Sudani Al-Nasiri, from whom I learned during my brief studies at the Najaf seminary, as well as all my teachers and mentors. I do not attribute the results or errors of this book to them; rather, I am grateful for the desire for understanding and the readiness for revision that their teaching instilled in me.

I pray for the soul of Sheikh Ahmed Al-Waeli and cherish his legacy in making knowledge accessible to people. Special thanks go to my students and the young people I meet; the question al-Sadiq poses a crucial test of a writer's clarity, preventing them from becoming complacent with a phrase simply because they are accustomed to it.

I thank everyone who shows kindness to a creature without expecting anything in return, and every reader who helps me correct a transmitted passage or clarify a meaning. Any shortcomings in these pages are not the responsibility of any of them; I take full responsibility, and I hope the door to correction remains open.

General Introduction - Communities That Share Our Earth

A bird flies overhead and we don't notice it; an ant moves near our feet and we don't see it; an animal stands in a farm and we reduce it to a name or a function. Familiarity creates an invisible distance between us and the scene; we think we know it because we've seen it so many times. Then a verse comes and calls us to reconsider.

﴿وَمِمَّا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

God Almighty said: "There is no creature on earth nor bird that flies with its wings except that they are communities like yourselves. We have not neglected anything in the Book. Then to their Lord they will be gathered." (Surat Al-An'am, verse 38)

This verse places animals and birds at the center of a discourse that raises broad questions: What does it mean to describe them as nations? What are the limits of this similarity? And how do we understand the gathering mentioned at its conclusion? We will not answer all these questions with a single word, nor will we equate similarity with equality in every attribute. We will begin with the text, follow its interpretation, return to the narrations on the subject, and then clarify what the evidence permits and what it does not.

Another verse takes us to the origin of creation and the diversity of movement.

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

And Allah created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates what He wills. Indeed, Allah is over all things competent. (Surat An-Nur, verse 45)

This presentation combines the origin of creation with the diverse images that humans perceive. We will read the verse in its proper context, relying on its interpretation, without transforming it into a modern classification system or burdening it with unnecessary details. Scientific knowledge has its tools of observation and experimentation, while understanding the Qur'anic meaning has its linguistic and interpretive foundations. Reconciling the two requires explanation, not merely verbal similarity.

What Does This Story Trace?

The journey begins with defining names and terms, then examines creation, life, perception, and communication. It then explores animals and their various types, moving on to their presence in the lives of the prophets, including Prophet

Muhammad (peace and blessings be upon him and his family), and their relationship with humankind. The journey concludes with discussions of death, resurrection, and destiny.

The collection is not limited to animals explicitly named; the animal may be described, mentioned within a group, or included in a proverb, vision, ruling, or scene from the unseen world. Therefore, in each instance, we inquire about the nature of the context: Is it a description of a creature in this world, an account of a miracle, an image in a vision, or a proverb that clarifies a meaning? The difference in context prevents us from treating all the evidence in the same way.

The same animal may appear in more than one chapter. We examine the characteristics and benefits of camels in one section, read the story of the she-camel of Salih in another, and discuss the rulings on sacrificial offerings in a third. This is not meant to be repetitive, but rather to be organized according to the question addressed in each chapter, with cross-references connecting the different sections and saving the reader time.

The Book's Place in the Series

"The Story of Animals" comes third in the series' reading order, after "The Story of the Universe" and "The Story of Plants." The first opens the general framework of creation, the second explores the plant kingdom, and this tale then turns to the animal kingdom. This is a thematic reading order, not a chronological account of all creatures.

This book shares with "The Story of Guidance" the approach of presenting the Qur'an, referencing the narrations of the Ahl al-Bayt (peace be upon them), and demonstrating the limits of knowledge. However, it does not recount the complete biography of each prophet; rather, it focuses on aspects related to animals, leaving the detailed account of the path of guidance to its respective book. Similarly, it does not delve into angels, jinn, or the nature of the soul except as necessary to clarify a specific issue, as these topics have their own dedicated works.

Research Method and Faithful Transmission

The Qur'an First

I gather the verses related to the topic, memorize their contexts, and distinguish between the explicit name, the description, and the interpreter's inferences. I do not attribute to the Qur'an a color, number, name, or event that it does not mention. When quoting, I include the text within its boundaries and indicate its location within the surah and verse. I do not make a single interpretation part of the verse's text, nor do I impose a conclusion on the reader that is not supported by evidence.

Narrations and Their Sources

The narrations of the Prophet and the Ahl al-Bayt (peace be upon them) are presented in a detailed and comprehensive manner, and are studied in light of the clear verses of the Qur'an. Refer, according to the subject matter, to Imami hadith sources, including al-Kafi, Man La Yahduruhu al-Faqih, Tahdhib al-Ahkam, al-Istibsar, Ilal al-Shara'i, al-Amali, and others, as well as to relevant sources of exegesis and hadith. Documentation is limited to the texts and references cited; it is not intended to encompass all the narrations in these sources or to pass judgment on them as a whole.

I utilize Wasa'il al-Shi'a and Bihar al-Anwar to access the chapters on reports and their sources, and I refer to the original source whenever possible. If the original source is unavailable, I state that the transmission was through an intermediary. I do not consider the repetition of a report in multiple books to constitute independent chains of transmission if they all trace back to a single source.

I distinguish between the words of the infallible Imam as transmitted from the author's explanation and the editor's commentary, and I note any significant differences in wording. The rulings regarding the chains of transmission are attributed to their respective scholars; therefore, the phrase "it is mentioned in the narration" does not necessarily mean that the narration has a sound chain of transmission. As for what has not been fully verified, it remains described as such, and I do not elevate it to the level of certainty simply because it fits the narrative.

Interpretation, science, and jurisprudence

I consult Imami commentaries, including al-Tibyan, Majma' al-Bayan, and al-Mizan, and narrative commentaries as needed, while maintaining the distinction between the narrative and the author's interpretation. Mentioning a book in the sources does not imply endorsement of everything within it or adoption of all its opinions.

In the scientific material, I distinguish between established observation, hypothesis, and proposed interpretation. I do not treat a reported benefit of food or medicine as a medical prescription, nor do I infer from the similarity of an old word and a modern term that they are identical. As for legal rulings, they are attributed to their sources and authors, and points of disagreement are presented when necessary. This book does not replace consulting a reference for practical rulings.

Documentation and Continuity of Reading

References are placed near the section being documented or at the end of the chapter, and their data is compiled in the sources and references, including the volume, page or chapter, and hadith number when verified. Page numbers are not given arbitrarily, and sources are not cited as if directly consulted if they have not been verified. Source details and citation locations are clearly indicated to facilitate reference.

I have established the general approach here, and I do not repeat it in full at the beginning of each chapter. When a specific point is needed, I place it nearby. I strive to ensure that the explanation is connected to the narrative, and that the lesson learned is a result of what has been read, not a repetitive sermon added to every topic.

How Do We Aim for Comprehensive Coverage?

The compilation is carried out along three integrated tracks: tracing the animal's words, names, and descriptions in the Qur'an; scanning relevant chapters of Hadith and Tafsir; and reviewing topics that might not appear in searches by name, such as riding, hunting, sacrifice, kindness, glorification, and resurrection. Each text has a record indicating its source, location, appropriate chapter, and the status of its review.

Comprehensiveness is the goal of our investigation, not a promise that we have encompassed every account or manuscript from the outset. We review the lists at the end of each chapter, indicating what still requires verification. If the animal's name or species is not established, we retain the description as given, without filling in the gaps with conjecture.

Part One - The Beginning of the Story: Animals in the World of Creation

Chapter 1 - Animals in the Language of the Qur'an and Narrations

Before we ask about the first animal or its fate, we need to consider the words we use to tell its story. This may seem like a linguistic starting point, but it protects the book's questions from ambiguity; because a word we are familiar with today may have a different meaning in the text, and because a single name may have a broader or narrower meaning in one context.

When a reader says "animal," they often mean the creatures they distinguish in everyday speech from humans and plants. However, when opening the Qur'an, one should not apply this meaning to every passage without consideration. Our task is not to demand that the text use our terminology, but rather to learn how to read its words within their context.

Al-Hayawan in the Verse of Surat al-Ankabut

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾

God Almighty said: "This worldly life is nothing but play and amusement. And indeed, the Hereafter is the true life, if only they knew." (Surat Al-Ankabut, verse 64)

This passage does not name a group of creatures; it contrasts worldly life with the Hereafter. In al-Mizan, Sayyid Muhammad Husayn al-Tabataba'i explains al-hayawan here as "life". The verse is therefore not included in an inventory of animal names as though it identified an animal species, although it helps clarify the word used in this book's Arabic title. [M1]

This reflection teaches us that the mere agreement of a word's form is insufficient for the agreement of its intended meaning. Before extracting information about the animal kingdom, we must ask: What does the context say? What is the subject matter? What meaning does the interpretation convey? With this understanding, language becomes a tool for preserving the text, not a means of distancing it from the reader.

Dabba: The Breadth of the Word and the Meaning Intended

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

God Almighty said: "And God created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates what He wills. Indeed, God is over all things competent." (Qur'an 24:45)

This context does not limit the animal to a four-legged mount; it mentions various forms of walking. When we then read a narration about riding, carrying, or being ridden on an animal's back, we do not apply all these descriptions to every ruling, but rather consider what the discourse relates to. The mention of carrying on one's back determines the context of its use, even though the term in the verse about creation has a broader meaning than the usual mount.

Therefore, simply matching the word "creature" in two texts is insufficient to conclude that they refer to the same group of creatures or the same ruling. We will note the context of each usage and distinguish between discussions of the origin of creation and discussions of human service or the rights of animals. The interpretation of water and a comparison of the commentators' opinions on it belong in the next chapter, so that each chapter retains its own specific question.

Land Creatures and Birds: A Varied Scene

﴿وَمِمَّا مَلَكَ مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

God Almighty said: "There is no creature on earth nor bird that flies with its wings except that they are communities like yourselves. We have not neglected anything in the Book. Then to their Lord they will be gathered." (Surat Al-An'am, verse 38)

The text combines what humans see on Earth with what they see as birds with wings. Our task here is to memorize both terms and their context, not to extract a scientific table of the ranks of creatures from mere conjunction. The description of nations has its own separate section, just as the topic of resurrection has its own chapter where we study the relevant verses and narrations.

The bird appears in another context related to glorification.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبِغُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

Do you not see that God is glorified by all those in the heavens and the earth, and by the birds with wings outspread? Each [of them] knows its [way of] prayer and glorification, and God is Knowing of what they do. (Surat An-Nur, verse 41)

Here, the bird becomes part of the scene of glorification. However, naming the act does not automatically provide a detailed description of its manner. We affirm what the text states, leaving the explanation of the various interpretations regarding the manner and meaning to the study of glorification itself. Thus, the Qur'anic description does not become a pretext for inventing sounds or words and attributing them to every bird.

Livestock and their names

﴿ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ﴾

God Almighty said: "Eight pairs: two of sheep and two of goats. Say, 'Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.'" (Qur'an 6:143)

﴿وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." Surah Al-An'am, verse 144.

The names of sheep, goats, camels, and cattle are mentioned here in the context of an argument for prohibition. We should not take the names and forget that the text is asking about the knowledge upon which the ruling attributed to God is based. The knowledge of the created being, in this context, is also connected to the honesty of the statement regarding what is permissible and forbidden.

We will return to each group in its respective chapter, but what we need now is to avoid using "livestock" as an indiscriminate synonym for every animal that benefits humans. In Surah An-Nahl, there is a separate text specifically addressing horses, mules, and donkeys.

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

And [He created] horses, mules and donkeys for you to ride and as adornment. And He creates that which you do not know. (Surat An-Nahl, verse 8)

We preserve these names as they appear, and we read the aspect of benefit mentioned without claiming that all we know about animals is encompassed by this aspect alone. Nor do we transform the end of the verse into a list of creatures not named in the text.

Bahimat al-An'am: A Term within a Legal Context

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حَرَّمَ إِنَّ اللَّهَ يُحْكُمُ مَا يُرِيدُ﴾

Allah Almighty says: "O you who have believed, fulfill your contracts. Lawful for you are the animals of grazing livestock, except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in a state of ihram. Indeed, Allah decrees what He intends." (Surat Al-Ma'idah, verse 1)

The expression here appears within a discourse on rulings, specifically mentioning the exception and prohibition of hunting while in a state of ihram. Therefore, it cannot be reduced to a general definition from which rulings concerning all animals can be derived. Understanding requires reading the relevant explanations of the verse, then referring to the commentaries, narrations, and jurisprudential research in their respective places.

The use of the term "beast" does not imply permission to attribute to the creature a complete lack of awareness or sensation. That is a separate claim that requires evidence. We must remember the difference between a name used within a textual context and a broad conclusion about the nature of an animal that cannot be established by the name alone.

Wild Animals: Language Turns towards the Gathering

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

God Almighty said: "And when the wild beasts are gathered together." (Surat At-Takwir, verse 5)

This is a term whose place we will reserve in the chapter on destiny. We should not initially interpret it as a moral judgment on animals; the common connotation of the word "brutal" in describing human cruelty does not automatically transfer to this context. Nor should we extract from the verse alone the details of what happens after the Resurrection; rather, we gather what pertains to the topic and then examine its implications.

This point paves the way for another distinction that will accompany us: the noun, the description, and the verb are not identical. We may describe an animal's action as predation, but it is not right to apply everything said about beasts to that action, or to attribute to it human responsibility and accountability without evidence.

An Example from al-Kafi: Dabba in the Context of Care

Al-Kulayni, in his Book of Domestic Animals, in the chapter on rare stories about animals, narrates, with his chain of transmission from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah (peace be upon him), a hadith that begins with the statement: "An animal has six rights over its owner." [R1]

The text addresses not overloading the animal, not keeping it as a seat for conversation while riding on its back, feeding it upon dismounting, and what has been reported regarding branding, striking its face, and offering it water. I have presented here a summary of its themes, not a replacement of its exact wording. It is evident

from these themes that the animal's use is connected to a creature that accompanies and benefits humans, and that this benefit is matched by the responsibility of its care.

This review allowed us to transfer al-Majlisi's assessment of this chain of transmission in Mir'at al-'Uqul: "weak according to the prevalent view" [S2]. This is a judgment attributed to its author, not an independent biographical study conducted within this book. Therefore, the report should be read in conjunction with other texts on animal welfare, and no general legal claim should be based solely upon it. A detailed explanation of its meaning and the variations in some of its wording will be provided in the chapter on animal rights.

This example also reveals why simply searching for the word "animal" in hadith collections is insufficient. The material sought might fall under categories such as livestock, hunting, riding, or food, and a specific type might be mentioned by name without a general term. Therefore, compiling hadiths requires examining chapters and topics in addition to searching by keyword.

When the animal is mentioned and the human being is the subject of the question

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

God Almighty said: "Indeed, the worst of creatures in the sight of God are the deaf and dumb who do not reason." [Al-Anfal: 22]

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ﴾

"Indeed, the worst of creatures in the sight of Allah are those who disbelieve, for they will not believe." [Al-Anfal: 55]

Not every verse containing the word "animals" refers to the types of animals we raise or see in the wild. In Surah Al-Anfal, verse 22, those who lack reason are described as the worst of creatures in God's sight, while in Surah Al-Anfal, verse 55, the description is linked to disbelief and lack of faith. The context clarifies that the verse refers to people who are accountable for their actions, not to animals that are not bound by human beliefs. It is a mistake to take the word out of context and use it to judge creatures that are not the subject of the verse.

﴿وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ﴾

Similarly, in God's words concerning a group of people: "And they eat as cattle eat" [Muhammad: 12], the comparison relates to human life and its benefits, and does not make the animal's consumption of its food a sin. When the text uses an animal as an example, the responsibility of the one being compared does not transfer to the animal. Rather, we return to the question the text poses to us: What have we done with the capacity for understanding and choice that we have been given?

This is a distinction that educators also need to understand. These proverbs should not be used as a license to insult people based on their names, bodies, or disabilities, nor should they be used to train children to despise animals. Our intention in reading them is to judge human actions within their context and to preserve the proverb's function without transforming it into a discourse of insult or aggression.

References: Al-Anfal: 22.

Al-Anfal: 55.

Muhammad: 12.

From the old name to the modern definition

Throughout the rest of the book, we will encounter discrepancies between the names found in historical sources and those used today. The name of a creature may vary from country to country, a single name may be broadly applied to more than one species, or the text may offer only a description that does not allow for a more precise identification. In such cases, simply finding an image in a modern encyclopedia is insufficient to conclude that it is the creature in question.

Our work relies on three distinct levels: a designation based on evidence; a probability presented as a possibility along with its supporting documentation; and a description that cannot be disregarded. These levels are not treated as a single piece of information. If linguists, exegetes, or specialists disagree, the disagreement should be addressed directly rather than concealed behind a technically precise but ultimately unrelated scientific term.

Similarly, names should not be confused with functions: hunting is a name that relates to an action and its domain, riding is related to utilization, and a proper noun identifies a specific object. Therefore, we will organize the book's entries to determine whether an entry is a name, description, judgment, or story, and then link it to the chapter that explains it.

What do we carry over to the next chapter?

We have arrived at a simple principle from this beginning: a word should not be read in isolation. The word "animal" in the verse about the spider relates to life, and the meaning of "beast" is understood from its context. The names of livestock, birds, and wild animals are preserved in the places where they appear. As for the narration, in addition to understanding its wording, it requires verifying its transmission and source.

With this principle, we move from the question of the name to the question of creation. What does the connection of the beast to water in the verse of light mean? How do we interpret the different ways it walks? What does the interpretation say, what does scientific knowledge address, and what remains beyond the limits of our knowledge? These are the questions of the second chapter.

Sources and references for Chapter One

The Holy Qur'an: Al-Ankabut 64; An-Nur 41 and 45; Al-An'am 38 and 143-144; An-Nahl 8; Al-Ma'idah 1; At-Takwir 5. Verses 38 of Al-An'am and 45 of An-Nur are also included in the introduction as they are a general introduction to the book.

[M1] Sayyid Muhammad Husayn al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*, vol. 16, p. 150, commentary on Surah al-'Ankabut, verse 64; electronic version in the Ahl al-Bayt Digital Library, publisher information: Islamic Publishing Foundation affiliated with the Society of Teachers in Qom. The source here is the author's commentary and not a hadith attributed to an infallible Imam.

[R1] al-Kulayni, *al-Kafi*, Vol. 6, p. 537, Book of Domestic Animals, Chapter on Rare Narrations about Animals, hadith 1. The position number was confirmed from the corresponding copy; and the assessment method according to al-Majlisi is mentioned in [S2].

The pages of the Qur'an were used to match the wording of the verses, not to adopt other interpretations that those pages might present by default.

Chapter 2 - The creation of animals and water as the origin of life

A drop of water may seem small compared to the body of a large animal, but it leads us to a question far larger than its size: What is the connection between this water and the life that moves before us? We see the animal drinking, we see the effects of its lack of water, and then we read in the Qur'an about creation from water. Here, we must distinguish the question of survival from the question of origin, and consider how the texts connect them without treating them as one and the same.

This chapter does not begin by identifying the first animal species to appear, nor the date of its arrival on Earth; these details require further evidence. We begin with what the Qur'an says, then we read the interpretations of scholars and related narratives, and we incorporate alongside this a measure of scientific knowledge that helps us understand the importance of water, while preserving the function of each source.

The verses upon which the research is based

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

God Almighty said: "Have those who disbelieved not considered that the heavens and the earth were joined together, then We separated them, and made from water every living thing? Will they not then believe?" (Surat Al-Anbiya, verse 30).

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

And Allah Almighty said: "And Allah created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates what He wills. Indeed, Allah is over all things competent." (Surat An-Nur, verse 45)

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ^ج وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

And He, the Exalted, said: "And it is He who sends the winds as heralds of His mercy, and We send down from the sky pure water." (Surat Al-Furqan, verse 48)

﴿لَنَحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا﴾

"That We may revive thereby a dead land and give it as drink to many of the livestock and people We have created." Surah Al-Furqan, verse 49.

The verses present us with interconnected elements: the creation of life from water, the creation of animals in their diverse forms, and the sending down of water to revive the earth and provide sustenance for livestock and people. It is important to keep these elements clear; what establishes the connection between water and life

does not, by itself, define all the stages of the creation of the first living being, and what describes the watering of livestock does not automatically translate into a description of the formation of their organs.

"And We made from water every living thing": The origin and limits of the question

The expression in Surah Al-Anbiya opens with the concept of life, and the verse concludes with a question about faith. Regarding the structure of the book, we derive from it the fundamental connection that the text invites us to contemplate, without claiming that the word "living" here exempts us from studying its context or allows us to apply the characteristics of earthly bodies to everything mentioned in it concerning the unseen.

The verse alone is insufficient to prove that the first animal was of a specific type, or that every known life form appeared in the same place and at the same time. These are questions of natural history, and the verse does not contain their names or numbers. When scientific research addresses them, it presents its scientific evidence, not merely as a verbal detail in the Qur'an.

Furthermore, in this chapter, we do not need to divert the beginning of the verse about joining and separating into a lengthy cosmic discussion; that belongs in the book "The Story of the Universe." We will preserve the verse in its entirety to maintain the context, and focus here on what relates to the topic of animals and water.

The Meaning of Water in the Interpretation of the Verse in Surat al-Nur

In his *Majma' al-Bayan*, when interpreting Surah An-Nur (verse 45), al-Tabrisi presents the meaning of water as sperm, then mentions another interpretation linking it to the origin of creation from water. These are two approaches to interpretation, and it is incorrect to present them as if they were identical statements. The first focuses on the individual's beginning from the material of his reproduction, while the second is more broadly connected to the origin of creation. The details the commentator provides during this process require distinguishing his statement from the transmitted narrations and examining the evidence for each detail. [M2]

In *al-Mizan*, al-Tabataba'i focuses on the diversity of animal forms despite the unity of the substance from which they were created, and on the connection of this to divine will and power. He clarifies that mentioning the three forms of walking is not intended to negate others, but rather to achieve the purpose through what has been mentioned. We take this statement in its interpretive direction and do not transform it into a laboratory description of the stages of tissue formation or a detailed history of species. [M3]

It is important not to replace differing interpretations with a vague statement that suggests everyone said the same thing. While different readings may share a focus on water, determining the intended meaning of each verse requires its own specific argument. This section presents points of agreement and disagreement, leaving the reader the option of referring to the explanatory text itself.

Different Forms of Movement Do Not Mean Different Degrees of Care

The verse of light moves from water to walking on one's stomach, on two legs, or on all fours, then concludes with the will and power of God. The value of an animal is not in the number of its limbs, nor does the verse present these images as a competition between creatures; rather, it draws attention to the diversity of forms while acknowledging that all are connected to creation.

Perhaps the most accessible entry point for the reader is to consider the movement itself: how does its form change from one creature to another? This is a valid question for observation and research. However, investigating the function of an organ or the mechanism of movement requires specialized sources, and it is inappropriate to fill the discussion with common, unverified information simply because it makes the description more engaging.

Al-Mizan's interpretation here clarifies that the enumeration of images is not exhaustive. The examples the commentator provides are explanations that clarify the intended meaning, not names added to the verse by the Qur'an. Therefore, we place the narration, the explanation, and the Qur'anic text in their respective order, so that the reader does not confuse what they read in the Qur'an with what they read in its commentary.

The Narration about Creatures That Walk on More Than Four Legs

Under Al-Nur: 45 in the printed Tafsir al-Qummi, the phrase "that is, from waters" appears, followed by examples of forms of movement. The statement "Some of them walk on more than that" is attributed to Abu 'Abd Allah (peace be upon him). Majma' al-Bayan attributes the latter phrase to Abu Ja'far (peace be upon him). Al-Burhan brings the two transmissions together and identifies their respective sources. [R2; M2; G1]

The observation here is twofold: First, the quoted phrase is not part of the verse's text, so it should not be placed within the Qur'anic quotation or read as a continuation of it. Second, the attribution differs in the two instances, so we should not erase this by simply writing "The Imam said" without explanation, nor should we take it as ready-made proof of multiple chains of transmission.

In the passage of Tafsir al-Qummi examined, this sentence is not accompanied by a separate, fully connected local chain of transmission. We therefore attribute the wording to the book as it stands, without judging it authentic merely because it appears there. Explaining the report, investigating the book's attribution, comparing its copies and assessing the report's chain require further investigation; that need has been recorded.

The conclusion, which requires no excessive emphasis on correction, is that seeking the meaning of a verse differs from seeking the authenticity of a specific transmission. The lack of restriction can be discussed based on context and interpretation, while maintaining the hadith ruling within its proper sphere of inquiry.

Water at the Beginning of Creation: Why Should We Not Reduce the Report to a Slogan?

In *Rawdat al-Kafi*, there is a hadith entitled "The Hadith of the People of Syria," numbered 67 in the revised edition. It contains a question from a man from Syria to Abu Ja'far (peace be upon him) about the first thing God created. The transmitted answer includes a hadith about water, and among its phrases is: "He attributed everything to water." [R3]

This is a broader account than the creation of animals; therefore, we cannot conclude from it that all questions of the beginning have been resolved. Al-Majlisi described his method with an unknown reliability ([S2, vol. 25 p. 222]). Reconciling it with other primary accounts remains a separate investigation; similarly, the mention of water within it does not imply that every cosmic description is equivalent to the modern chemical meaning of water without further investigation.

We will limit ourselves to this definition, given its relevance and place within the topic, and reserve the cosmic details and comparisons with accounts of the first creatures for their own separate study. We do not elevate this information to the level of divine revelation, nor do we consider the assertion of water's importance in living beings as an independent validation of its chain of transmission; the truth of a general principle does not establish the authenticity of every narration that mentions it.

From the origin of creation to the continuation of life

The verses of *Al-Furqan* bring us back to a familiar scene: water descending, the earth coming to life, and livestock and people being given drink. Here, the animal is not hidden behind the discussion of human needs; rather, the text mentions it in the scene of watering. This return from the initial question to the present need gives the chapter a practical extension.

The reader can observe the animal at the watering hole without claiming to know all the secrets of its creation. The scene reminds him that the continuation of life is linked to causes that should not be tampered with. The discussion of watering and care in Chapter 42 returns to narratives and animal rights, while practical rulings are distributed throughout the following chapters.

Responsibility is inseparable from knowledge, but it cannot be derived solely from feeling. Protecting water from pollution, ascertaining an animal's needs, and seeking expert care are examples of actions that reflection can open the door to. Determining the best approach for each species and in each environment requires appropriate knowledge, not a single rule applied indiscriminately.

What does scientific knowledge add?

The U.S. Geological Survey explains in its educational material on water that it is essential for all known life on Earth, and that it is involved in cell function and the transport of substances the body needs. It explains the importance of its ability to

dissolve many substances, with examples from the human body. These are approximate examples in an educational reference, not a study of each individual animal species. [A1]

Therefore, we do not apply the water content of a human organ to all animals, nor do we assume that their needs and methods of obtaining water are identical. It suffices for this introduction to state that water is not merely an external element sought only when thirsty, but is intrinsically linked to life's functions. Detailed differences are addressed, where necessary, in sources that focus on the specific species or function.

This knowledge does not replace interpretation. Our assertion that water is necessary for cell function is a scientific conclusion, while determining the meaning of "of water" in the verse is a linguistic and interpretive inquiry. The two fields may intersect in stimulating thought, but neither can negate the requirements of proof in the other.

Three questions that should not be confused

The first question: What is the place of water in the life of the existing creature? This relates to its functions and needs and what can be studied through observation and experimentation.

The second question: How is a new individual of this species formed? This is a study of reproduction, growth and their stages, which requires a detailed explanation that varies according to the organism being studied.

The third question: How did life begin and diversify throughout Earth's history? This is another topic of inquiry, and it is not enough to answer it by observing an animal drinking or by a single image of an embryo's formation.

These distinctions do not isolate knowledge into separate islands, but rather prevent us from giving a correct answer to one question and then using it as a complete answer to all questions. Similarly, the verse of light alone does not resolve every scientific conception of the history of species; therefore, we should not use it to write detailed proofs or denials of anything whose evidence has not been studied in its proper context.

Chapter Conclusion - The Water That Leads to the Question

We began with a drop of water, and then discovered that it opened more than one door: creation, diversity, the continuation of life, and the honest interpretation of the text. We read the verses without separating them from their context, presented approaches to interpretation, paused at a narrative transmission that needs verification of its attribution and method, and then highlighted the importance of water in scientific knowledge without claiming that these steps encompass the entire history of animals.

Perhaps the most important lesson we glean from this chapter is that understanding the scope of the evidence is no less valuable than understanding what it indicates. If we are asked: What was the first animal? When did it exist? Did it precede humans

by a determinable period? We do not place the answers in a verse that does not name it. Instead, we turn to the sources of the question itself, reading what has been said about animals before humans, and distinguishing between religious texts and scientific evidence. Thus begins the third chapter.

Sources and references for Chapter Two

The Holy Qur'an: The Prophets 30; The Light 45; The Criterion 48-49.

[M2] Al-Fadl ibn al-Hasan al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, Tafsir al-Nur: 45, within the section on verses 41 and onwards; the electronic text is available on the Great Commentaries website. The text has been reviewed, and no page numbers have been found for an uncopied edition. It reviews the interpretation of water and the transmission attributed to Abu Ja'far (peace be upon him).

[M3] Mr. Muhammad Hussein al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*, Tafsir al-Nur: 45, when discussing the different forms of walking and will; Rafid Electronic Library copy, the place shown in the text numbering 137-138. The reference to the surah and verse is used so that the browsing page title is not confused with the location of the interpretation.

[R2] Tafsir al-Qummi (printed), vol. 2, p. 107, Tafsir al-Nur: 45, edited and annotated by Sayyid Tayyib al-Musawi al-Jaza'iri, digital copy from the Ahl al-Bayt Library. The reference confirms the presence of the text in the manuscript, but does not constitute verification of the attribution of all its content or the correction of the report.

[G1] Sayyid Hashim al-Bahrani, *al-Burhan fi Tafsir al-Qur'an*, vol. 4, p. 86, the entry for Al-Nur: 45, number 7685/1 in the electronic edition. Used to compare the references to al-Qummi and Majma' al-Bayan, not as an independent chain of transmission.

[R3] al-Kulayni, *al-Kafi*, vol. 8, p. 94, "Hadith of the People of Sham," hadith 67, edited by Ali Akbar al-Ghaffari, *Dar al-Kutub al-Islamiyya. al-Majlisi, Mir'at al-'Uqul* [S2], vol. 25, p. 222: "of unknown reliability."

[A1] U.S. Geological Survey, School of Water Sciences, "The Water in You: Water and the Human Body", Educational Material, May 22, 2019. The benefit lies in the necessity of water and its general function, not in generalizing human water ratios to animals.

Chapter 3 - Animals before humans: What do we know?

When we hold a stone that bears the mark of a shell, we are not holding something entirely silent. Behind this mark was a living being, with an environment in which it lived, and then it vanished, leaving behind only its trace. Its story did not reach us in its own words, nor did it leave a name for us to read as we read people's names; what reached us was a fragment of a body, or an imprint on a rock, and so human-kind began to ask: Who lived here? When? And what was the earth like when there were no cities, no fields, no roads?

In the previous chapter, we discussed water and its connection to life. Here, we open a window onto time; the creation we observe is not all that has ever lived on Earth. The Story of Animals is broader than human written memory, and it is incomplete when considering only what we have domesticated, hunted, or kept as companions. Life had its pages before we began to record them, and reading these pages requires listening to the impact and understanding the text well, without attributing to either side what it did not say.

Walking on Earth and reading the traces of creation

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

God Almighty said: "Say, 'Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed, God is over all things competent.'" (Surat Al-Ankabut, verse 20)

The verse combines walking and observing, then connects the beginning of creation with the afterlife. This connection invites us to engage with the earth in a way that is not merely a passive, uninformed way of passing over it. Observing has a meaning that transcends simply taking in the scene; it is a questioning of what the scene signifies, and of the power that brought this world into being. The verse does not provide a table of lifespans for species, nor a name for a geological era, nor a description of a specific laboratory method.

I believe that observing the traces of life is a beneficial aspect of contemplating the earth, not in the sense that the verse established paleontology in its modern details, but rather in the sense that research into creation does not contradict reflection upon it. A researcher can describe an artifact and determine the age of its layer, and a believer can contemplate the evidence of creation pointing to the Creator. However, interpreting laboratory findings as a Qur'anic verse that does not exist serves neither science nor the text.

The animal predates our known presence in the fossil record

Fossils bear witness to an animal world that existed hundreds of millions of years ago. The Smithsonian Institution displays evidence of Ediacaran life, and then of the diverse animal life of the Cambrian period, including creatures with shells, hard parts, and different forms of locomotion and feeding. The ancient seas were not an empty space awaiting humanity; they were habitats for life that left its traces in rock. [A2]

Among the most striking examples are the fossils of Dickinsonia, creatures from the Ediacaran period preceding the Cambrian. Their interpretation wasn't based solely on their form; a 2018 study examined preserved fatty compounds and provided chemical evidence supporting their animal affiliation. These fossils date back more than 500 million years. We mention them as an example of the multiplicity of approaches to inference, not as proof that we have discovered the first animal ever. [A3]

The difference between the two statements is significant: "This is an ancient animal whose existence we have found" is not the same as "This is the first animal God created." The first is a conclusion whose substance and method can be debated; the second is a claim about an absolute beginning, for which finding a specimen, however important, is insufficient proof. Traces may remain undiscovered, and others may disappear. Nevertheless, the incompleteness of the record does not negate the evidence it contains; the vast predation of animals on modern humans is not merely a figment of the writer's imagination.

How does a rock give information about time?

Fossils don't bear a written date. Researchers study their location and relationship to the surrounding strata and associated materials, comparing evidence to reconstruct the sequence of events. The U.S. Geological Survey explains how the study of rocks, strata, and fossils collaborates to build this sequence. Measurements of specific radioactive isotopes then allow for the estimation of the ages of geological materials in years, based on their decay rates and the products of that decay. [A4]

The dater might be a mineral in a volcanic layer associated with the fossil site, not the animal's body directly. Therefore, we must ask: What material was dated? What is its relationship to the layer containing the fossil? And what is the range of uncertainty? A scientific date is not a stamp without explanation; it is a result linked to a sample, a method, and a context. Comparing evidence helps test the result rather than relying solely on a single number. [A4, A5]

A common mistake is attributing all fossil ages to radiocarbon dating. Carbon-14 is useful over a much shorter timescale, typically around 50,000 years, and is unsuitable for dating an animal that lived hundreds of millions of years ago. There are other methods for determining older ages, including techniques that rely on long-lived isotopes in suitable minerals. When discussing a very long age, we shouldn't use the name of a method that doesn't actually measure that age. [A5]

Three Milestones That Must Not Be Confused

The time span can be approximated by three widely separated milestones: animal evidence from the Ediacaran period, more than 500 million years ago; the extinction of the non-avian dinosaurs around 66 million years ago; and the Jebel Irhoud fossils in Morocco, whose study was published in 2017 as early evidence of *Homo sapiens*, dating back approximately 300,000 years. These are examples for comparison, not a comprehensive timeline of life history. [A3, A6, A7]

Here we need a small degree of precision in terminology that preserves a significant meaning: we say "non-avian dinosaurs" because, in modern evolutionary classification, birds fall within the surviving dinosaur lineage. This does not mean that a small bird is a miniature replica of every ancient dinosaur; rather, we are talking about evolutionary kinship and classification, not physical similarity. Furthermore, the aforementioned extinction event does not imply that all animals perished at that time, nor that every extinct animal lived during that period. [A7]

When we use the expression "modern humans" here, we mean the name used in palaeontological research: *Homo sapiens*. This distinction prevents us from transferring a date associated with a group of fossils to a particular figure in religious history. The Jebel Irhoud study examines human remains, their age and their characteristics; it does not establish when Adam (peace be upon him) lived or identify him with a discovered specimen. [A6]

What do we know about the time of Adam, peace be upon him?

The verses we read in the story of Adam, peace be upon him, do not provide us with a geological date, calculated in years, that can be directly placed alongside these specimens. Therefore, it is incorrect to write in this book that Adam lived a certain number of years ago and then base the order of animals on that, without any evidence to support this determination. Similarly, it is incorrect to use the age of the oldest human specimen found in any study as the date of Adam's creation.

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا﴾

And God Almighty said: "Has there not come upon man a period of time when he was nothing to be mentioned?" (Surat Al-Insan, verse 1).

This verse does not specify a number of years, nor names of creatures that preceded humankind, nor a precise date for the age of dinosaurs. However far we delve into the meaning of "a period of time," the phrase alone cannot become a measure of the earth's layers. The accurate comparison remains clear: scientific knowledge has its tools for studying the history of life, and research into the story of Adam has its own textual and doctrinal questions; the prophetic figure cannot be identified solely by the shape of a bone or the age of a layer.

Does the angels' question tell about previous animals?

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

God Almighty said: "And when your Lord said to the angels, 'Indeed, I will make upon the earth a successor.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your holiness?' He said, 'Indeed, I know that which you do not know.'" (Qur'an 2:30)

The reader might hear someone link the angels' question directly to predatory animals that preceded humankind. However, the verse doesn't name these animals, nor does it say that the angels saw dinosaurs, nor does it define corruption as an animal preying on its own food. It poses a question about the successor on Earth, and explaining the origin of the angels' knowledge requires an examination of the interpretation, not the addition of a scene of our own.

Al-Tabrisi, in his *Majma' al-Bayan*, mentions several interpretations of this passage; some relate to a report about the jinn, others that God informed the angels of the descendants of the Caliph, and still others explain the question as a request to understand the wisdom behind it. These are interpretations presented by the commentator; none of them becomes an authentic hadith from the Ahl al-Bayt simply because it appears in an Imami commentary. Furthermore, none of these interpretations alone proves that a specific fossil corresponds to what is mentioned in those reports. [M4]

It is also important not to hold animals morally responsible for human actions simply because their diet includes predation. The question of moral responsibility, and of God's justice among creatures, is addressed later in the book. Here, we are not assigning "bloodshed" as a scientific term for every feeding relationship in ancient history.

The Narration of Earlier Worlds: Wording and Context

﴿أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

Sheikh al-Saduq narrated in *al-Tawhid*, on the authority of his father, on the authority of Sa'd ibn 'Abd Allah, on the authority of Muhammad ibn 'Isa, on the authority of al-Hasan ibn Mahbub, on the authority of 'Amr ibn Shamir, on the authority of Jabir ibn Yazid, that he asked Abu Ja'far (peace be upon him) about the words of God Almighty: "Were We then incapable of the first creation? Rather, they are in doubt about a new creation." (Surah Qaf, verse 15). The narration includes a hadith about the renewal of creation after the annihilation of this world, and then the statement appears: "Yes, by God, God has created a thousand thousand worlds and a thousand thousand Adams. You are in the last of those worlds and those Adams." [R4]

Transmitting this passage does not absolve us from examining its chain of transmission. Its chain includes 'Amr ibn Shamir, whom al-Najashi described in his biography as "very weak." Therefore, I do not present this chain as authentic, nor do I base

upon it alone a definitive history of pre-human existence. This is a statement of a documented problem with the presented chain, not a claim to have completed the study of all reports concerning previous worlds. [S1]

Furthermore, the question of meaning remains, even after the question of authenticity. The narrative does not mention the names of extinct animals, nor does it provide geological ages, nor does it claim that every world corresponds to an era of the Earth, or that every Adam corresponds to a species studied by paleoanthropology. Introducing these correspondences into the text adds what is not there. Moreover, quoting the final phrase in isolation and neglecting the context of the renewal of creation narrows the scope of the narrative to an image the reader has already chosen.

We therefore preserve the narrative within its proper context, mentioning its source and the circumstances of its transmission, leaving the broader exploration of accounts of past creation to its appropriate place in the series. The Story of Animals, however, does not require the transformation of obscure names or accounts of past creatures into scientific names for fossils. A mere imagined resemblance is insufficient to conclude: this is that.

A Wider Timescale Changes Our View of Animals

What does this chapter add to our relationship with the creatures we see today? First, it adds a sense that the animal world is not a marginal phenomenon that emerged with our needs. We study a life with a long history, and then we enter into a relationship of responsibility, benefit, and care. We may begin our observation with a cow in a field or a bird on a window, but the eye that knows something of the history of life sees beyond the present scene an expanse that our individual memory cannot contain.

I do not intend for this discussion to be a sermon against inquiry, nor for inquiry to offer an alternative to faith. What I want is for us to find comfort in questioning, as al-Sadiq said: There are things we know with strong evidence, things whose details change with discovery, and things our current methods cannot answer in this way. Knowledge expands when we define the boundaries between these levels, not when we conflate them all into a single certainty or a single doubt.

In this chapter, we have seen that the Earth has preserved evidence of animals that lived long before modern humans, and that the texts we have examined do not provide a specific date for Adam that can be automatically matched with this evidence. We have also seen how narrative accounts are interpreted in light of their source and context, and how the angels' question should not be interpreted as a report about fossils that the verse does not name.

From the window of time, we now move to the map of space. How did animals spread across the earth? Why did their forms and environments differ? And what do the verses say about the dispersal of animals and the diversity of creation? These are the questions of Chapter Four: "The Diversity of Animals and Their Spread on Earth."

Sources and references for Chapter Three

The Holy Qur'an: Al-Ankabut 20; Al-Insan 1; Al-Baqarah 30; Qaf 15. The pages of the Qur'an were used to match the words, not to adopt the interpretations presented in them by default.

[M4] Sheikh al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, Tafsir of Surah al-Baqarah, verse 30, section on meaning. The electronic text was reviewed on the Great Commentaries website, with a distinction made between the statements of the commentators and the narrations.

[R4] Shaykh al-Saduq, *al-Tawhid*, p. 277, Hadith 2 in the presented location; corrected and annotated by Sayyid Hashim al-Husayni al-Tehrani, Islamic Publishing Foundation affiliated with the Society of Teachers in Qom. The text and chain of narration were reviewed in the Ahl al-Bayt Digital Library; the presented chain of narration is not considered authentic, due to the observation regarding Amr ibn Shamir, as explained in [S1].

[S1] Ahmad ibn Ali al-Najashi, *Fihrist Asma' Musannifi al-Shi'a*, known as *Rijal al-Najashi*, p. 287, entry 765: Amr ibn Shamir; Islamic Publishing Foundation. The page number is that which is established in the text of the approved edition.

[A2] Smithsonian National Museum of Natural History, "Early Life on Earth - Animal Origins", Educational Material, Updated March 14, 2025; used for general information about Ediacaran and Cambrian life, not for establishing a definitive date for the first animal.

[A3] Bobrowski and colleagues, Studying lipid markers in *Dickensonia* fossils, *Science*, Vol. 361, No. 6408, 21 September 2018, pp. 1246-1249; Digital ID: 10.1126/science.aat7228. The abstract and data were reviewed in the Australian National University repository, not the full supplementary material.

[A4] U.S. Geological Survey, "Geologic Age: Using Radioactive Decay to Determine Geologic Age"; an educational material on stratigraphy, radioactive decay, and estimating the ages of geological materials.

[A5] Smithsonian Institution, Human Origins Program, "Dating"; in relative and absolute dating, the relationship of volcanic strata to fossils, carbon-14 dating, and other dating methods. This is an explanatory reference to the method, not a source of the ages for the three stations discussed in the chapter.

[A6] The Jebel Igoud studies: Hublin et al. in *Human Traits*, *Nature*, Vol. 546, pp. 289-292, Identifier 10.1038/nature22336; and Richter et al. in *Historiography*, same Vol., pp. 293-296, Identifier 10.1038/nature22335; 2017. The summary presented here also draws on the Max Planck Foundation statement, "The first of our kind," 7 June 2017, which serves as the explanatory source for the findings of the two studies in this presentation.

[A7] The Natural History Museum in London, "What killed the dinosaurs?"; benefiting from the history of extinction, about 66 million years ago, and distinguishing between non-avian dinosaurs and birds, not attributing the extinction to religious news.

Chapter 4 - Animal Diversity and Distribution on Earth

If we were to limit ourselves to what we see around our homes, we might think the animal world is small. However, the transition from beach to desert, from field to mountain, reveals differences in habitats, appearances, and means of subsistence. The differences aren't limited to color and size; each creature has its own connection to the place it lives. And from here begins the understanding of diversity: the Earth is not a uniform stage, and animals are not a single, recurring image.

“And the Creatures He Has Scattered throughout Them”

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

God Almighty says: “And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He, when He wills, is fully capable of gathering them.” (Ash-Shura: 29). The text combines dispersal and gathering; the spread of creation does not exclude God’s knowledge and power. The generality of the scene does not necessitate identifying extraterrestrial beings or assigning them descriptions; the verse does not provide an astronomical list of places and forms of life.

﴿خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ﴾

God Almighty said: “He created the heavens without pillars that you can see, and He placed firm mountains on the earth so that it would not shake with you, and He dispersed therein every kind of creature. And We sent down rain from the sky and made grow therein every kind of noble plant.” [Luqman: 10]

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships which sail through the sea with that which benefits mankind, and what Allah has sent down from the sky of rain, by which He gives life to the earth after its lifelessness and disperses therein every kind of creature, and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason.” [Al-Baqarah: 164]

﴿وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

In Surah Luqman, the dispersal of creatures is mentioned alongside the creation of the heavens, the setting up of mountains, and the sending down of water: “And He dispersed therein every kind of creature” (verse 10). In Surah Al-Baqarah (verse 164), the dispersal of creatures is mentioned in the context of reviving the earth after its death. We read these passages within their context; they connect the scenes of creation and do not present animals in isolation from the earth, water, and air.

Color variation is not an unnecessary detail

﴿وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

God Almighty says: “And among people, animals, and livestock are those of varying colors. Only those of His servants who possess knowledge truly fear God. Indeed, God is Almighty, All-Forgiving.” (Fatir 35:28) This verse follows the mention of fruits and mountains, extending the scope from inanimate objects and plants to people and animals. The difference in color is not a judgment on the worth of a creature or the impurity of a species, but rather a point of reflection on the diversity of forms.

When we organize the names of animals in the book, we must not confuse four things: the type of animal, its characteristics, its habitat, and its function to humans. “Aquatic animal” describes its habitat, “ridable animal” describes its use, and “white” describes its color. An organism may possess more than one of these characteristics, and none of them alone is sufficient to constitute a comprehensive scientific definition.

A Habitat Is More Than a Place on a Map

The U.S. Fish and Wildlife Service’s educational material defines a habitat through an organism’s needs for food, water, shelter and space. Preserving an animal therefore means more than leaving it alive at a particular moment: destroying its habitat may deprive it of the means of survival. This is a contemporary ecological explanation, not a literal translation of the Qur’anic verb *baththa*, “scattered”. [A8]

From this observation arises an ethical question that will resurface in the chapter on rights: How can we protect one creature and then destroy everything it needs? Caring for the animal in our possession does not absolve us from considering the impact of our actions on the animal we cannot see. The intention is not to prohibit all land use, but rather to ensure that the consequences of such use are taken into account.

We emerge from this chapter with a broader perspective: a diversity of images, a wide geographical distribution, and connections to the necessities of life. The specific details of each species will be addressed in their respective sections; describing all animals with a single characteristic would erase the diversity the text invites us to observe.

Sources for Chapter Four

The Qur'an: Ash-Shura: 29; Luqman: 10; Al-Baqarah: 164; Fatir: 27-28.

[A8] U.S. Fish and Wildlife Service, educational material "Habitat is Where It's At"; benefiting from the basic elements of habitat, not from listing all the requirements of each species.

Chapter 5 - Animals as Signs of the Creator

Not everything we're used to has lost its wonder; the problem might lie in our perception. We see an ant carrying something, then continue on our way. But if we paused for a moment, questions would arise: How does it find its way? How does this tiny creature move? How does its life connect with its surroundings? Wonder isn't the answer to these questions, but it can be the gateway to further inquiry.

From Creation to Reflection

﴿وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ﴾

God Almighty says: "And in your creation and in the creatures He has dispersed are signs for people who are certain [in faith]." (Al-Jathiyah 45:4). This verse draws a parallel between human reflection on oneself and reflection on animals. Then come the verses concerning the alternation of night and day, sustenance, and the movement of the winds. Thus, reflection is not limited to rare occurrences; the Qur'an opens before us what we experience every day.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

The verse in Surah Al-Ghashiyah, verse 17, states: "Do they not look at the camels, how they were created?" The call is not to dwell on the word "wonderful," but rather to examine the process to the best of our ability. As for the anatomical details mentioned by the researcher, they belong to his own study and are not included within the Qur'anic quotation.

The Ant and the Locust in Nahj al-Balagha

In Nahj al-Balagha, within sermon 185 according to the numbering used in the electronic version, there is a call to reflect upon the ant, its small size, its form, and its carrying of grain to its nest. The same sermon also describes the grasshopper, its sensory organs and feeding sites, and its impact on crops. The value of this approach lies in its shifting the focus from disdain for the small to contemplation of it; for the size of a creature is not a measure of its worthiness of consideration. [N1]

We must distinguish between the language of rhetorical description and modern anatomical terminology. Not every organ that the commentator names is structurally identical to a human organ. Similarly, we do not generalize a described behavior to all species grouped under a broad name. Reviewing these details enhances the accuracy of the reading without hindering the understanding of the text's intent.

Knowledge doesn't need to be exaggerated

An argument weakens when we add to it an unreliable figure or a baseless story, even if we think we are strengthening it. We don't need to claim that every animal is infallible, or that every structure has a single, unchanging form, to see a miracle in creation. The observable world includes sickness, disability, inequality, and death; these are questions that are studied, not erased from the scene.

One reader might find in the harmony of functions a path to faith in the Creator, while another might seek an explanation of the mechanisms by which they operate. Investigation cannot do without observation, nor can preaching replace experience. My aim here is that knowledge and humility should grow together: the more we understand, the more we realize what we do not yet know.

This perspective will have an impact on the rest of the book. It is difficult to advocate contemplating a creature and then disregard its suffering when it enters our domain. Therefore, the verses about creation pave the way for the ethics of care, even though the explanation of rights requires its own specific evidence. We will now move from the animal as a visible sign to the animal as a community with its own world.

Sources for Chapter Five

The Qur'an: Al-Jathiyah 4; Al-Ghashiyah 17. Compare the verse of Al-Jathiyah.

[N1] Nahj al-Balagha, compiled by al-Sharif al-Radi, Sermon 185: A description of animal species, including the ant and the locust. Reference to the text's location in Nahj al-Balagha does not imply access to all versions of the sermon.

Part Two - Animal Life: Communities with Worlds of Their Own

Chapter 6 - “Communities Like Yourselves”: Animals in the Qur’anic View

﴿وَمِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

We might say of a flock that it is numerous, and of a herd that it is large; but the word “nations” invites us to something beyond mere numbers. In Surah Al-An’am, verse 38, whose text we included in the introduction, animals and birds are all described together, followed by the statement: “And there is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered.” What does this analogy with animals impart to our understanding, and what should we not attribute to it?

Similarities do not negate differences

Similarity does not mean complete equality. The verse does not say that all animals organize their lives like a human city, nor that every species lives in identical groups. It suffices to begin by rejecting the reduction of all beings to individuals without connections or purposes, and then to examine their life forms, each according to its nature.

In his commentary on the verse, al-Tabataba'i, in al-Mizan, examines animal societies in terms of consciousness, will, and the purpose of life, linking this to the question of resurrection. However, he does not equate the degree of animal understanding with the details of human knowledge and obligations, and he cautions against speaking without evidence about sending messengers to animal species. We present this as the commentator's analysis, not as an additional text from the Qur'an, nor as a consensus on all its details. [M5]

Its usefulness to us is not its complete definition

When we know that a cow gives us milk, we know one benefit of it, not its entire nature. Similarly, when we say that an insect harms our crops, we describe one aspect of its relationship to a particular human interest. This doesn't mean we should ignore the harm, but we shouldn't let our partial view become a complete description of the creature.

Describing societies opens the door to observing the connections between them: food, reproduction, protection, communication, and space. We don't need to invent a political kingdom for ants to see the significance of their interactions, nor do we need to describe every group as a family in the human sense. The integrity of this book's descriptions will be to preserve the animal's unique characteristics while acknowledging that it possesses a life that our needs cannot diminish.

Similarity and responsibility

The verse forbids us from arrogant condescension, but it does not negate humanity's responsibility or the permissible benefits granted by Islamic law. Mercy is not synonymous with neglecting animals, and benefiting from them is not a license to abuse them. Therefore, the phrase "communities like yourselves" serves as a suitable starting point for examining our relationship with them, but it does not preclude the need to elaborate on the rules governing that relationship.

﴿ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

We will postpone the study of God's words, "Then to their Lord they will be gathered," until the chapter on destiny, so as not to shift the entire conclusion of the journey back to its beginning. What we need now is to approach these nations with a more impartial eye, neither claiming to know their entire inner workings nor denying them all understanding simply because we do not comprehend it.

Sources for Chapter Six

[M5] Sayyid Muhammad Husayn al-Tabataba'i, al-Mizan, Interpretation of al-An'am 38 within the group of verses 37-55. The display page is titled with verse 46 but includes the interpretation of the intended passage. The benefit is limited to the analysis mentioned.

Chapter 7 - Guidance to the Means of Life

An animal seeks food and shelter, responding to its surroundings with the abilities it possesses. We see the action firsthand, but questions about preparedness, learning, and environment remain. In the language of the Qur'an, guidance is not always confined to legal pronouncements for humankind; the term may also appear in the context of providing creation with what sustains its life.

﴿رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾
 ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ الَّذِي خَلَقَ فَسَوَّىٰ ۖ وَالَّذِي قَدَّرَ فَهَدَىٰ﴾

Moses, peace be upon him, said: "Our Lord is He Who gave to everything its form and then guided it." (Ta-Ha: 50). And God Almighty said: "Glorify the name of your Lord, the Most High, Who created and proportioned, and Who determined and guided." (Al-A'la: 1-3).

Created Form and the Means of Living

Majma' al-Bayan, in its interpretation of the verse in Surah Ta-Ha, presents several aspects, including the idea that everything is given its form and that it is guided to food, drink, and the necessities of life. It also mentions an aspect related to pairs of the same kind. It is not necessary to reduce these meanings to the name of a modern neural mechanism; interpretation explains the field of meaning, while biological research studies the specific details. [M6]

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾

God Almighty said: "And your Lord inspired the bee: 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.'" [An-Nahl: 68]

﴿ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا ۚ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

Then eat from all the fruits and follow the ways of your Lord laid down for you. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. [An-Nahl: 69]

In Surah An-Nahl (The Bee), verses 68-69, a specific example of revelation to bees, their building of nests, and their following of paths is given, and its details will be discussed in Chapter 22. It is important not to interpret the mention of "revelation" here as a judgment that bees are prophets; the understanding of the word depends on the context and the speaker's perspective.

Let's not confuse instinct with infallibility

Being guided to the means of survival does not mean that an animal will never get lost, fall ill, or fail to find food. The existence of ability does not imply the absence of obstacles. Furthermore, describing a behavior as instinctive does not, by itself, explain all its details, nor does it preclude the possibility of learning within it; every behavior should be studied in light of its supporting evidence.

To illustrate the difference in *Wasa'il al-Shi'a*, the U.S. National Park Service points out that echolocation bats emit sounds and use the resulting echoes to detect obstacles and prey. This is a scientifically investigated mechanism; it is incorrect to claim that a general statement about guidance alone describes the details of its mechanism. [A9]

The educational implication of this chapter is clear: when we fail to understand the path a creature takes, our inability is not proof that it moves without order, nor that we have grasped its wisdom. There is room for action between wonder and answer: careful observation, followed by questions appropriate to the evidence. From there, we move to one of the most profound links in the continuity of life: the young and those who care for them.

Sustenance and Care: Faith Does Not Remove the Need for Action

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

God Almighty said: "There is no creature on earth but that its provision is with God, and He knows its resting place and its repository. All is in a clear record." [Hud: 6]

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"Indeed, I have put my trust in Allah, my Lord and your Lord. There is no creature but that He holds its forelock [i.e., has complete control over it]. Indeed, my Lord is on a straight path." [Hud: 56]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

Our perspective broadens when we read: "And there is no creature on earth but that its provision is with Allah" [Hud: 6]. Even animals unseen by us are not outside of Allah's knowledge and provision. In Hud's address to his people, the mention of "He holds the forelock of every creature" [Hud: 56] is presented within the context of reliance on God. These two verses do not become a detailed table outlining the way each species lives, but rather they place creation within the framework of God's Lordship, knowledge, and providence.

From this, I understand that reliance on God is not a valid excuse for neglecting a creature under one's care. Whoever confines an animal and then leaves it without food, claiming that God will provide for it, conflates their faith in the Provider with

their responsibility for their actions. This example is not merely a narration, but a moral application to distinguish between the fundamental principle of faith and the practical means: we ourselves seek sustenance and provide food for those under our care.

﴿كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى﴾

God Almighty said: “Eat and graze your livestock. Indeed in that are signs for those of understanding.” [Ta-Ha: 54]

﴿مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

Verse 54 of Surah Ta-Ha combines the eating of people and the grazing of their livestock, while the verses about food in Surah Abasa conclude with the words: “As provision for you and your livestock” [Abasa: 32]. Our needs and their needs are intertwined; for animals, grass is not merely decorative, but a source of life. Thus, caring for water, shelter, and pasture becomes part of understanding the benefit we receive.

The places of sustenance and care: Hud: 6; Hud: 56; Taha: 54; Abasa: 32.

Sources for Chapter Seven

[M6] al-Tabrisi, Majma' al-Bayan, Tafsir Taha 50 within verses 45-56; The word guidance and the reasons for livelihood.

[A9] U.S. National Park Service, “Echolocation - Bats”, an educational explanation of echolocation.

The Qur'an: Ta-Ha 50; Al-A'la 1-3; An-Nahl 68-69. Compare the verses of Al-A'la.

Chapter 8 - Reproduction, Motherhood and Care for the Young

The Story of Animals doesn't always begin, in the viewer's eyes, at its birth; we might find it strong and complete, forgetting that it went through a stage of weakness. And when we focus on the young, the question changes: Who provides for their survival? And what does a person do when their need for milk, money, or transportation conflicts with the animal's needs?

Continuity of life and the diversity of forms of care

﴿ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أُمُّ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ﴾

God Almighty said: "Eight pairs: two of sheep and two of goats. Say, 'Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful.'" [Al-An'am: 143]

﴿وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أُمُّ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." [Al-An'am: 144]

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَّعَلَّكُمْ تَذَكَّرُونَ﴾

God Almighty says: "And of everything We created pairs, that you may remember." (Adh-Dharyat 51:49). And in Al-An'am 6:143-144, there is a detailed explanation of pairs in sheep, goats, camels, and cattle. We should read these verses in their proper context and not interpret them as claiming that every living creature reproduces in only one way or receives only one parental care.

The image of a bird at its nest is insufficient to explain mammalian motherhood, nor is the image of a camel and its calf enough to generalize a behavioral judgment to all animals. The concept of care here remains broader than the emotional image chosen by humans; it encompasses protection, nourishment, and the needs of the young at their stage of development.

The bat and its young in Nahj al-Balagha

In sermon 155 of Nahj al-Balagha, there is a description of the bat, which states: "She flies with her young clinging to her, seeking refuge with her." The text then connects the young's separation from her to the strengthening of its limbs and its ability to rise and understand the means of its survival. This passage draws attention to the fact that strength is not the only present state of a creature; behind it lies a time of need and dependence. [N2]

We take the scene as presented in the text, not as a comprehensive description of the behavior of every bat species at every stage of its development. Nor do we replace biological research with fictional details. The intention here is to connect contemplation of the wing with contemplation of the life that the wing protects.

When the rights of the young become a practical guideline

In Imam Ali's (peace be upon him) will to the collector of alms, preserved in Book 25 of Nahj al-Balagha, we read: "Do not separate a she-camel from her calf," and we read the prohibition against taking her milk in a way that harms her offspring. This scene is not merely a description of motherhood; it is guidance for those who have authority over animals. [N3]

This highlights the importance of considering the missing party in the transaction. The collector might see movable property, and its owner might see production, while the child remains dependent on its sustenance. Incorporating this need into the decision makes compassion a process that can be reviewed: Has the child been separated? Has its food been exhausted? Has the mother's energy been taken into account?

We cannot derive from this text alone a uniform age for weaning or a veterinary prescription; this varies according to the species and circumstances and requires the expertise of specialists. However, the direction of care is clear: the needs of the young animal are not disregarded because human well-being is paramount. The same text will be revisited in the section on rights to examine its guidelines regarding transportation, rest, and water.

Sources for Chapter Eight

[N2] Nahj al-Balagha, Sermon 155, Description of the bat and its young; textual reference, with the investigation of the methods of the sermon remaining outside the scope of this book.

[N3] Nahj al-Balagha, Book 25, The Will of the Worker on Charity, The Section Concerning the Camel, Her Offspring, and Milk.

The Qur'an: Adh-Dhariyat 49; Al-An'am 143-144. Compare the verse of Adh-Dhariyat.

Chapter 9 - Animal Perception, Emotions, and Communication

If an animal approaches and then retreats, or calls out and another's behavior changes, we observe a visible movement, but its interpretation remains a question. It's easy to attribute to it an entire human story, and equally easy to deny it all feeling. A fair reading, however, doesn't rush to either conclusion.

What the text establishes and what we add to it

﴿وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مِنْتُمْ أَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾

God Almighty said: "And Solomon inherited David. And he said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty.'" [An-Naml: 16]

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

[Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not."] [An-Naml: 18]

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

So he smiled, laughing at her words, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into the ranks of Your righteous servants." [An-Naml: 19]

﴿فَكَثَّ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾

"He stayed not long and said, "I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news." [An-Naml: 22].

﴿إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ﴾

"I found a woman ruling over them, and she has been given abundance of everything, and she has a magnificent throne." [An-Naml: 23]

﴿وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the right path, so they are not guided. [An-Naml: 24]

﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

“Why do they not prostrate to God, who brings forth what is hidden in the heavens and the earth and knows what you conceal and what you reveal?” [An-Naml: 25].

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

“Allah - there is no deity except Him - Lord of the Great Throne” [An-Naml: 26].

In the story of Solomon (peace be upon him), the Qur'an recounts the warning given by an ant to its people, the story of the hoopoe, and the teaching of the speech of birds (An-Naml: 16-28). These are clear Qur'anic accounts in their respective places. However, the unique knowledge bestowed upon the Prophet does not imply that every person can translate the sounds of all birds into sentences, nor that every bird possesses the same knowledge contained in the story of the hoopoe.

We will read the full story in its proper chapter, and here we will limit ourselves to what addresses the question: the Qur'an does not present these creatures as indistinguishable bodies. However, moving from this premise to determining the degree of perception of each species requires its own evidence, just as research into the internal states of animals requires distinguishing between observation and interpretation.

Between the sign and its meaning

A Smithsonian Institution study of prairie dogs and prairie birds shows evidence that other species benefit from prairie warning signals. Prairie dogs, in this context, refer to rodents of that common name, not domestic dogs. This is an example of how communication can be useful beyond members of the same species; however, it does not prove the existence of a complete human language, nor does it single-handedly explain all animal sounds. [A10]

The Smithsonian's experience in caring for elephants underscores the importance of social relationships, selection, and appropriate interaction for their well-being. This isn't to suggest that all animals feel the same way; rather, it teaches us that good care requires understanding the characteristics of both the species and the individual, not just providing food. [A11]

Compassion does not wait for pain to be translated into words

Our responsibility does not require us to hear complaints from humans. When the text of the alms commandment forbade startling or frightening animals, it placed the responsibility on the shepherd's own conduct. A gentler hand, a softer path, and a lighter load are all possible, without us claiming to know everything that is happening inside the animal.

However, it is not wise to interpret every glance as sorrow, every approach as affection, and every sound as a specific, prescribed prayer. In moving narratives, there is a risk of filling the animal's silence with our own words and then attributing them to a source. We will maintain the boundaries of narrative in accounts of speech and complaint, the boundaries of experimentation in scientific material, and the explicit nature of our reflections as reflections.

What does the animal know?

When we observe an animal from a distance, we might reduce its life to mere hunger and movement. However, other accounts invite us to reconsider this reduction. In the section on rare anecdotes about animals, there is a narration attributed to Imam al-Sajjad (peace be upon him) that attributes to animals knowledge of their Lord, of death, of male and female, and of grazing lands. A similar narration from Imam al-Sadiq (peace be upon him) addresses the Creator, sustenance, discernment, and fear of death. We are not dealing with a book that describes a nervous system or measures the degree of perception, but rather with a discourse that strips the creature of its image as a mere object devoid of any significance. [R54: 9, 11]

Al-Majlisi grades the first report as weak according to the prevalent view, and the second as *majhul mursal*: of unknown reliability and with a gap in transmission. We therefore do not build a definitive account of the inner world of every species on these reports, nor attribute to science what its methods have not tested. We can consider the question they awaken: does our ignorance of an animal's inner life allow us to treat it as though it neither feels nor fears? The limits of our knowledge call for care in description and restraint in action.

[R54: 9, 11] al-Kafi, Vol. 6, Chapter on Rare Narrations about Animals; Al-Fajr Publications Edition, p. 339. Mir'at al-'Uqul, Vol. 22, pp. 456-457, which are the two narrations 8 and 10 in the arrangement of the explanation.

Sources for Chapter Nine

[A10] Smithsonian Institution, "Predator Alerts Bring Together Prairie Dogs and Grassland Birds", presents research into interspecies communication; benefit from the specific example, not from generalization.

[A11] Smithsonian Conservation Biology Institute, "How Do You Encourage Elephants to Build Positive Relationships?"; material from elephant caretakers.

The Qur'an: An-Naml 16-28. And to guide against causing aversion and fright: Nahj al-Balagha, Book 25 [N3], established in Chapter Eight.

Chapter 10 - Animals' Glorification of God and Prostration to Him

A person might hear a bird's call and identify its species or guess its cause, but that doesn't allow them to confine the creature's true nature to what they hear. The Qur'an, in its glorification of God, opens a door that transcends the limits of our hearing, and connects the message to the limits of our understanding.

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

God Almighty says: "The seven heavens and the earth and whatever is in them glorify Him. There is not a thing except that it glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing and Forgiving." (Al-Isra: 44)

Birds with Wings Outspread

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

And God Almighty said: "Do you not see that God is glorified by all that is in the heavens and the earth, and the birds with wings outspread? Each [of them] knows its [way of] prayer and glorification, and God is Knowing of what they do." (An-Nur 24:41). The birds are mentioned in their visible form, and then the statement expands to include prayer and glorification. The verse does not provide us with an audio recording or a human text to place on the beak of each bird.

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

God Almighty said: "And to God prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant." [An-Nahl: 49]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the animals and many of the people? But there are many upon whom punishment is justified. And he whom Allah humiliates - for him there is no one to honor. Indeed, Allah does what He wills. [Al-Hajj: 18]

In Surah An-Nahl (16:49), the prostration of all creatures in the heavens and the earth is mentioned, and in Surah Al-Hajj (22:18), animals are included in a broader scene of prostration that encompasses the sun, moon, stars, mountains, and trees. It is a mistake to assume that each instance of prostration mentioned in this context is a single physical movement resembling human prayer in all its details.

Not Knowing How Does Not Negate the Meaning

Our lack of knowledge about how to perform tasbih (glorification of God) does not negate the Qur'anic account, nor does our belief in it give us permission to invent its method. This balance is sufficient to protect a wide area of popular imagination: we affirm what the text states, and then we do not attribute sounds, translations, or timings to a particular group without reliable transmission.

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ﴾

God Almighty said: "So We made Solomon understand it, and to each [of them] We gave sound judgment and knowledge. And We subjected the mountains and the birds to praise [God] with David. And We were the doers." [Al-Anbiya: 79]

﴿إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ﴾

"Indeed, We subjected the mountains to him, glorifying [Allah] in the evening and at sunrise." [Sad: 18].

﴿وَالطَّيْرَ مُحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ﴾

And the birds were gathered together. Each one was ever turning back to Him. [Sad: 19]

As for reports that attribute the words of a rooster, a pigeon, or other birds to other birds, their proper place is in the section on birds and the lexicon of narrations, along with an examination of their origins. We do not gather disparate phrases and make them into a chant, then claim it is the speech of the Ahl al-Bayt. In the story of David (peace be upon him), there is a specific Qur'anic verse about birds glorifying God along with him, which will be discussed when its connection to animals is examined.

Thus, this section concludes with a discussion of the etiquette of observation: animals have a life, some aspects of which we can learn, and they are mentioned in revelation, though we cannot fully comprehend all their details. From these general principles, we move to names and images, beginning with camels, whose presence in the Qur'an encompasses observations of their creation, their usefulness, their trials, and their role in religious rituals.

Sources for Chapter Ten

The Qur'an: Al-Isra 44; An-Nur 41; An-Nahl 49; Al-Hajj 18; Al-Anbiya 79; Sad 18-19. Compare with the general verse of glorification.

The Qur'an: An-Nur: 41.

Part Three - Land Animals in the Qur'an and the Narrations

Chapter 11 - Camels: Their Creation, Benefits, and Presence in Human Life

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

A person might pass by camels every day, yet the Qur'anic question arises, rekindling their wonder: "Do they not look at the camels, how they were created?" [Al-Ghashiyah: 17]. The point is not to search for artificial strangeness in their appearance; it suffices to contemplate this living creature which, in human society, has become a travel companion, a source of sustenance, and a means of transport. Familiarity obscures the question, but the verse opens our eyes anew.

What life gives, and what results from benefiting from it

﴿لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ﴾

The verses about bees combine warmth, benefits, food, beauty, and the burden of carrying loads [An-Nahl: 5-7]. This scene is connected to God's statement in Surah Al-An'am: "That you may ride on some of them and eat of others" [Ghafir: 79]. Benefiting from them is inherently legitimate, but this does not permit the animal's mistreatment. Those who carry our belongings also have a need for rest and food; and their inability to communicate with us in our language does not render their labor meaningless.

﴿وَإِذَا الْعِشَارُ عُطِّلَتْ﴾

God Almighty said: "And when the ten-year-old camels are neglected" [At-Takwir: 4].

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

"God has not instituted any Bahirah, Sa'ibah, Wasilah, or Ham. But those who disbelieve invent falsehood about God, and most of them do not reason." [Al-Ma'idah: 103]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ﴾

"Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals." [Al-A'raf: 40]

﴿كَأَنَّهُ جِمَالَتٌ صُفْرٌ﴾

"As if they were yellow camels" [Al-Mursalat: 33].

The names and contexts are numerous: camels in the context of creation, the she-camel in the story of Salih, sacrificial animals in rituals, and pregnant camels in the scene of the Resurrection [At-Takwir: 4]. As for the Bahira, Sa'iba, Wasila, and Ham [Al-Ma'idah: 103], these are not scientific classifications of new species, but rather terms related to human customs that have been attributed to religion. The word "camel" appears in the context of the impossibility of a camel passing through the eye of a needle [Al-A'raf: 40], and "camels" appears in the simile of sparks [Al-Mursalat: 33]. The difference in context prevents grouping these instances under a single meaning.

When we reach the story of Salih's she-camel, we will read it as a sign and a test, not merely another example of camel beauty. And when we reach the topic of rights, we return to the Commander of the Faithful's advice regarding the she-camel and her calf: human benefit does not justify taking all the milk and leaving the young one hungry. Here, the focus shifts from admiration for the animal's creation to the etiquette of its treatment.

When camels enter the details of the biography

The chapter on acquiring camels in al-Kafi contains eleven narrations, not all of which speak with the same voice or address a single question. In the first, Imam al-Sadiq (peace be upon him) relates that Imam al-Sajjad (peace be upon him) would buy a mount for one hundred dinars as a gesture of respect. The text does not add any description of a route, gathering, or situation that it did not mention; it suffices to see in it the selection of a good mount. The second and fourth narrations speak of God's support for the weak and the provisions for pilgrims. Reading these reports together prevents making the price alone a measure of honor or reliance on God; mentioning the purchase of a mount does not negate the meaning of dependence on God, and mentioning dependence on Him does not render the animal's weakness insignificant. [R50]

In the fifth narration, Imam al-Sadiq passes by Abdullah ibn Abi Ya'fur, who is walking beside his camel, and asks him why he hasn't ridden it. Abdullah replies that he wanted to lighten its load due to its weakness. The Imam then prays for God's mercy upon him and instructs him to ride, reminding him that God provides for both the weak and the strong. This is the extent of the reported incident, and its chain of transmission, according to al-Majlisi, is of unknown reliability. I will not elaborate on what I omitted regarding the load or the camel's condition, nor will I derive from it a command to overburden every weak animal. The concern we see in the narrator's response aligns with the question of the animal's rights. However, applying this narration to a sick animal today necessitates understanding its condition and the limits of its strength.

The fact of loss is not a judgment on the animal's species

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

God Almighty said: "Do not make the Messenger's call among you like the call of one of you to another. God already knows those of you who slip away stealthily. So let those who disobey his command beware, lest a trial afflict them or a painful punishment befall them." [An-Nur: 63]

In the seventh narration, Umar ibn Yazid relates that while residing in Medina, he purchased camels and was impressed by them. He then mentioned them to Abu al-Hasan al-Awwal (peace be upon him), who warned him of their frequent misfortunes. He recounts that he hired them out and sent them with servants to Kufa, where they all perished. He then returned and informed the Imam, who cited the verse warning against disobeying the command [An-Nur: 63]. Al-Majlisi deemed the narration authentic. We preserve the incident as it was narrated, without considering every loss in camel breeding a punishment, or perpetually viewing the animal as an omen of misfortune. There is a significant difference between a narration concerning a specific individual and a particular directive, and a law we establish for all people.

The third and ninth reports mention the devil upon the camel's hump, together with invoking God's name and bringing the animal under control; the sixth prohibits stepping across a qitar. Here qitar means a line of camels in the report's context, not a modern train. This book does not turn such wording into anatomical descriptions or experimental explanations of camel behaviour, nor treat bringing an animal under control as permission to torment it. Nor does it derive from the end of the ninth report, which mentions entering Mecca without ihram, a ruling detached from the other conditions of pilgrimage. The commentator discusses the location of 'Tayba' and the reason for entry; his discussion must not be presented as a continuation of the report's text.

Color, form, and limits of what the narrative establishes

In the eighth, Safwan al-Jamal recounts that Imam al-Sadiq asked him for a camel he described as "ugly," and he bought it for eighty dirhams. Al-Majlisi explained the term as referring to an ugly appearance and deemed the chain of transmission as authentic. However, the page then includes a phrase beginning, "And in another hadith," which discusses ugly black camels and their longevity. This addition lacks an independent chain of transmission in the same place, so we cannot automatically apply the ruling of the previous chain to it. The tenth mentions red camels and their short lifespans, and its chain of transmission is *mursal*. These reports should not be considered veterinary rules for choosing a color, nor should they be grounds for neglecting an animal whose appearance does not suit its owner's preferences.

The chapter concludes with the account of the selection of the she-camel from among the camels and the ewe from among the sheep; al-Majlisi described his method as weak, according to the well-known view. Thus, we leave each account to its proper consideration, and we do not obscure the differences in the methods by the abundance of stories. The camels, whose creation we began by examining, remain living beings under the care of those who benefit from them; their need for fodder, water, and rest does not cease when we move from the verses of creation to the accounts of the Prophet's life.

[R50] al-Kafi, Vol. 6, pp. 542-544, Book of Domestic Animals, Chapter on Acquiring Camels, Hadith 1-11. al-Majlisi's assessment in order: Hasan, Sahih, muwaththaq (reliable), Hasan, of unknown reliability, mursal, Sahih, Sahih, weak according to the prevalent view, mursal, weak according to the prevalent view; Mir'at al-'Uqul [S2], Vol. 22, pp. 461-463.

Reading places: Al-Ghashiyah: 17; An-Nahl: 5-7; Ghafir: 79-80; Al-Hajj: 36; Al-Ma'idah: 103; Al-A'raf: 40; Al-Mursalat: 32-33; At-Takwir: 4. And for the she-camel and her offspring: Nahj al-Balagha, Book 25 [N3].

Chapter 12 - Cows and Calves: Livelihood, Work, and Tribulation

The cow appears in the Qur'an in more than one way. We see it in the Israelites' question about the cow they were commanded to slaughter, we see cows in the king's dream, we see the calf as a meal offered to Abraham, and then we see its image in the trial of Moses' people. The animal's name is the same in some of these instances, but the narrative does not equate its functions: a cow commanded to be slaughtered, an image in a dream, food offered, and a body fashioned to be a false idol.

Distinguishing the animal from the human-made image

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

God Almighty said: "And when Moses said to his people, 'God commands you to slaughter a cow,' they said, 'Do you take us in mockery?' He said, 'I seek refuge in God from being among the ignorant.'" [Al-Baqarah: 67]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ﴾

They said, "Call upon your Lord to make clear to us what it is." He said, "He says, 'It is a cow neither old nor young, but of middle age between that. So do as you are commanded.'" [Al-Baqarah: 68]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْع لَوْنُهَا تَسُرُّ النََّاظِرِينَ﴾

They said, "Call upon your Lord to make clear to us what its color is." He said, "He says, 'It is a yellow cow, bright in color, pleasing to the observers.'" [Al-Baqarah: 69]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ﴾

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows look alike to us. And indeed, if Allah wills, we will be guided." [Al-Baqarah: 70]

﴿قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾

He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the fields, sound and without blemish.' They said, 'Now you have come with the truth.' So they slaughtered it, though they were reluctant to do so." [Al-Baqarah: 71]

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ^طوَاللَّهُ مَخْرُجٌ مَّا كُنتُمْ تَكْتُمُونَ﴾

And when you killed a soul and disputed over it, but Allah was to bring out that which you were concealing. [Al-Baqarah: 72]

﴿فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ^جكَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

So We said, "Strike him with a part of it." Thus does Allah bring the dead to life, and He shows you His signs so that you may understand. [Al-Baqarah: 73]

In the story of the cow, questions are raised about its age, color, and occupation, culminating in the revelation of what people had concealed and the demonstration of God's power to bring life back to life [Al-Baqarah: 67-73]. The intention is not to attribute a permanent, hidden secret to every color of cow. The characteristics mentioned here identify the specific cow required in that particular instance; they do not, in themselves, establish a general system of superstition and optimism regarding animals.

﴿فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ﴾

God Almighty said: "Then he brought out for them a calf, a mere body that lowed. They said, "This is your god and the god of Moses, but he forgot." [Taha: 88]

﴿أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

Do they not see that it does not return to them any speech, nor does it possess for them any harm or benefit? [Taha: 89]

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ^طقَالَ سَلَامٌ ^طفَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيدٍ﴾

And Our messengers came to Abraham with good tidings. They said, "Peace." He said, "Peace." And he did not delay in bringing a roasted calf. [Hud: 69]

﴿فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ﴾

"Then he went to his family and brought a fat calf" [Adh-Dhariyat: 26].

﴿فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ﴾

"Then he brought it near to them and said, "Will you not eat?" [Adh-Dhariyat: 27].

﴿عِجْلًا جَسَدًا لَهُ خُورٌ﴾

As for the calf that the people were captivated by, the text calls it "a calf, a mere body, lowing" [Ta-Ha: 88]. We should not erase the distinction between this manufactured object and a living animal. The condemnation lies in the creation of the idol and the follow-

ing of misguidance, not in the condemnation of the animal species itself. In the scene of Abraham's hospitality, the calf is described as roasted [Hud: 69] and fat [Adh-Dhariyat: 26]; thus, we are juxtaposed here with a story of generosity, not a story of worship.

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾

God Almighty said: "And the king said, 'Indeed, I saw [in a dream] seven fat cows being eaten by seven lean ones, and seven green ears [of grain] and others dry. O eminent ones, explain to me my vision, if you should interpret visions.'" [Yusuf: 43]

﴿قَالُوا أَضْغَاثُ أَحْلَامٍ ^ط وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾

They said, "These are confused dreams, and we are not skilled in the interpretation of dreams." [Yusuf: 44]

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ﴾

And the one who was saved from the two of them, who remembered after a time, said: "I will inform you of its interpretation, so send me." [Yusuf: 45]

﴿يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ﴾

"O Joseph, O truthful one, explain to us about seven fat cows which seven lean ones were eating, and seven green ears of grain and others dry - that I may return to the people so that they may know." [Yusuf: 46]

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ﴾

He said, "You will sow for seven consecutive years, and what you harvest you will leave in its ear, except for a little from which you will eat." [Yusuf: 47]

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ﴾

Then will come after that seven severe years which will consume what you stored for them, except a little of what you preserve. [Yusuf: 48]

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصُرُونَ﴾

Then there will come after that a year in which the people will be relieved and in which they will press [grapes and olives]. (Yusuf: 49)

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies, between excrement and blood, pure milk, palatable to drinkers. [An-Nahl: 66]

The vision of the cows in the story of Joseph opens the door to planning during times of plenty and famine [Joseph: 43-49]. The symbol does not negate the animal, but rather employs its image to teach humanity how to preserve food and not consume tomorrow's provisions in today's. Then, in the verse about milk [An-Nahl: 66], livestock returns to a readily available, everyday benefit; thus, we do not need to transform the verse into a detailed laboratory description to learn from it gratitude. The animal in these scenes is present in human life, imagination, and experience, and this presence should not deprive it of its right to be treated with kindness.

Buffaloes and the Question of Food

The term "cow" doesn't encompass every instance of the word used in animal-related texts. For example, in al-Kafi, there's a separate chapter on buffalo meat, containing two narrations by Abdullah ibn Jundub on the authority of Abu al-Hasan (peace be upon him). One narration asks about meat and milk, while the other includes ghee. Thus, animals appear in various forms related to people's livelihoods, and the different types of questions reveal the ways in which the questioner is accustomed to using them. [R60]

Al-Majlisi described the first hadith as reliable and the second as authentic. We memorize these two rulings attributed to him, and we also memorize the Imam's kunya as it appears in the text, without specifying it based solely on the name. This chapter does not assign a single ruling to every product of Ibn Bani, regardless of its composition or source; the subject matter in question is narrower than all the industries we know today.

[R59] Explanation: Mir'at al-'Uqul, Vol. 15, pp. 328-329, Possibilities of Benefiting from the Dead and Source of the Skin.

[R60] al-Kafi, Vol. 6 p. 313, Chapter on Buffalo Meat, Hadith 1-2. Mir'at al-'Uqul, Vol. 22 p. 136: muwaththaq (reliable), authentic.

Reading places: Al-Baqarah: 67-73; Al-An'am: 144; An-Nahl: 66; Hud: 69; Adh-Dhariyat: 26; Yusuf: 43-49; Al-A'raf: 148; Ta-Ha: 87-91.

Chapter 13 - Sheep and Goats: Livestock, Livelihood, and Rituals

﴿ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ اسْتَمْتَلَتْ عَلَيْهِ أَرْحَامُ الْإِنثَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ﴾

God Almighty said: "Eight pairs: two of sheep and two of goats. Say, 'Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful.'" [Al-An'am: 143]

﴿وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ اسْتَمْتَلَتْ عَلَيْهِ أَرْحَامُ الْإِنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." [Al-An'am: 144]

Sheep and goats may not possess the allure of rare animals, but they are among the animals closest to human life. Their presence extends to food, clothing, and shelter, and even to rulings concerning wealth and worship. The Qur'an mentions sheep and goats among the eight pairs [Al-An'am: 143-144], in the context of refuting prohibitions invented by humans and then attributed to God. This is a call to base pronouncements on what is permissible and forbidden on sound reasoning, not solely on inherited tradition.

A small flock and big questions

﴿قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ﴾

God Almighty said: "He said, 'It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it.'" [Ta-Ha: 18]

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾

And [remember] David and Solomon, when they judged concerning the field, when the sheep of the people grazed therein at night, and We were witnesses to their judgment. [Al-Anbiya: 78]

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّا آتَيْنَا حُكْمًا وَعِلْمًا وَنَخْرَنَاهُ مَعَ دَاوُدَ الْجِبَالِ يُسَبِّحْنَ وَالطَّيْرِ وَكُنَّا فَاعِلِينَ﴾

So We made Solomon understand it, and to each [of them] We gave sound judgment and knowledge. And We subjected the mountains and the birds to praise [Us] with David. And We were the Doers. [Al-Anbiya: 79]

﴿وَأَهْشُ بِهَا عَلَى غَنَمِي﴾

In Moses's account of his staff, he says, "And I use it to beat down leaves for my sheep" [Ta-Ha: 18]. The sheep also appear in the context of the field they grazed upon [Al-Anbiya: 78-79]. The reader then moves from the act of tending to the question of responsibility for the damage: an animal that eats according to its needs, land that its owner toiled for, and a judge who must uphold rights. It is not appropriate to attribute to the Qur'an details of compensation that it does not explicitly mention, even though commentaries on the Qur'an recount various interpretations.

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ﴾

God Almighty said: "And has there come to you the news of the disputants, when they climbed over the wall into the sanctuary?" [Sad: 21].

﴿إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ﴾

When they entered upon David, he was frightened of them. They said, "Fear not. We are two disputants, one of whom has wronged the other, so judge between us with truth and do not be unjust, and guide us to the right path." [Sad: 22]

﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ قَالَا اكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ﴾

"Indeed, this is my brother. He has ninety-nine ewes, and I have one ewe. He said, 'Entrust it to me,' and he overpowered me in speech." [Sad: 23]

﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتْنَاهُ فَاستَغْفَرَ رَبَّهُ وَخَر رَاكِعًا وَأَنَابَ﴾

He said, "He has certainly wronged you by asking for your ewe to add to his ewes. And indeed, many partners wrong one another, except for those who believe and do righteous deeds - and few are they." And David realized that We had only tested him, so he sought forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance. [38:24]

﴿فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ﴾

"So We forgave him that. And indeed, he has nearness to Us and a good place of return." [Sad: 25].

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ
عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾

“O David, indeed We have made you a successor on earth, so judge between the people in truth and do not follow [personal] desire, as it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.” [Surat Sad: 26]

﴿وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ﴾

The ewe is mentioned in the story of the two disputants before David [Sad: 21-26]. We read the argument, the fairness, and the repentance within the bounds of the text, and we do not use the verses as a pretext for repeating reports that offend the prophets without verification. Similarly, the Qur'an says in the story of Abraham: “And We ransomed him with a great sacrifice” [As-Saffat: 107]; however, specifying that sacrifice was a ram and the details of its description are matters of narrative, not explicitly stated in the verse.

﴿وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَا وَمَتَاعًا إِلَىٰ حِينٍ﴾

God Almighty said: “And God has made for you from your homes a place of rest, and He has made for you from the hides of cattle tents which you find light on your day of travel and on your day of encampment; and from their wool, fur and hair furnishings and goods for a time.” [An-Nahl: 80]

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّن بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمُ إِلَهُ
وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ﴾

And for every nation We have appointed rites of sacrifice, that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your God is one God, so to Him submit. And give good tidings to the humble [before their Lord]. [Al-Hajj: 34]

And in livestock there is wool, fur, hair, and other benefits [An-Nahl: 80], and in the rituals there is the mention of God's name over what He has provided for people of livestock [Al-Hajj: 34]. All of this combines provision and gratitude. Gratitude is not complete when benefit is received; it begins beforehand with feeding, watering, and good care, and continues when the animal's life is entrusted to humankind.

The blessing of the house and the responsibility of its owner

In the chapter on sheep, there are nine narrations that closely relate to the household and the livelihood of its inhabitants. The chapter begins with a directive narrated by Ishaq ibn Ja'far, on the authority of his father, Imam al-Sadiq, regarding the acquisition of sheep rather than camels. Al-Majlisi described its chain of transmission as weak, according to the well-known opinion. In the second narration, the

Imam quotes the Prophet (peace and blessings be upon him and his family) praising sheep as a form of wealth, and al-Majlisi deemed its chain of transmission authentic. We should not make these two instances a conflict between two types of animals created by God; we have already discussed the benefits humans derive from camels and the narrations concerning their acquisition. The beneficial question for the reader is: What suits the animal owner's circumstances and ability to care for it? It is not about buying an animal for which one cannot find shelter or fodder and then claiming it as a virtue. [R51]

Then comes the immediate care that requires no extraordinary scene: cleaning the pens and wiping away the excrement, as mentioned in the third report. Al-Majlisi described his method as seemingly correct, and discussed the difference between "ragham" (with a ghayn) and "ra'am" (with an 'ayn), and what is related to dust or nasal discharge. We attribute this statement to him and do not correct the wording of the narration. The educational meaning we draw is that abundant wealth does not exempt its owner from serving the animal; rather, it reminds him of the cleanliness of its shelter and the need to pay attention to its condition. This is not intended to present a veterinary procedure or to advocate unsafe handling of secretions.

The fourth chapter depicts an increase in sustenance and a banishment of poverty associated with one, two, or three sheep. The fifth and sixth chapters focus on the blessings associated with a lactating ewe and a milk-producing goat. The sixth chapter includes a question about the meaning of sanctification and an answer based on purification. We convey the presence of blessing in the narrative, not replacing it with a commercial promise guaranteeing every buyer profit or increased income. A household that takes in an animal also receives daily expenses and the responsibility of its care; the story should not end with the milk and forget the one who produces it. This is a moral connection suggested by the context of the book, not a narrative continuation of these reports.

Two women in two separate reports, and a name we will not add ourselves

In the seventh, there is a letter from the Prophet to his aunt about acquiring a sheep for milking, then the narration mentions a ewe or a cow for milking. The aunt is not named in the text; therefore, we do not identify her by a common name without supporting evidence. In the eighth, Umm Salamah is mentioned by name, and water, fire, and the sheep are described as blessings. Al-Majlisi described both chains of transmission as weak. The two narrations offer a picture of the household, but a good picture does not validate the chain of transmission, nor does it permit the creation of a new dialogue or the description of a household whose description has not reached us.

The ninth chapter concludes by mentioning the angels guarding the Ahl al-Bayt (People of the House) with thirty sheep, a practice described by al-Majlisi as "marfu". This number should not be interpreted as an investment plan or a guarantee against illness or theft, nor should it absolve one of the usual duty of protection. The sheep remains at the end of the reading as it was at the beginning: a provision accompanied by gratitude and responsibility, a living being whose value should not

be reduced to a mere calculation of profit. Our hope from these accounts of blessings is that they will increase our concern, not diminish our attention to the needs of animals.

[R51] al-Kafi, Vol. 6, pp. 544-545, Chapter on Sheep, Hadith 1-9; the text was compared with the original edition of Al-Fajr Publications, pp. 342-343. al-Majlisi's assessment in *Mir'at al-'Uqul* [S2], Vol. 22, pp. 464-466, respectively: weak according to the prevalent view; authentic; apparently sahih; like the previous chain of transmission; good; authentic; weak; weak; marfu'.

Reading places: Al-An'am: 143-144; An-Nahl: 80; Ta-Ha: 17-18; Al-Anbiya: 78-79; Sad: 21-26; As-Saffat: 107; Al-Hajj: 34.

Chapter 14 - Horses: Beauty, Strength, and Service

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾^ج

God Almighty said: "And [He created] the horses, mules and donkeys for you to ride and as adornment. And He creates that which you do not know." [An-Nahl: 8]

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلَ الْمُسَوَّمَةَ وَالْأَنْعَامَ وَالْحَرْثَ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ﴾

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, cattle and tilled land. That is the enjoyment of worldly life, but with Allah is the best return." [Al Imran: 14]

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged. [Al-Anfal: 60]

Horses appear in the Qur'an associated with riding and adornment [An-Nahl: 8], and in descriptions of the allurements of this world [Al-Imran: 14], and in preparation for defense [Al-Anfal: 60]. These are not contradictory meanings; the same thing can be a blessing, a trust, or a source of temptation, depending on the relationship of its owner. The beauty of a horse does not guarantee the justice of the rider, nor does his strength exempt him from accountability.

The Good Associated with Horses and the Responsibility It Entails

Al-Kulayni narrates on the authority of Imam al-Sadiq, on the authority of the Messenger of God, peace and blessings be upon him and his family: "Goodness is tied to the forelocks of horses until the Day of Resurrection." Al-Majlisi described the chain of transmission for this hadith as authentic ([R5, S2]). Reading it in the chapter on the connection to horses places it in the context of benefit, care, and preparation, so we should not derive from it a guarantee of blessing for every trade or race, no matter how important.

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ﴾

God Almighty said: "When there were presented to him in the afternoon the swift, noble steeds" [Sad: 31].

﴿فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

He said, "Indeed, I preferred the love of good things to the remembrance of my Lord until the sun disappeared behind the veil." [Sad: 32]

﴿رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ﴾

"Bring them back to me." Then he began to stroke their legs and necks. [Sad: 33]

In the story of Solomon, the swift, well-trained horses are brought back, and then their legs and necks are wiped [Sad: 31-33]. It is incorrect to present the slaughter of the horses or the cutting off of their legs as the only definitive meaning; there is a difference of opinion regarding the interpretation of this scene. The Qur'anic verse should not be replaced by a sensational story and then used as evidence of the prophet's cruelty. We will return to the story in its proper place, keeping what the text establishes separate from what the commentary narrates.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْعَادِيَاتِ ضَبْحًا﴾

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. By the snorting, panting horses" [Al-Adiyat: 1].

﴿فَالْمُورِيَّاتِ قَدْحًا﴾

"So those that strike sparks" [Al-Adiyat: 2].

﴿فَالْمُغِيرَاتِ صُبْحًا﴾

"So the raiders at dawn" [Al-Adiyat: 3].

﴿فَأَثَرُنَ بِهِ نَقْعًا﴾

"Then they stirred up thereby a cloud of dust" [Al-Adiyat: 4].

﴿فَوَسَّطْنَ بِهِ جَمْعًا﴾

"Then they penetrated into the midst of a gathering" [Al-Adiyat: 5].

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

"Indeed, mankind is ungrateful to his Lord." [Al-Adiyat: 6]

﴿وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾

"And indeed, he is a witness to that." [Al-Adiyat: 7].

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾

And indeed, he is intensely fond of wealth. [Al-Adiyat: 8]

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾

"Does he not know when the contents of the graves are scattered?" [Al-Adiyat: 9].

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾

And what is in the hearts will be revealed. [Al-Adiyat: 10]

﴿إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ﴾

"Indeed, their Lord will be fully aware of them on that Day." [Al-Adiyat: 11].

As for the word "al-'Adiyat" (the galloping horses), there are various interpretations regarding its meaning; therefore, we cannot rely solely on the name to definitively determine the details of the battle or the type of animal in all the interpretations. It suffices here that the Qur'an stimulates the senses of hearing, sight, and action, then returns the reader to the ingratitude of humankind and its attachment to wealth [al-'Adiyat: 1-11]. The story is not only about the speed of the horses, but also about the heart of the rider.

Horse colors: between description and story

In a narration related by Sulayman al-Ja'fari on the authority of Abu al-Hasan (peace be upon him), a scene unfolds of horses sent by the Commander of the Faithful (peace be upon him) from Yemen to the Messenger of God (peace and blessings be upon him and his family). The narration describes four horses, then details their distribution: some were kept, some were given away, and some were sold to provide for the family. Here, the horses enter the life of the household; their image is not limited to war, nor is their beauty solely for the needs of those living around them. [R53: 3]

The terms "blond," "bay," "black," and "white" appear in the context. These are descriptions of colors and markings, not personal names for those horses. Even the request to name them in the narrative is answered by these descriptions; therefore, we cannot derive from them a list of names for the Prophet's mounts. Al-Majlisi considered the chain of transmission weak according to the prevailing view, and thus the story remains a specific narrative with its own chain of transmission, and does not become a fixed scientific preference for one color over another, nor a promise of blessing for every animal bearing the same description.

[R53: 3] al-Kafi, Vol. 6, pp. 535-537, Chapter on the connection between the animal and the mount; the original hadith is in the Al-Fajr edition, p. 337, and this edition adds its appendix in the section on the colors of the donkey and the mule, No. 4. Mir'at al-'Uqul, Vol. 22, pp. 452-453.

[R5] al-Kafi, Vol. 5, p. 48, Book of Jihad, Chapter on the virtue of tying up horses, running them, and shooting, Hadith 2. Mir'at al-'Uqul [S2], Vol. 18, p. 387: "Sahih," for the second hadith of this chapter specifically.

Chapter 15 - Mules and Donkeys: Riding, Carrying, and Proverbs

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾^ج

God Almighty said: "And [He created] the horses, mules and donkeys for you to ride and as adornment. And He creates that which you do not know." [An-Nahl: 8]

The Qur'an places horses, mules, and donkeys in the context of riding and adornment [An-Nahl: 8]. People may have been slow to appreciate the donkey because they were accustomed to using its name derogatoryly, even though their need for it for carrying loads and transportation was great. It is only fair to separate the animal itself from our linguistic habits; the creature is not to blame because humans have made it an object of insult.

The proverb describes human action

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْإِمَارِ يُحْمَلُ أَسْفَارًا يَبْسُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾^ج

God Almighty said: "The example of those who were entrusted with the Torah and then did not carry it is like that of a donkey carrying books. Wretched is the example of the people who deny the signs of God. And God does not guide the wrongdoing people." [Al-Jumu'ah: 5]

﴿وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾^ج

"And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys." [Luqman: 19]

The Qur'an uses the parable of those who were entrusted with the Torah but did not uphold it, comparing them to a donkey carrying books [Al-Jumu'ah: 5]. The lesson here is the presence of the scriptures without fulfilling their obligations; however, this parable does not give us permission to humiliate or harm the donkey. Similarly, the mention of its voice in Luqman's advice to lower one's voice [Luqman: 19] is meant to teach humankind the etiquette of conversation, not to judge the animal for a voice it was created with.

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مائةَ عامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلَى لَبِثْتَ مائةَ عامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾^ط

God Almighty said: "Or like the one who passed by a town which had collapsed upon its roofs. He said, 'How will God bring this to life after its death?' So God caused him to die for a hundred years; then He resurrected him. He said, 'How long have you remained

[dead]?’ He said, ‘I have remained a day or part of a day.’ He said, ‘Rather, you have remained a hundred years. Look at your food and your drink; it has not spoiled. And look at your...’” And We will make you a sign for the people. And look at the bones - how We raise them and then clothe them with flesh. And when it became clear to him, he said, “I know that God is over all things competent.” [Al-Baqarah: 259]

In another scene, the donkey is mentioned in the verse of resurrection for the man who passed by a village [Al-Baqarah: 259]. There, what its owner was accustomed to becomes a testament to God's power, and the limitations of time are revealed. The Qur'an does not name the person in this story; therefore, we should not substitute a common name for the Qur'anic phrase, but rather distinguish between the text and the interpretations.

﴿فَأَلْهَمُوا عَنْ التَّذْكَرَةِ مُعْرِضِينَ﴾

God Almighty said: “So what is the matter with them that they turn away from the Reminder?” [Al-Muddaththir: 49].

﴿كَأَنَّهُمْ حِمَارٌ مُسْتَنْفِرَةٌ﴾

“As if they were startled donkeys” [Al-Muddaththir: 50].

﴿فَرَّتْ مِنْ قَسْوَةٍ﴾

“She fled from a lion” [Al-Muddaththir: 51].

The startled donkeys appear in the image of fleeing from the reminder [Al-Muddaththir: 49-51]. The lion from which they flee has been interpreted as a lion, as archers, and so on; therefore, we do not link the image to the identification of a single animal as being undisputed. In all these instances, the responsibility for understanding and action rests with humankind. A book that truly understands animals should, as much as possible, be free from the insults we have attached to their name.

The doctor's donkey and the imam's mule

We leave the Qur'anic parable and turn to the path people take. In the account of Ibn Tayfur the physician, Abu al-Hasan (peace be upon him) asks him about his mount. He mentions a donkey he bought for thirteen dinars, and the conversation revolves around choosing an animal, spending on it, and the ability to move that a mount provides. This account is insufficient to identify the Imam with a title beyond his epithet in the text, nor to measure the prices of animals in an entire era based on a single price. As for al-Majlisi, he described his path as weak, according to the well-known opinion. [R53: 1]

In the story of Jonah ibn Ya'qub, Imam al-Sadiq (peace be upon him) speaks of a donkey carrying his burden, and of his own expenses and those of his brother Joseph. Here, the image of the animal is intertwined with the management of livelihood: possessions need something to carry them, and the household needs someone to manage its needs. The story is considered weak by al-Majlisi; therefore, we

should not take it as a mathematical guarantee that expenses will not increase with the ownership of an animal, nor as a rule advocating the purchase of animals one cannot care for. [R53: 6]

Between these two accounts lies a saying that nine-tenths of sustenance comes from the owner of the animal [R53: 2], and that his path is also weak. We read this number in its narrative context, without transforming it into a measured economic ratio or a promise binding on every family. Acquiring an animal opens the door to daily responsibilities: feed, water, rest, and shelter, before it becomes a source of profit for its owner.

And from the confusion comes the story of Tarkhan the slave trader with Imam al-Sadiq, peace be upon him ([R54: 3]). The Imam asks him about his work, then requests a mule with specific characteristics mentioned in the narration. The man finds one that matches the description, buys it from its owner, and presents it to the Imam, then asks him for a prayer. At the end of the narration, an increase in wealth and children is mentioned. We will not add to the scene any dialogue not mentioned in the text, nor will we name the boy who appeared in it, nor will we interpret the mule's color as a guaranteed cause of wealth; for the chain of transmission is weak according to al-Majlisi's assessment.

Another story tells of Moses al-Kadhim (peace be upon him) when Abd al-Samad ibn Ali taunted him for riding a mule. Moses responded in a way that placed it among the average mounts. Al-Majlisi mentions the story in his book "marfu'", so we cannot be as certain of the details of the incident as we are of a Qur'anic text. Despite this limitation, the story offers a point for reflection: how often does the choice of a means of transportation become a test of social status, while the original purpose for which it was acquired is forgotten? [R54: 18]

The Mount That Helps Its Rider Meet a Need

The chapter on the connection between animals and mounts frequently contains narrations about purchasing and benefiting from an animal, about comfortable riding, and about the animal by which a believer fulfills his needs and the rights of his brothers. These narrations are not all of equal strength; some are good, some are weak, some are of unknown reliability, some are *mursal*, and some are reliable (*muwaththaq*) with a suffix of unknown reliability. This detailed explanation preserves the rights of both the narrator and the reader. [R53: 4-5, 7-10]

The image that emerges from this reading is one of a shorter path to fulfilling a need: a visit, a connection, carrying belongings, and assisting a person. When the comfortable mount is described, we understand the extent to which the rider hopes for a pleasant journey; however, comfort is not attainable if the animal alone bears the cost. From here, we return to the chapters on the rights of animals and the etiquette of riding in Chapter 44, where the benefit to humankind intersects with the obligation to fulfill it.

The donkey and the mule also appear in accounts of food, beyond their use in carrying loads and riding. Four such reports, varying in context and degree, are collected in Chapter 45 [R57]. The shared name does not justify equating domestic donkeys with wild donkeys, nor does it make the account of a single incident a substitute for gathering all the relevant evidence.

[R53] al-Kafi, vol. 6, pp. 535-537, chapter on the connection between animals and mounts, hadiths 1-10, according to the numbering corresponding to Mir'at al-'Uqul; Al-Fajr edition, pp. 337-338, which contains 11 numbers for the section following the third hadith. Mir'at al-'Uqul, vol. 22, pp. 451-454.

[R54: 3, 18] al-Kafi, Vol. 6, pp. 537-541, Chapter on Rare Narrations about Animals; Al-Fajr Edition, pp. 338-340. Mir'at al-'Uqul, Vol. 22, pp. 455, 459; Hadith 18 from al-Kafi is 16 in the numbering of the commentary.

Wild Asses: When a Description Changes the Subject of the Question

From the donkey that is familiar with the path to the wild asses, a name extends, some of its connotations changing with the description. Al-Kulayni includes a chapter entitled "The Meat of Gazelles and Wild Asses," but its only report asks about the meat of wild asses ([R58]). Nasr ibn Muhammad writes to Abu al-Hasan (peace be upon him), and the reply comes permitting it while preferring to avoid it. We do not omit either part of the answer because we want a simpler expression.

Al-Majlisi described the path as weak according to the well-known opinion, then discussed the reason for mentioning gazelles in the title even though they are not mentioned in the question. The chapter title is the author's own arrangement; it is not a sentence we add to the Imam's words. Therefore, we affirm the presence of gazelles in the title, and we affirm the presence of wild donkeys in the text of this report, without creating a separate narration from one within the other.

The term "wild ass" in an ancient text does not necessarily refer to the striped animal that some readers today assume from the name. Determining the intended meaning requires knowledge of usage, environment, and contextual clues, and the borrowed name remains broader than a scientific definition not established by the text. This same caution helps in understanding the correspondence of the sword sheath maker in its leather, presented in Chapter 44 [R59].

[R58] al-Kafi, Vol. 6, p. 313, Chapter on the meat of gazelles and wild donkeys, Hadith 1. Mir'at al-'Uqul, Vol. 22, p. 135: weak according to the prevalent view, and it contains a discussion of the classification.

Reading places: An-Nahl: 8; Luqman: 19; Al-Jumu'ah: 5; Al-Baqarah: 259; Al-Mudaththir: 49-51.

Chapter 16 - The Dog and the Wolf: Between Story, Reality, and Parable

﴿وَتَحْسِبُهُمْ أَيَقَاطًا وَهُمْ رُقُودٌ وَنَقَلْهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رِعْبًا﴾

God Almighty said: "You would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched out his forelegs at the entrance. If you had looked at them, you would have turned away from them in flight and would have been filled with terror of them." [Al-Kahf: 18]

﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامَنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾

They will say, "They were three, the fourth of them being their dog." And they will say, "They were five, the sixth of them being their dog," guessing at the unseen. And they will say, "They were seven, and the eighth of them was their dog." Say, "My Lord is most knowing of their number. None knows them except a few." So do not argue about them except with an obvious argument, and do not ask any of them for information concerning them. [Al-Kahf: 22]

The dog of the Companions of the Cave stood at the entrance, its forelegs outstretched [Al-Kahf: 18]. Its mention remains in the verses that address the differing opinions regarding the number of the young men [Al-Kahf: 22]. The Qur'an does not mention its name, color, or breed; and what is narrated about it does not become certain simply by its widespread transmission. It suffices that an animal entered into the story of the young men who believed in their Lord, thus becoming part of the image preserved by revelation.

Different Mentions Do Not Necessarily Carry the Same Ruling

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ﴾

God Almighty said: "And recite to them the story of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became of those who went astray." [Al-A'raf: 175]

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَاجٍ وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desires. So his example is like that of a dog: if you chase it, it pants, or if you leave it, it [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought. [Al-A'raf: 176]

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

They ask you what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah over it, and fear Allah. Indeed, Allah is swift in account." [Al-Ma'idah: 4]

In Surah Al-A'raf, the parable of the dog is used to describe a person who has turned away from the divine signs and followed his desires [Al-A'raf: 175-176]. There is no contradiction between this parable and the mention of the dog of the cave; the contexts are different. The verse also mentions trained hunting animals [Al-Ma'idah: 4], and then the chapters of Islamic jurisprudence detail the conditions for benefiting from the prey. We do not derive a general ruling for every dog from a single instance, nor do we make a religious ruling a justification for aggression against it.

Among the reports recorded in al-Kafi, on the authority of Abu Ja'far (peace be upon him), on the authority of the Commander of the Faithful (Ali): "There is no good in dogs except a hunting dog or a sheepdog." We read it in its proper place with other legal texts, and we do not interpret it as a denial of all feeling or value in animals, nor as a command to exterminate them. The details of the rulings on ownership and purification are outside the scope of this literary account and should be referred to authoritative jurisprudence.

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾

God Almighty said: "He said, 'Indeed, it grieves me that you should take him away, and I fear that a wolf will eat him while you are unaware of him.'" [Yusuf: 13]

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكَّا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

They said, "O our father, indeed we went racing each other and left Joseph with our belongings, and a wolf ate him. But you would not believe us, even if we were truthful." [Yusuf: 17]

As for the wolf in the story of Joseph, the father feared it would devour him, and then the brothers used it as the basis for their false excuse [Joseph 13, 17]. This wolf was never proven to have committed the crime attributed to it. This is a paradox worthy of reflection: a human being may be the source of the crime, then bor-

row the animal's name to conceal it. The story does not call us to deny the predatory nature of wolves, but it prevents us from believing an accusation simply because it conforms to a common perception.

[R6] al-Kafi, vol. 6, p. 552, Book of Domestic Animals, Chapter on Dogs, Hadith 4. al-Majlisi described this route as sahih in Mir'at al-'Uqul [S2], vol. 22, p. 476. The jurisprudential synthesis of these reports remains a distinct area of research.

Chapter 17 - Elephants, Predators and Wild Animals

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. Have you not seen how your Lord dealt with the companions of the elephant?" [Al-Fil: 1].

﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾

"Did He not cause their plan to go astray?" [Al-Fil: 2].

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

And He sent against them flocks of birds. [Al-Fil: 3]

﴿تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ﴾

"Throwing stones of baked clay at them" [Al-Fil: 4].

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

"So He made them like straw eaten up" [Al-Fil: 5].

The elephant is featured in the name of an entire chapter of the Qur'an, yet the chapter does not describe its physical characteristics nor make its body its central theme. Its subject is the plot of the People of the Elephant and its consequences [Al-Fil: 1-5]. The animal is part of a human endeavor, and humans are the ones who make the intentions and decisions. It is a mistake to make its immense size a symbol of inherent evil; animals have been used in wars for which they had no say.

Between the wilderness, the human table, and the scene of resurrection

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فَسْقُ الْيَوْمِ الْيَتِيمَ إِنَّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تُخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

Allah Almighty says: "Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] strangled, beaten to death, fallen from a height, gored to death, and that which has been [partly] eaten by a wild animal, unless you [are able to] slaughter it [before it dies], and that which is sacrificed on stone altars, and that you seek division by arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion, so do not fear them." And fear Me. This day I have perfected for you your religion and completed My

favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger without inclining to sin - then indeed, Allah is Forgiving and Merciful. [Al-Ma'idah: 3]

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

“And when the wild beasts are gathered together” [At-Takwir: 5].

The Qur'an mentions what has been eaten by a predator among the forbidden things, with the exception of what has been slaughtered according to the detailed legal rulings [Al-Ma'idah: 3]. Here, "predator" refers to a predatory animal and the effect of its predation on the permissibility of slaughtering, not a comprehensive list of all predators on Earth. Wild beasts appear in the scene of the Gathering [At-Takwir: 5]; thus, that which avoids cities and flees from people is present in a scene whose details cannot be fully comprehended by the accounts of nature alone.

The reader may encounter the names of lions, tigers, leopards, and bears in books of language, fiction, and history. However, the mere mention of a name in a later work does not constitute sufficient proof of its attribution to an infallible source, nor does it deduce from an ancient name a definitive correspondence to a modern scientific classification. Language describes according to the understanding of a community, while scientific classification employs different tools; the two spheres sometimes intersect, but they do not always align.

When a person repels a predator, they don't need to hate all of nature. Caution is not the same as torture, and protecting people is not the same as turning destruction into a pastime. An animal may appear dangerous to humans, but from the perspective of its survival, it is simply seeking food or defending its young. This observation doesn't preclude repelling harm, but it does prevent the arrogance that makes immediate human self-interest the sole explanation for everything in the wild.

The reading places are: Al-Fil: 1-5; Al-Ma'idah: 3; At-Takwir: 5; and Al-Muddaththir: 50-51, regarding the differing interpretations of the lion. A detailed account of the story of the People of the Elephant is found in chapter 36, and the story of the Gathering is found in chapter 50.

Chapter 18 - Monkeys, Pigs, and Metamorphosis Stories

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

God Almighty said: "And you certainly knew about those among you who transgressed in the matter of the Sabbath, so We said to them, 'Be apes, despised.'" [Al-Baqarah: 65]

﴿فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

"So when they defiantly disobeyed what they were forbidden, We said to them, "Be apes, despised."" [Al-A'raf: 166].

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ﴾

Say, "Shall I inform you of something worse than that as a reward with Allah? It is those whom Allah has cursed and with whom He became angry and made some of them apes and pigs and worshippers of false deities. Those are worse in position and further astray from the right path." [Al-Ma'idah: 60]

This is a point that requires careful reading, as confusion here could easily escalate from a misinterpretation of animals to an injustice to humanity. The Qur'an mentions monkeys as punishment for transgressors [Al-Baqarah: 65; Al-A'raf: 166], and monkeys and pigs are mentioned in Al-Ma'idah [60]. Discussing the punishment of a group within a specific context does not justify stigmatizing contemporary races or groups of people, nor does it allow for attributing animal lineage to them.

Three Distinct Subjects That Must Not Be Confused

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

God Almighty said: "He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, God is Forgiving and Merciful." [Al-Baqarah: 173]

Metamorphosis in religious narratives is a religious account of an exceptional punishment, evolution is an exploration of the history of living beings and their changes across generations, and reincarnation is a conception of the transmigration of souls. The shared mention of physical transformation does not make these concepts synonymous. Similarly, the prohibition of pork is stated in several places in the Qur'an, but this alone does not establish the lineage of every pig, nor does it permit its torture.

Al-Saduq, in his book *Uyun Akhbar al-Rida*, narrates a response attributed to Imam al-Rida (peace be upon him), stating that the transformed creatures did not survive for more than three days and that they did not reproduce. He distinguishes them from existing animals that resemble them. We affirm the content of this narration as a report with a specific source, and we do not consider it a scientific description of the origin of species. It is evidence of this distinction in transmission, not proof that all narrations on this topic say the same thing.

The chain of transmission for this report begins with Tamim ibn Abdullah ibn Tamim al-Qurashi, on the authority of his father, on the authority of Ahmad ibn Ali al-Ansari, on the authority of Ali ibn Muhammad ibn al-Jahm. Muhammad al-Jawahiri described Tamim as having unknown reliability in *al-Mufid min Mu'jam Rijal al-Hadith* ([S4]). This is a judgment attributed to its author regarding a specific narrator, and it suffices to show that the chain of transmission is not presented here as authentic; nor do we claim to have exhaustively examined the rest of its narrators.

As for lists that attribute to each animal a prior human story and a specific sin, it is incorrect to compile them without supporting evidence and then present them as a natural history of life. Examples include the story of the rabbit in al-Kafi's list [R30] and the story of the gecko in al-Rawda [R28]; al-Majlisi described the chain of transmission for each as having unknown reliability, as detailed in Chapter 25. We do not generalize this assessment to all accounts of metamorphosis, nor do we use it to establish animal lineage for human groups. An animal's right to kindness is not contingent upon its perceived beauty in our imagination.

And from the sea material is the report of al-Kalbi the genealogist, who combines *jirri*, *zimmir*, and *marmāhi* with names of land animals ([R43, hadith 12]). It is presented in Chapter 26 with al-Majlisi's assessment of it as weak, according to the well-known view. Therefore, its strength is not equal to that of the neighboring reports, nor is it taken as evidence that the existing animals are the offspring of transformed humans.

[R7] al-Saduq, *Uyun Akhbar al-Rida*, peace be upon him, vol. 1, pp. 244-245, hadith 2 in this passage, news of Ali bin Muhammad bin Al-Jahm. And for Tamim: Al-Jawahiri [S4], p. 95.

When the Lists of Transformed Creatures Differ

In al-Khisal, we encounter two narratives, each listing thirteen categories. However, the uniformity of the number does not imply a uniformity of the list: the first mentions monkeys, pigs, bats, lizards, bears, elephants, tadpoles, *jirri*ths, scorpions, Suhail, hedgehogs, flowers, and spiders; the second mentions elephants, bears, pigs, monkeys, *jirri*ths, lizards, bats, tadpoles, scorpions, spiders, rabbits, Suhail, and flowers. The hedgehog appears in the first narrative and the rabbit in the second, and the terms bat and bat are used differently. Therefore, we do not create a single list from these two narratives and attribute it to a specific narrative. [R87]

The differences don't stop at names. In the first story, the lizard is associated with killing passersby, while in the second, it's associated with robbing pilgrims. Similarly, the tadpole in the second story is linked to gossip and sowing discord between lovers, while the first tells a different tale altogether. These are differences within

the text itself, which we establish before attempting to interpret them. We are not transforming these images of admonition and punishment into a history of species, nor into an inherited guilt borne by the animals we see today.

The first chain of transmission in the text read from al-Khisal passes through Muhammad ibn Ali Majilawayh, then Muhammad ibn Yahya al-Attar, Muhammad ibn Ahmad ibn Yahya, Muhammad ibn al-Husayn, Ali ibn Asbat, Ali ibn Ja'far, then Mughirah, on the authority of Imam al-Sadiq, on the authority of his father, on the authority of his grandfather, peace be upon them. In *Wasa'il al-Shi'a*, it reads: "Ali ibn al-Mughirah," with a marginal note confirming the word "Mughirah" in *Ilal al-Shara'i*. Al-Zanjani, in his *Jami' fi al-Rijal*, suggests that this might be Mughirah, the freed slave of Imam al-Sadiq, using the phrase "it is not unlikely." We record this as a possibility in identifying the source; we do not automatically replace the name in question, nor do we consider this possibility as definitive proof.

The second chain of transmission is independent: Ali ibn Ahmad al-Aswari, from Makki ibn Ahmad ibn Sa'dawayh al-Bardha'i, from Zakariya ibn Yahya ibn Ubayd al-Attar, from al-Qalanisi, from 'Abd al-'Aziz ibn 'Abd Allah al-Uwaysi, from Ali ibn Ja'far, from Mu'tab, the freed slave of Ja'far, from Imam al-Sadiq, from his forefathers, up to the question posed by the Commander of the Faithful to the Prophet (peace and blessings be upon him and his family). Establishing these two chains of transmission here defines the scope of the discussion and does not constitute a judgment on their authenticity; for the differences in narrators and texts are not resolved by simply repeating the transmission in a comprehensive book.

Then comes a passage where we should clearly hear the author's voice. After the second narration, al-Saduq says, "The author of this book said," and explains that Suhail and Venus are the names of two sea creatures, not stars, that the monstrous creatures did not reproduce, and that the names given to existing animals are metaphorical, based on a resemblance in appearance. He concludes by mentioning a story that was related to him by Abu al-Husayn Muhammad ibn Ja'far al-Asadi. This is al-Saduq's commentary and transmission, not an automatic addition traced back to the Prophet.

On the same page, a textual issue remains apparent: the first narrative describes Suhail's transformation as a "planet," while al-Saduq's commentary rejects the interpretation of both names as referring to the two stars. We neither omit the word nor silently resolve the contradiction. We present the narrative and the commentary on two different levels, leaving the interpretation of this discrepancy to what the evidence supports. As for animal welfare, it is not contingent upon resolving this issue; no living animal should bear the burden of a story we read about a distant past.

[R87] al-Saduq, *al-Khisal*, Chapters on Thirteen, the first two hadiths on the transformed, p. 493, hadith 1 and p. 494, hadith 2, and the author's commentary after the second. Compared with *Wasa'il al-Shi'a*, vol. 24, pp. 109-110, hadiths 30100-30101 and their footnotes; and for the possibility of biographical evaluation: al-Zanjani, *al-Jami' fi al-Rijal*, vol. 10, p. 473, biography 14919.

The places of Qur'anic prohibition: *Al-Baqarah*: 173; *Al-Ma'idah*: 3; *Al-An'am*: 145; *An-Nahl*: 115. The investigation record is reviewed before adopting any detailed list of the deformed.

Part Four - Birds, Small Creatures and Aquatic Animals

Chapter 19 - Birds in the Qur'an: Flight, Sustenance, and Glorification

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ﴾

God Almighty said: "Do they not see the birds above them, spreading their wings and folding them in? None holds them up except the Most Merciful. Indeed, He is, of all things, Seeing." [Al-Mulk: 19]

﴿أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ۚ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ﴾

"Do they not see the birds, held in the air of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe." [An-Nahl: 79]

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ﴾

We raise our heads and see a bird flying by, then the scene fades from our view after a few moments. The Qur'an calls us to slow down this gaze: "Do they not see the birds above them, spreading their wings and folding them in?" [Al-Mulk: 19]. The movement between spreading and folding the wings is familiar, yet it is not without meaning. This is further emphasized by the description of birds as being "subservient" in the sky [An-Nahl: 79], thus connecting everyday observation with the question of creation and governance.

Wings in the air and presence in worship

﴿وَمِمَّا مِّن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِن
شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

God Almighty said: "There is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." [Al-An'am: 38]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبِغُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ ۚ كُلُّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

Do you not see that God is glorified by whoever is in the heavens and the earth, and the birds with wings outspread? Each [of them] has known its [way of] prayer and glorification, and God is Knowing of what they do. [An-Nur: 41]

The bird is not merely a beautiful image. It seeks its sustenance, has a place to shelter, and moves as required by its life. We have already read about the bird among the nations [Al-An'am: 38], and then we see it lined up in a scene of glorification [An-Nur: 41]. Recognizing this act of worship does not require understanding it in the same way as our prayers; the differences in creation do not preclude its shared point of reference to its Creator.

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكَلَّمُوا آتِينَ حُكْمًا وَعِلْمًا ۚ وَخَرْنَا مَعَ دَاوُدَ الْجَبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُلًّا ۚ فَاعْلَيْنَ﴾

God Almighty said: "So We made Solomon understand it, and to each [of them] We gave sound judgment and knowledge. And We subjected the mountains and the birds to praise [God] with David. And We were the doers." [Al-Anbiya: 79]

﴿وَالطَّيْرَ مُحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ﴾

And the birds were gathered together. Each one was ever turning back to Him. [Sad: 19]

﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ ۚ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مَنَاقِبَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾

And Solomon inherited from David. And he said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty." [An-Naml: 16]

﴿حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

"Being true believers in God, not associating anything with Him. And whoever associates anything with God, it is as if he has fallen from the sky and is snatched by the birds or the wind carries him off to a distant place." [Al-Hajj: 31]

With David, peace be upon him, the birds appear in the context of glorification and subjugation [Al-Anbiya: 79; Sad: 19], and with Solomon, the teaching of their language is mentioned [An-Naml: 16]. They also appear in the parables: "He who associates partners with God is like one who falls from the sky and is snatched away by birds" [Al-Hajj: 31]. The function of the image changes, and it remains for us to read each instance within its context.

﴿الزَّمَنَاءُ طَائِرُهُ فِي عُنُقِهِ﴾

The word "bird" in every Qur'anic verse does not directly refer to the animal itself. For example, the phrase "his bird" in the verse "We fastened his bird to his neck" (Al-Isra: 13) is interpreted metaphorically, relating to a person's actions and their ultimate fate, not to a bird tied to his neck. With this precision, we avoid inflating the list of animals by adding metaphors to the literal meaning without explanation.

Reading places: Al-An'am: 38; An-Nahl: 79; Al-Anbiya': 79; Al-Hajj: 31; An-Nur: 41; An-Naml: 16; Sad: 18-19; Al-Mulk: 19; Al-Isra': 13.

Chapter 20 - The Raven, the Hoopoe, the Quail and Birds in Flocks

Four scenes open different doors for us: a raven searching the earth, a hoopoe bearing news, a quail mentioned in connection with sustenance, and flocks of birds attacking the army of the elephant. These scenes are not united by the color of their feathers or the size of their bodies; what unites them is that the bird is not a mere footnote in the story.

What does the name say?

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يَا وَيْلَتَىٰ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

God Almighty said: "Then God sent a raven searching in the ground to show him how to bury the body of his brother. He said, 'Woe to me! Have I failed to be like this raven and bury the body of my brother?' And he became regretful." [Al-Ma'idah: 31]

﴿وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ﴾

And he inspected the birds and said, "Why do I not see the hoopoe? Or is he among the absent?" [An-Naml: 20].

﴿لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ﴾

"I will surely punish him with a severe punishment or slaughter him unless he brings me a clear justification." [An-Naml: 21]

﴿فَكَثَّ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾

"He stayed not long and said, "I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news."" [An-Naml: 22].

﴿إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ﴾

"I found a woman ruling over them, and she has been given abundance of everything, and she has a magnificent throne." [An-Naml: 23]

﴿وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the right path, so they are not guided. [An-Naml: 24]

﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

“Why do they not prostrate to God, who brings forth what is hidden in the heavens and the earth and knows what you conceal and what you reveal?” [An-Naml: 25].

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

“Allah - there is no deity except Him - Lord of the Great Throne” [An-Naml: 26].

﴿قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ﴾

He said, “We will see whether you have told the truth or are among the liars.” [An-Naml: 27]

﴿اذْهَبْ بِكَاتِبِي هَذَا فَالْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ﴾

“Go with this letter of mine and deliver it to them. Then turn away from them and see what they will say in response.” [An-Naml: 28]

﴿وَوَضَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

And We shaded you with clouds and sent down to you manna and quails. [We said], “Eat from the good things with which We have provided you.” And they did not wrong Us, but they were wronging themselves. [Al-Baqarah: 57]

﴿وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَضَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

And We divided them into twelve tribes, each a nation. And We inspired Moses when his people asked him for water, saying, “Strike the rock with your staff,” and there gushed forth from it twelve springs. Each tribe knew its drinking place. And We shaded them with clouds and sent down to them manna and quails, [saying], “Eat from the good things with which We have provided you.” And they did not wrong Us. But they were wronging themselves. [Al-A'raf: 160]

﴿يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ﴾

O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mountain, and We sent down to you manna and quails. [Ta-Ha: 80]

The raven is mentioned in the story of the two sons of Adam [Al-Ma'idah: 31], and the hoopoe is mentioned in the story of Solomon [An-Naml: 20-28]. As for quail, it is mentioned alongside manna in the provision given to the Children of Israel [Al-

Baqarah: 57; Al-A'raf: 160; Ta-Ha: 80]. It is commonly interpreted as a bird that is eaten, but modern animal species identification should not be confused with the wording of the Qur'an itself. The intent in these verses is to describe a provision given, and then the human response to it.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. Have you not seen how your Lord dealt with the companions of the elephant?" [Al-Fil: 1].

﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾

"Did He not cause their plan to go astray?" [Al-Fil: 2].

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

And He sent against them flocks of birds. [Al-Fil: 3]

﴿تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ﴾

"Throwing stones of baked clay at them" [Al-Fil: 4].

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

"So He made them like straw eaten up" [Al-Fil: 5].

The word "Ababil" in Surah Al-Fil describes the arrival of flocks of birds, not a scientifically named species. We don't need to invent a specific breed to complete the picture. The Qur'an mentions their dispatch, their actions, and the consequences of their plotting, omitting other details that are not essential to the lesson.

These scenes offer us four key lessons: learning, verifying information, gratitude for sustenance, and acknowledging our helplessness before God's power. The details of these stories will be presented in the next chapter so as not to repeat them entirely here. As for the names of the birds, their colors, the number of stones used, and the distances involved, these are included in the narrative supplement, not in the core of the Qur'anic text without distinction.

Reading places: Al-Ma'idah: 31; An-Naml: 20-28; Al-Baqarah: 57; Al-A'raf: 160; Ta-Ha: 80; Al-Fil: 1-5. See chapters 27, 33 and 36.

Chapter 21 - Birds in the Narrations of Ahl al-Bayt (peace be upon them)

In Nahj al-Balagha, the description lingers on the peacock: the harmony of its colors, the spreading of its tail, and the juxtaposition of beauty in a single form. But the text's value lies not merely in its verbal embellishment; it refers to observation and challenges the claim that it is fertilized by tears. Reflecting on the animal allows one to appreciate the beauty of the expression while rejecting the notion that lacks factual basis.

In al-Kafi, in the chapter on baths, we read a report about Imam al-Sadiq (peace be upon him) describing a pigeon in his presence as it crumbled bread for him, and another report about a pair of pigeons in the Prophet's (peace and blessings be upon him and his family) house. The first is in Hadith 14, and the second in Hadith 16 of the same chapter. The chain of narration for the second hadith contains unnamed narrators, so it cannot be considered a continuous chain of transmission with all known narrators. We present these two accounts as they appear in the source, while maintaining their scholarly rigor.

In Mir'at al-'Uqul, al-Majlisi described the fourteenth chain of transmission as weak according to the well-known view, and the sixteenth as mursal [S2, vol. 22 p. 469-470]. The status of these two chains of transmission became clear in the presentation, and their significance and comparison with other pigeon-related reports remained a separate task. The image of feeding the bird deserves to be read carefully, but its beauty does not negate the need to examine its authenticity.

Mir'at al-'Uqul [S2], Vol. 22, pp. 469-470.

Familiarity is not a substitute for care

In the chapter on sending birds, the narrators inquire about their return from a distant place, and the answers link the return to sustenance and guidance. This is material for understanding people's questions in the era of narration, not a modern empirical measurement of each bird's navigational abilities. In this chapter, we will also read the chapters on qunbura (lark), the rooster, warashan (a type of pigeon), fakhita (a type of dove), and sulsul, while noting the differences between the methods of reporting and what the texts themselves say. [R9]

Al-Majlisi described the four methods of reporting the sending of birds, in order: as sahih (authentic), weak according to the prevalent view, muwatththaq (reliable), and weak according to the prevalent view ([S2, vol. 22 p. 471]). The first and second methods mention a distance of thirty farsakhs; we preserve this in its original form and do not convert it into a universal limit for the pigeon's navigational ability. Furthermore, interpreting the return as a sign of sustenance does not replace the need to investigate the bird's navigational tools, nor does it make the loss of every bird a definitive judgment on its owner's livelihood.

Mir'at al-'Uqul [S2], Vol. 22, p. 471, assessment, Chapter on sending birds and explanation of the terms of sustenance.

The Swallow and the Hoopoe: Gentleness and Faithful Transmission

The swallow has a chapter in al-Kafi, but the accounts below it are not all of equal weight. The first two accounts relate to its glorification of God and its connection to the Ahl al-Bayt (People of the House), and al-Majlisi described the chain of transmission for each as weak. The third account, which raises the question of killing or harming the swallow in the sanctuary and recalls Imam Ali ibn al-Husayn's prohibition against harming these birds, is described as *hasan* [R18]. This distinction preserves the bird's presence in the tradition without transforming every narrated detail into an established fact about its behavior.

In the chapter on the hoopoe and the shrike, Ali ibn Ja'far asks his brother, Imam Musa, about the hoopoe, and he replies by forbidding harming or slaughtering it. Al-Majlisi described this chain of narration as authentic. However, the narration about writing on its wing is deemed of unknown reliability, as is the narration that lists the names of the hoopoe, the shrike, the sawwam bird, and the bee ([R19]). These narrations are not considered equal simply because they appear on the same page, and assessing the chain of narration does not negate the need to examine the implications of the prohibition and the ruling on eating them in its relevant jurisprudential section.

When footnote and narrative intertwine

This page reveals a small error in its appearance, but significant in its impact: the name of the ant appears in a footnote that provides another source, while the main text of the third hadith, in the chapter on the hoopoe and the shrike, mentions the bee. It is impermissible to merge the footnote with the hadith or to substitute one name for the other. The page contains multiple voices: the author's text, the editor's commentary, and a quotation that the commentary attributes to another source; and integrity begins with knowing who is speaking.

Then we return from the page to the window: the bird that approached our house doesn't need to tell us a wondrous tale for us to cease harming it. It is enough to see it alive, seeking its sustenance. This is a moral reflection that arises within the reader, not a continuation we invent for the narration's words.

[R18] al-Kulayni, al-Kafi, Vol. 6, pp. 223-224, Chapter on Swallows, Hadith 1-3.

Continuation of the chapter on the swallow, the chapter on the hoopoe and the shrike.

[R19] al-Kafi, Vol. 6, p. 224, Chapter on the Hoopoe and the Shrike, Hadith 1-3. al-Majlisi rulings: Mir'at al-'Uqul, Vol. 21, pp. 369-371 [S2].

Mir'at al-'Uqul, Vol. 21, p. 370: The rest of the news about the swallow and the beginning of the chapter on the hoopoe and the shrike.

Mir'at al-'Uqul, Vol. 21, p. 371: The ruling on the third hadith from the chapter on the hoopoe and the shrike.

Durraj, Qabaj and Qata: From Food to the Study of Narration

Not every story about birds takes place in the sky. It might begin at a dinner table, when a familiar dish is mentioned, or when the reader is introduced to a bird little known. This close connection to people's lives reveals that tradition did not view animals from a single perspective: it saw them as beings of movement and sound, as sources of benefit, and inquired about the limits and meaning of that benefit.

In the chapter on bird meats in al-Kafi, there are accounts of geese, chickens, and durraj (francolin), followed by an account of partridge meat, and another of qata (sandgrouse) narrated by Ali ibn Mahziyar from a luncheon gathering. The terminology varies between simile, preference, and reported characteristics. "Qabaj" is the plural of "qabaj" according to the manuscript's margin; al-Majlisi, citing Hayat al-Hayawan, interprets "qabaj" (partridge) as "partridge." This is a linguistic correction attributed to its source, not an automatic designation of a modern scientific species. [R31]

The five reports are not all of equal standing: al-Majlisi describes the first as marfu', the second and third as 'weak', the fourth as 'of unknown reliability', and the fifth as 'sahih' (authentic). Furthermore, the third report uses the phrase 'from the one who narrated it'. Therefore, we do not take the strength of a single chain of transmission and apply it to the entire chapter, nor do we erase the differences simply because the names appear adjacent on the page. [S2]

Some of these reports relate to anger, fever, and jaundice. I include this aspect so it is not omitted from the overall narrative, but I do not offer it as a treatment for readers or as clinical evidence. Judging the narrative itself is one thing, determining its veracity and applicability is another, and medically verifying the efficacy of a particular treatment is a separate matter. The historical account presented here does not replace the diagnosis or treatment of the illness.

As for the comparisons made to the names of birds, they require a more measured approach than their strangeness warrants. An animal does not change its species simply because a text compares it to one, nor does such a comparison automatically lead to a ruling that its meat is permissible to eat without investigation. Therefore, we connect this page to Chapter 41 on names and descriptions, and to Chapter 45 on food; each chapter illuminates a different aspect of the narrative, and none replaces the others.

[R31] al-Kulayni, al-Kafi, Vol. 6, p. 312, Chapter on Bird Meat, Hadith 1-5, Corrected by Ali Akbar al-Ghaffari, Dar al-Kutub al-Islamiyya.

al-Majlisi, Mir'at al-'Uqul [S2], vol. 22, pp. 133-134.

Francolins, sandgrouse and partridges also appear in reports concerning a person in ihram, hunting and birds' eggs; see Chapter 46 [R34]. The possibility of benefiting from an animal does not erase differences in rulings according to place and circumstance, nor place its eggs beyond consideration.

The Houbara Bustard: Reports about Food and Treatment Side by Side

After geese, chickens, durraj (francolin), partridges, and qata (sandgrouse), the bustard is mentioned at the end of the section on bird meats. Nashit ibn Salih quotes Abu al-Hasan al-Awwal, Imam Musa al-Kadhim (peace be upon him), as narrating a report that combines the permissibility of eating it with properties attributed to its meat ([R39]). This is the sixth entry in the same section, not one of the five reports previously discussed in ([R31]).

The properties mentioned relate to hemorrhoids, back pain, and marital relations. Their subject matter is included to ensure that no aspect of the animal's presence in the narratives is omitted, nor are they reformulated as a promise of cure. Al-Majlisi described this method as having unknown reliability; moreover, presenting a report about a remedy does not equate to medical verification of its efficacy or safety. This passage belongs in the realm of oral tradition, not in the realm of prescribed treatments.

Here, the story warrants a pause for the reader: we may wish to find a secret in every name, but honesty begins not with the beauty of what we wish to hear, but with the limits of what is before us. We read the name, understand its context, recall the circumstances, and then leave the open question open. This pause does not diminish our love for the Ahl al-Bayt; rather, it safeguards the attribution of the statement to them.

[R39] al-Kafi, Vol. 6, p. 313, Chapter on Bird Meat, Hadith 6. Mir'at al-'Uqul [S2], Vol. 22, p. 135.

Chicken eggs: Little household questions

From the bird, we approach its eggs, and from the table, we turn to the questions people ask in their homes. Al-Kulayni compiled seven reports under the title "Chicken Eggs" ([R40]). The first three relate to lightness, the appetite for meat, and low fertility; the fourth continues the topic of offspring; and the fifth compares the yolk and white of the egg. These are different topics brought together in one section; their combination does not make them a single medical proof.

The sixth question relates Ibn Abi Ya'fur's inquiry about a hen in a house without a rooster, and about its food and eggs. The seventh question, posed by Dawud ibn Farqad, expands to include milk, eggs, and other products of edible animals. Here, the animal is not presented in a miraculous scene or a prophet's journey, but rather in a simple domestic matter: what does the head of the household eat, and how does he understand what he sees?

The seven reports in Mir'at al-'Uqul have been reviewed: the first is weak through both its chains, the second and third are weak, the fourth is weak according to the prevailing view, the fifth and sixth are of unknown reliability, and the seventh is mursal [S2, vol. 22 p. 152-153]. The sixth and seventh reports remain ambiguous due to the phrase "some of our companions" in the original al-Kafi; this description does not disappear when we quote the commentator's ruling, nor do the grades of the chapter become a validation of its medical contents.

I will not name the prophet mentioned in the third instance, as the report leaves him unnamed. Nor will I transform reports of low birth rates into advice on increasing fertility or blame those who are childless. Recounting the history of the question is one thing, but giving someone guidance concerning their health and family life is quite another, with its own evidence, expertise, and responsibility.

The question of the chicken's food returns, opening the door to the topic of "Jallala Animals," which we read about in Chapter 45 ([R41]). Thus, the pages of the book connect without becoming confused: we follow the animal here in the house, and there we examine the limits of the legal description, referring to the fatwa adopted in practice.

[R40] al-Kafi, Vol. 6, pp. 324-325, Chapter on Chicken Eggs, Hadith 1-7. Mir'at al-'Uqul [S2], Vol. 22, pp. 152-153: The Seven assessments.

An egg in the thicket: when the owner of the nest is unknown

Not every question about eggs is a question about a familiar household food. In the chapter on identifying eggs in al-Kafi, the scene shifts to a thicket: a place where vegetation abounds, and the questioner finds eggs whose laying bird is unknown. Here, the question begins with the absence of a name. The questioner did not see the hen or the pigeon, nor did he witness the egg being laid by a known species; therefore, he asks for a sign to which he can refer. [R55]

The five reports revolve around the differences and similarities between the two sides, and the account of Mas'ada ibn Sadaqa specifically describes the water bird as having an egg-like shape, likening it to a chicken egg. We adhere to the wording of the narrations as they appear, and we do not replace them with a drawing that we claim encompasses all forms of eggs in nature. The discussion here concerns a symbol within a historical and jurisprudential context, not a modern scientific classification of all birds.

In the first report, Muhammad ibn Muslim narrates on the authority of one of the two Imams (peace be upon them both); we preserve this ambiguity and do not name either of them ourselves. In the third, Zurarah's question is addressed to Abu al-Khattab before Imam al-Sadiq's (peace be upon him) response. The intermediary mentioned part of the trustworthiness of transmitting the chain of narration, so his name should not be omitted to make the narration appear stronger or shorter. As for al-Majlisi's assessment of the reports in order, it is: weak according to the prevalent view, of unknown reliability, weak, weak, of unknown reliability.

The distinction between eggs of known type and eggs of unknown species remains fundamental to understanding the question. We do not apply a sign found in a case of suspicion to every egg, regardless of its nature, nor do we turn the story of finding an egg into an invitation to tamper with nests. The nest is a home of life in its infancy, before humans see it as a source of utility. The application of practical rulings has its place among scholars of jurisprudence, after defining its subject matter and compiling relevant texts.

[R55] al-Kafi, Vol. 6, pp. 248-249, Chapter on how eggs are identified, Hadith 1-5; Al-Fajr Publications Edition, p. 156. Mir'at al-'Uqul, Vol. 22, pp. 38-39.

The Raven and the Peacock: Different Chapters and Grades of Transmission

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُبَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾^ج

God Almighty said: "Then God sent a raven searching in the ground to show him how to bury the body of his brother. He said, 'Woe to me! Have I failed to be like this raven and bury the body of my brother?' And he became regretful." [Al-Ma'idah: 31]

We encountered the raven in the Qur'an in the passage teaching the proper way to bury the body, and the peacock in the description found in Nahj al-Balagha. We then find them both in al-Kafi in the section on food ([R56]). The difference in the context alters the question: the animal may serve as evidence of a meaning, be described for its beauty, or be asked about its usefulness. A single question should not obscure its other significance.

Ali ibn Ja'far narrates from his brother Abu al-Hasan (peace be upon him) a report about the crow, including the types mentioned in the question, and al-Majlisi deemed it authentic. There is also a report from Abu Yahya al-Wasiti of a question to Imam al-Rida (peace be upon him) about the pied crow, along with an inquiry about the permissibility of eating black crows; this chain of transmission is of unknown reliability. We do not consider the two reports to be equally strong, nor do we consider the term "pied" to be a contemporary scientific name for a specific species without linguistic and zoological research.

In two other narrations attributed to Imam al-Rida (peace be upon him), peacock meat and eggs are mentioned, one of which links this to a story of the transformation of a peacock. Both chains of transmission are considered weak by al-Majlisi. Therefore, the attribution of this story remains limited to its source and degree of authenticity, and we do not present it as a definitive history of the origin of the peacock as we know it today. The reader should refer to Chapter 18 to distinguish between the discourse of transformation and the determination of natural lineages. [R56: 9, 16]

Describing an animal as beautiful is not a ruling on its permissibility to eat it, just as discussing its permissibility does not justify tampering with it. In this chapter, we will present the relevant texts side by side so that the reader understands the context of the question and the scope of the answer. As for deriving a ruling from a collection of narrations and circumstantial evidence, that is a process with its own set of tools, and al-Majlisi himself presented differing opinions when explaining the story of the raven.

[R56] al-Kafi, Vol. 6, Chapter on what is permissible to eat and what is forbidden of wild animals and birds, Hadith 8-9, 15-16; Al-Fajr edition, pp. 154-155. Mir'at al-'Uqul, Vol. 22, pp. 33-35: Sahih, Da'if, of unknown reliability, Da'if, in this order.

Tayhuj, Karawan and Kurki: What Does a Name Establish?

The names tayhuj, karawan, and kurki (crane) appear in the previously referenced jurisprudential list [F4]. This is a consistent place to mention them, but it does not mean that each name has a separate hadith narrated on that page from an imam. I have kept this distinction clear: the name as defined by the jurist, the description explained by the linguist, and the hadith with a chain of transmission are three types of evidence.

Tayhuj provides a clear example. Al-Turayhi, in his *Majma' al-Bahrayn*, describes a water bird, then quotes from Hayat al-Hayawan a description that likens it to a small partridge, with differences in color and appearance. I do not combine the two descriptions into a fictional animal, nor do I choose a modern scientific name simply because it matches one of them. The dictionary here reveals a matter that needs clarification, it does not eliminate it. [L1]

A careful reading of the page reveals that al-Kafi's marginal note near the end of page 63 connects to the preceding material in al-Tanfasa and is not a reference to a report specific to Tayhuj. Search results are similar when words are juxtaposed with source numbers, but the placement of the marginal note links each statement back to its source.

Al-Turayhi, in his entry for "kuru," describes the curlew as having long legs, a grayish color, resembling a duck, and mentions its pleasant voice. The entry for "karak" in *Lisan al-Arab* establishes the name "kurki" and its plural "karaki," but does not provide a detailed description of its appearance. This is linguistic evidence of the name and its usage; it is not a narration from an imam, nor is it sufficient on its own to establish a modern scientific species. [L1] [L2]

As for the goose, its specific entry was presented under [R31]. No independent, named entry was found for either karawan or kurki (crane) in the places read in this review. This is a description of the limits of the plural here, not a judgment of its absence in the entire tradition; hence, the narrative question remains separate from the lexical definition.

[L1] Fakhr al-Din al-Turayhi, *Majma' al-Bahrayn*, vol. 3, pp. 63-64, entry "Tahaj"; electronic version in PDF format, page 31 of the file. The descriptions and footnote location on the page were read.

[L1] Continuation of the linguistic research: *Majma' al-Bahrayn*, entry "Kru", Vol. 4, p. 38 in the readable electronic version.

[L2] Ibn Manzur, *Lisan al-Arab*, Vol. 10, p. 481, entry "Kark"; pronunciation and pluralization of the name.

The Lark: A Small Creature's Share of the Crop

Before we hear the long tale, we see a small bird approaching the man's crop. The farmer can see in it a mouth yearning for love, and he can remember that what comes from the earth is surrounded by a world of needy people. At this juncture, the

reading of the news of qunbura (lark) begins: How can one look at sustenance as a life that cannot claim its rights with our words? This is an entry point for reflection, not an event we add to the narrative.

In the chapter on qunbura (lark) in al-Kafi, there are four hadiths. The first combines the prohibition of eating it, cursing it, and giving it to children to play with, and connects this to its frequent glorification of God. The third includes a prohibition against killing it and eating its meat. The chapter narrates from Imam al-Rida (peace be upon him), and through this narration, Imam Ali ibn al-Husayn (peace be upon them both) is mentioned. The second hadith is attributed to Imam al-Sajjad regarding cultivation intended to benefit the needy and to provide qunbura (lark), not merely to increase the harvest. [R35]

This reported scene raises a relevant educational question: Does the child learn from the bird that it is a toy, or that play ceases when it causes pain to a living being? I needn't elaborate further on the account by describing a cage or a method of handling it, which wasn't mentioned. It suffices to maintain a clear distinction between animal companionship and mishandling, and between ethical reflection and judging the accuracy of the report.

Al-Majlisi described the first two reports as having unknown reliability, the third as weak, and the fourth as mursal. I will not conceal the status of the report about planting because its meaning is sound, nor will I transfer the reliability of one report to another. The commentator mentioned that the prohibition against eating is interpreted as a recommendation against it; this is an explanation of what he read in the text, not a legal ruling he issued here, nor a conclusion drawn from a single prohibition in isolation from other texts. [S2]

The Lark and Solomon: A Story to Relate within Its Evidential Limits

The fourth story recounts the tale of a pair of larks who chose a spot to lay their eggs, but then feared the approach of Solomon's army. The male brings a date and the female a locust as a gift to him; he accepts them and spares their spot and eggs from the army. The story then ties the crests on their heads with his hand and a prayer. Thus, the narrative shifts from a minor fear on the road to the mercy of a powerful ruler, but this shift in the story does not invalidate its chain of transmission. [R35]

I have established this story within its narrative context, without merging it with the ant incident in the Qur'an, nor presenting it as a scientific explanation for the origin of feathers or the characteristics of different species. The Qur'an mentions teaching Solomon the speech of birds, but it does not recount this event under the name qunbura (lark). The existence of a miraculous ability does not validate every story attributed to its source. In Chapter 33, we return to this point without repeating the narrative.

[R35] al-Kulayni, al-Kafi, vol. 6, pp. 225-226, chapter qunbura (lark), hadith 1-4.

al-Majlisi, *Mir'at al-'Uqul* [S2], Vol. 21, p. 372: assessment reports, the four, and talk about the name and the meaning of the prohibition.

The Rooster: A Familiar Voice and the Meaning of Blessing

A person may become so accustomed to a sound that they cease to listen to it. Then they read a story that reconnects this sound with wakefulness and worship, and they look at it anew. The chapter on the rooster in al-Kafi contains six stories: the guarding attributed to the white rooster, the comparison between it and the peacock, a description of friendship, the qualities likened to those of the prophets, and the story that expresses its crowing and flapping of its wings as symbols of prayer, bowing, and prostration. [R36]

However, these meanings are not conveyed in a single way: al-Majlisi described the first hadith as weak, the second as weak according to the well-known view, the third as weak, the fourth and fifth as *mursal*, and the sixth as having unknown reliability. The fourth hadith includes the phrase "from some of his companions, who raised the attribution without specifying the intervening chain," and the fifth has an unnamed narrator with the phrase "from some of his companions." I have kept these markings clear so that a common phrase does not become an authentic hadith simply because of its frequent use.

The third account combines the reminder of prayer times with a comparison of the rooster's crow to the peacock's, and includes an attribution of sin to the peacock. I record this detail as a fact, without basing any moral judgment on the bird or attributing an inherent sin to its species. Similarly, the description of guarding in the first two accounts does not make owning a bird a guarantee of the house's safety or a substitute for the usual means of protection.

The fifth simile combines generosity, courage, contentment, and knowledge of prayer times, then mentions frequent mating and jealousy. The simile does not establish prophethood for the animal, nor does it transfer every human characteristic to its behavior in a direct proportion. The text begins with the word "five" and then lists these six similes; I have neither altered the number nor omitted any words to resolve the apparent ambiguity.

The textual comparison with al-Khisal provides specific evidence: al-Saduq narrates on the authority of Imam al-Rida a hadith about the white rooster, listing knowledge of prayer times, jealousy, generosity, courage, and frequent intercourse; but the word "contentment" is not mentioned. Thus, the number of qualities mentioned corresponds to the word "five" in that narration. However, this narration, with its chain of transmission and attribution, does not explicitly state that the word "contentment" is an addition in the copies of al-Kafi, nor does it permit its removal from the text we have read. [R67]

The chain of transmission through al-Khisal connects to the father of al-Saduq, then to Ahmad ibn Idris, then to Muhammad ibn Ahmad, then to Ibrahim ibn Hamawayh, then to Muhammad ibn Isa al-Yaqtni, on the authority of Imam al-Rida. Al-Najashi authenticated the father of al-Saduq, Ahmad ibn Idris, Muhammad ibn Ahmad ibn Yahya, and Muhammad ibn Isa ibn Ubayd. While authenticating Muhammad ibn

Ahmad, he cautioned against his narrations from weak narrators and his reliance on mural hadiths; therefore, the reliability of a transmitter does not automatically grant reliability to everyone who narrates from him. [S1: 684, 228, 939, 896]

The chain of transmission through Ibrahim ibn Hamawayh remains a point of contention in this method. Al-Khoei quotes al-Wahid al-Bahbahani as evidence for relying on him, derived from Muhammad ibn Ahmad ibn Yahya's narration from him and the fact that his narration was not excluded; he then refers to his discussion of this principle. Elsewhere, he states that Ibn al-Walid's reliance on the narration of a person of unknown reliability is insufficient to establish his trustworthiness or soundness. Thus, the point of contention after examining the remaining names is clarified: the chain of transmission is not considered valid through this examination, while preserving al-Wahid's evidence and attributing its discussion to al-Khoei. We benefit from comparing the two wordings without considering this result as a judgment of fabrication of the report or permission to omit a word from al-Kafi. [S5]

[R67] al-Saduq, al-Khisal, Chapters of the Five, pp. 298-299, Hadith 70; on the authority of his father, on the authority of Ahmad ibn Idris, on the authority of Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hamawayh, on the authority of Muhammad ibn Isa al-Yaqtini, on the authority of Imam al-Rida. For the biographical evidence and its discussion: al-Khoei [S5], vol. 1, p. 198, biography 138; and vol. 10, p. 63.

References for examining the rest of the [R67] route: al-Najashi [S1], p. 92, translated by Ahmad ibn Idris 228; p. 348, translated by Muhammad ibn Ahmad ibn Yahya 939; p. 333, translated by Muhammad ibn Isa 896; with the translation of the father of al-Saduq 684.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبِغُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

God Almighty said: "Do you not see that God is glorified by whoever is in the heavens and the earth and the birds with wings outspread? Each [of them] has known its [way of] prayer and glorification, and God is Knowing of what they do." [An-Nur: 41]

The sixth narration is related by Imam al-Sadiq on the authority of the Commander of the Faithful (peace be upon them both), and al-Majlisi reads in it a possible reference to verse 41 of Surah An-Nur. Caution in transmission here is crucial: this connection is an explanation by the commentator, not an addition to the text of the hadith. Furthermore, the fact that birds glorify God in the Qur'an does not automatically validate the method that specifies a particular movement or provides a detailed description of it.

[R36] al-Kafi, Vol. 6, pp. 549-550, Chapter on the Rooster, Hadith 1-6.

Mir'at al-'Uqul [S2], Vol. 22, pp. 472-473.

Warashan: One Report's Grade Cannot Be Transferred to Another

The warashan (a type of pigeon) is mentioned in a separate chapter of the Book of Domestic Animals ([R37]). The first account of it is narrated by Abu Bakr al-Hadrami on the authority of Imam al-Sadiq (peace be upon him), encouraging those who wish

to keep a warashan (a type of pigeon) in their homes, mentioning its frequent glorification of God and its love for the Ahl al-Bayt (People of the House). Al-Majlisi described this chain of transmission as "good or authentic." I quote his statement verbatim, without abbreviating it to a definitive statement he chose instead.

In the second account, Uthman al-Isfahani presents a warashan (a type of pigeon) to Ismail, the son of Imam al-Sadiq, attributing the news to the bird as a blessing. The third account conveys the Imam's instruction to his son to give a warashan (a type of pigeon) instead of a fakhita (a type of dove). Al-Majlisi described these two accounts as weak. Therefore, the specific statement attributed to the sound of a warashan (a type of pigeon) does not acquire the same level of certainty as the first account; sharing the name of the bird does not imply shared strength of proof.

The name warashan (a kind of pigeon) itself still requires attention. Al-Majlisi, in his commentary, quotes various linguistic definitions and connections to pigeons and fakhita (a kind of dove); I do not interpret these statements, including one about offspring being born from two birds, as a genetic conclusion or a modern species name. I consider them evidence of the name's usage in linguistic texts, leaving the precise zoological identification to what is supported by reliable description and comparison.

[R37] al-Kafi, vol. 6, pp. 550-551, chapter warashan (a kind of pigeon), hadiths 1-3.

Mir'at al-'Uqul [S2], Vol. 22, pp. 473-474.

Fakhita and Sulsul: Reading Reports without Creating Fear

In the following section, the reader will encounter accounts that require even greater discernment. The first, attributed to Imam al-Sadiq, describes a dove in the house of Imam al-Baqir (peace be upon them both), whose cooing is interpreted as a sign of loss, and the account concludes with an order to slaughter it. The second account mentions a dove presented as a gift to Ismail, and the third describes a dove in a cage when his father visited him while he was ill. These two accounts include an order to remove the bird and describe it as an omen of bad luck. I am not omitting these endings from the description of the material, nor am I presenting them as general commands for every reader. [R38]

The first chain of transmission is narrated "from a man," and al-Majlisi described it as "mursal" or "hasan" (good). The second and third chains, however, were deemed weak. I do not reduce the first statement to a definitive correction, nor do I eliminate the ambiguity of the narrator in its transmission. The significance of these words and their connection to other texts remains a subject requiring further investigation and analysis, not an attempt to transform illness or loss into an accusation against a bird that happened to be in the house.

Regarding the name, the linguistic texts transmitted by al-Majlisi combine sulsul and fakhita (a kind of dove) in different forms; this is a linguistic explanation attributed to its transmitters, not a contemporary classification. Names may be similar in usage, and this similarity does not prove that every bird referred to by one of these names today is the one intended in an ancient account.

What I hope from this reading is that the reader remains faithful in two respects: not attributing to the heritage a text more favorable or harsher than what he finds, and not using a report whose research is incomplete as a pretext to harm anyone or frighten a child with its sound. Compiling information is not about promoting everything that is collected; and true love for the Ahl al-Bayt requires verifying what we attribute to them, just as it requires listening attentively to what has been authentically transmitted from them.

[R38] al-Kafi, vol. 6, pp. 551-552, chapter fakhita (a kind of dove) and sulsul, hadiths 1-3.

Mir'at al-'Uqul [S2], Vol. 22, pp. 474-475.

The meaning we need in the home remains clear: the bird whose song we enjoy is not a singing machine. Its care includes proper food, cleanliness, water, space, and attention. We shouldn't turn the details of food in a historical account into a one-size-fits-all recipe for every bird.

[N4] Nahj al-Balagha, Sermon 165, Description of the Peacock; here the Arabic text accompanying the presentation is adopted.

[R8] al-Kafi, Vol. 6, p. 548, Chapter on the Bathhouse, Hadith 14 and 16. al-Majlisi's assessment in Mir'at al-'Uqul, Vol. 22, pp. 469-470: weak according to the prevalent view, and mursal.

[R9] al-Kafi, Vol. 6, p. 549, Chapter on Sending Birds, Hadith 1-4. And assessment of its methods in Mir'at al-'Uqul, Vol. 22, p. 471 [S2].

Chapter 22 - Bees: Revelation, Honey, and the Building of Life

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾

God Almighty said: "And your Lord inspired the bee: 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.'" [An-Nahl: 68]

﴿ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

Then eat from all the fruits and follow the ways of your Lord laid down for you. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. [An-Nahl: 69]

The story of the bees begins in the verses with guidance to shelter: mountains, trees, and what people build, then movement in search of sustenance, then the drink of varying colors [An-Nahl: 68-69]. With these steps, the hive does not appear as a box containing lifeless honey, but rather as the result of creatures working within a world for which God has provided the means of survival.

Revelation to the bees

The Qur'an uses the term "revelation" in contexts other than legislative revelation to the prophets. In this instance, it offers guidance on the orderly life of bees. We should not consider the bee a prophet, nor should we dismiss the concept of guidance, as we can study some of the reasons behind its behavior. Investigating the immediate cause does not preclude the believer from considering the underlying system that made it possible.

﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾

Then the verse says about the drink: "In it is healing for mankind" [An-Nahl: 69]. We retain the wording as it appears, without adding the claim that all honey is a cure for every ailment and for every person. This is a book of reflection and compilation, not a guide to treatment; and moving from a general meaning to a specific medical use requires appropriate evidence and expert assessment. Therefore, the reader should not replace their medicine with a common prescription simply because the name of honey is mentioned in it.

When a person reaches for a beehive, they should not forget that the sustenance they receive is connected to the care of a living being. The beekeeper benefits from a world they did not create from nothing, but rather learned to cultivate. Reflecting on these verses leads to the understanding that the question of benefit should be accompanied by a question of good stewardship, and that gratitude should not end with the mere taste of sweetness.

Honey in the Narrations

After the verse, we turn to the reports on honey in the relevant chapter of al-Kafi [R63]. The third report, from Imam al-Sadiq (peace be upon him), states that the Messenger of God (peace and blessings be upon him and his family) liked honey. This is a simple scene from life: a favourite food, rather than an extraordinary event requiring embellishment. Al-Majlisi graded its chain hasan.

The other reports concern seeking healing, or bring together honey, Qur'anic recitation and frankincense when discussing properties. Al-Majlisi grades the first and fifth weak according to the prevalent view, the second weak, and the fourth majhul. The hasan report about liking honey cannot carry all the other therapeutic claims: differences in wording and chains remain within a single chapter.

The phrase "from every disease" in the second report needs to be read within its narrative context, considering its degree and significance, and should not be treated as a text for every therapeutic use commonly reported. I am not adding to the reports any quantity, method of administration, or diagnosis not found in scholarly research. Presenting the medical heritage is one thing, and providing the reader with a treatment to use is another.

Perhaps this return to the texts broadens our understanding of the bee: we trace its guidance to the hive and the foraging ground, and then see the impact of its work on people's food and religious memory. And with every benefit, the hive remains a living world, and caring for it remains part of being grateful for what it provides us.

[R63] al-Kafi, Vol. 6, p. 332, Chapter on Honey, Hadith 1-5. Mir'at al-'Uqul, Vol. 22, pp. 162-163: weak according to the prevalent view, weak, good, of unknown reliability, weak according to the prevalent view, respectively.

Reading passages: Al-Nahl: 68-69; the chapter on honey [R63], keeping hadith assessment distinct from medical evidence.

Chapter 23 - Ants and Spiders: Habitats, Communication, and Parables

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

God Almighty said: "Until, when they came upon the valley of the ants, an ant said, 'O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not.'" [An-Naml: 18]

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

So he smiled, laughing at her words, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into the ranks of Your righteous servants." [An-Naml: 19]

﴿ادْخُلُوا مَسَاكِنَكُمْ﴾
﴿وَهُمْ لَا يَشْعُرُونَ﴾

In the Valley of the Ants, the warning rises: "Enter your dwellings" [An-Naml: 18]. The ants are not mere footholds on the army's path; they have homes they cherish and lives that can be destroyed without the powerful even noticing. The phrase "while they are unaware" reminds us that harm can result from negligence, not from deliberate aggression. As for Solomon, he smiles and thanks his Lord, for his knowledge does not make him arrogant toward the small voice.

The text tells us that Solomon understood this saying; however, the natural communication between different types of ants is a separate topic. We cannot extract the names of the materials insects use to communicate or the precise characteristics of their bodies from every single word in the story. The religious meaning does not require such a hasty interpretation to be profound.

A House That Cannot Bear the Meanings We Impose on It

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِئْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ﴾

God Almighty said: "The example of those who take protectors other than God is like that of a spider who builds a house. And indeed, the weakest of houses is the house of the spider, if only they knew." [Al-Ankabut: 41]

In Surah Al-Ankabut, God gives an example of those who take protectors other than Him, mentioning the spider's web [Al-Ankabut: 41]. The power of this parable lies in the fragility of relying on that which does not provide the protection one seeks. It does not imply that every component of a spider's silk is the weakest of materials, nor does it necessitate a single explanation for the disintegration of every spider family. The discussion of the web is in the context of reliance, not a comprehensive engineering report on the properties of the threads.

In the Qur'anic image, the ant inhabits a dwelling that it guards, and the spider builds a web that becomes a parable. In both cases, we learn that the smallness of the creature does not diminish the importance of the question. The ant teaches us to be mindful of the impact of our steps, and the web teaches us to examine what we rely on for support.

Reading places: An-Naml: 18-19; Al-Ankabut: 41. And see the description of the ant in Nahj al-Balagha, Sermon 185 [N1].

Chapter 24 - Mosquitoes, Flies, Locusts, Qummal and Moths

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

God Almighty says: "Indeed, God is not ashamed to present an example-that of a mosquito or what is smaller than it. And as for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did God intend by this example?' He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient." [Al-Baqarah: 26]

﴿يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾

O mankind, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [even] a fly, even if they gathered together for that purpose. And if a fly should steal away from them a [tiny] thing, they could not recover it from it. Weak are the pursuer and the pursued. [Al-Hajj: 73]

God is not ashamed to give the example of a mosquito or anything beyond it [Al-Baqarah: 26]. Sometimes people object to the smallness of the example, as if wisdom only comes through visible grandeur. However, something small can reveal a great impotence, as in the example of the fly: false deities cannot create it, nor can they retrieve what it takes from them [Al-Hajj: 73].

Small size does not mean weak impact

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ﴾

God Almighty said: "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." [Al-A'raf: 133]

Locusts and lice are mentioned in the verses detailing the punishment of Pharaoh's people [Al-A'raf: 133]. It is not advisable to provide a definitive scientific translation for lice, given the varying interpretations; it suffices to establish the term and explain that determining its precise meaning requires further linguistic and exegetical analysis. As for locusts, they also appear in the verse likening the people emerging from their graves to a swarm of locusts [Al-Qamar: 7], thus shifting from a symbol of trial to one of movement and abundance.

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

God Almighty said: “On the Day when mankind will be like scattered moths” [Al-Qari’ah: 4].

The moths scattered throughout Surah Al-Qari’ah [4] are another image of the turmoil and pervasiveness of the scene. The purpose of these similes is not to attribute human moral qualities to the animals, but rather to bring to the forefront scenes beyond our current comprehension. The mention of an animal in the context of afflicting a people does not imply that every individual of its kind is cursed or deserving of harm.

Faced with these tiny creatures, the question arises again about human capabilities: what we perceive as insignificant may reveal the limits of our power. A wise approach is to avoid excessive hostility towards all insects, nor to deny the harm caused by some. Addressing specific harm requires knowledge and proportionality, not a general fear of small life.

Locusts: From a sign of affliction to a scene of graves

In Surah Al-A’raf, verse 133, locusts, qummal (a type of fish), and frogs are mentioned alongside the flood and blood within the context of detailed verses. The focus of the narrative is not a moral judgment on the insects, but rather the people’s response to the signs they faced. Therefore, we do not interpret the story as an accusation against every crop afflicted by locusts, nor do we judge those suffering contemporary calamities as being a replica of Pharaoh’s people.

﴿خَشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ﴾

In another verse, God says: “Their eyes will be downcast as they emerge from the graves, like swarming locusts” [Al-Qamar: 7]. Here, locusts serve as a metaphor for the people’s emergence, their multitude, and their dispersal; the people do not literally become locusts, nor does the verse become a statement about the gathering of this species alone. The metaphor remains a barrier, preserving the distinction between the two aspects of the image.

This reading is juxtaposed with the verse about the scattered moths [Al-Qari’ah: 4]. The juxtaposition of these two images does not necessitate that the locusts and the moths are the same animal, nor does it require us to derive from them a detailed account of each individual’s movements on the Day of Judgment. The awe-inspiring nature of the scene evoked by the text is sufficient, and we know that the details of what is hidden from us cannot be filled by imagination.

The two places of the encounter: Al-A’raf: 133, and Al-Qamar: 7.

Three Reports, Three Grades

Al-Kulayni dedicates a chapter to locusts, consisting of three reports ([R47]). The first asks about eating them, followed by a statement linking them to a whale’s droppings in the sea. The second distinguishes between what perished at sea, and the

third involves Ali ibn Ja'far asking his brother, Imam Musa al-Kadhim (peace be upon him), about locusts found dead in the desert or water, and then about locusts that have not yet learned to fly.

Al-Majlisi described the first hadith as weak, the second as of unknown reliability, and the third as authentic. Sharing a single category does not make the statement in the first hadith as reliable as the third. The commentator interprets "nathrah" as a sneeze; I mention this as a linguistic explanation in the source, not as an established fact about the origin of locusts. The discussion of the word and the parallels between the hadith and the natural description that can be observed remain separate.

The explanation of the term "dabba" (locust) cites more than one linguistic source, while the question posed in the hadith restricts it to locusts. This addition is important; it prevents us from applying the same definition to everything called "dabba" in any language or country. The scenario the questioner faces is simple: a small animal is before him, but knowing its name alone does not fully grasp its nature.

[R47] al-Kafi, Vol. 6, pp. 221-222, Chapter on Locusts, Hadith 1-3. Mir'at al-'Uqul [S2], Vol. 21, pp. 366-367.

Observing a Life and Reading a Ruling in Its Proper Context

The Food and Agriculture Organization (FAO) describes the desert locust life cycle as having three stages: egg, wingless nymph, and adult. It notes the laying of eggs in the soil and the locust's ability to change behavior and swarm depending on conditions. This is observational knowledge of a named species; it does not, on its own, explain every archaic use of the word "locust," nor is it used to rewrite narrative terminology. [A13]

In his Minhaj al-Salihin, Sayyid al-Sistani discusses the permissibility of taking live locusts, noting that the person taking them is not required to be Muslim or to invoke God's name, and that they must be capable of independent flight. Finding them dead does not constitute ritual slaughter, nor does the fact that they are considered food in a particular region negate the need for a specific legal ruling. The source provides further details on the methods of hunting; this refers to the guidelines, not to specific procedures for collecting or killing locusts. [F7, M835-836]

The same source also considers it a land animal in the rulings of ihram ([F8, M204]). Therefore, we do not interpret the mention of the sea in the first hadith as permitting its hunting for someone in ihram. Knowing the general permissibility of an animal does not mean it is permissible to benefit from it at all times, in all places, and under all circumstances; this is one of the distinctions that is preserved by reading the continuous passages of the book.

[F7] Sayyid al-Sistani, Minhaj al-Salihin, vol. 3, corrected edition 1445 AH, third section, pp. 835-837. [F8] Hajj rituals and their appendices, 1444 AH edition, hunting, pp. 199-206, especially 204. Retrieved on 14 October 2026. Locust hunting.

[A13] Food and Agriculture Organization of the United Nations, Locust Watch, "Frequently Asked Questions about locusts," The Desert Locust Cycle and Behavior; and the article "Desert Locust Q&A," Safety Alert in Control Campaigns. Accessed: 14 October 2026.

Reading places: Al-Baqarah: 26; Al-Hajj: 73; Al-A'raf: 133; Al-Qamar: 7; Al-Qari'ah: 4. And for the contemplative description of the locust: Nahj al-Balagha, Sermon 185 [N1].

Chapter 25 - Snakes, serpents, frogs and other small creatures

﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى﴾

God Almighty said: "So he threw it down, and behold, it was a snake, moving swiftly." [Taha: 20]

﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾

"So he threw down his staff, and behold, it was a manifest serpent." [Al-A'raf: 107].

﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾

"So he threw down his staff, and behold, it was a manifest serpent." [Ash-Shu'ara: 32].

﴿وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ﴾

"And throw down your staff." But when he saw it writhing as though it were a snake, he turned in flight and did not look back. "O Moses, do not fear. Indeed, before Me the messengers do not fear." [An-Naml: 10]

﴿وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ﴾

"And [We said], 'Throw down your staff.' But when he saw it writhing as though it were a snake, he turned in flight and did not look back. [We said], 'O Moses, come forward and do not fear. Indeed, you are of the secure.'" [Al-Qasas: 31]

Moses threw down his staff, and behold, it became a serpent, moving swiftly [Ta-Ha: 20]. In another account, it is described as a manifest serpent [Al-A'raf: 107; Ash-Shu'ara: 32], and in yet another, as moving as if it were a jinn [An-Naml: 10; Al-Qasas: 31]. The multiplicity of descriptions necessitates considering the context and language, not assuming that they are names of three scientific categories that Moses was supposedly moving between. The word "jinn" here describes the scene of movement, and it is incorrect to automatically conflate it with every other use of the word.

A Small Creature Reveals a Great Matter

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ﴾

God Almighty said: "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." [Al-A'raf: 133]

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنِّسَاتِهِ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

Then, when We decreed death for him, nothing showed them his death except a creature of the earth eating away his staff. And when he fell, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment. [Saba: 14]

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

And when the word is fulfilled against them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain. [An-Naml: 82]

Frogs are mentioned in the verses about trials [Al-A'raf: 133]. As for the creature of the earth that ate Solomon's staff [Saba': 14], that is a different matter: a creature that eats the staff until its death is revealed, thus demonstrating the limits of the jinn's knowledge of the unseen. Commentators interpret it as a termite, but the Qur'an does not call it by that name in this instance. And it is not, merely because of the shared name, the creature mentioned in An-Naml: 82.

The frog also appears in the question of shells within the story of Ali ibn Ja'far ([R43, hadith 11]); it is presented in chapter 26 along with the turtle and the crab. The context of the narrative is jurisprudential, and it is not a continuation of the verses about the trials of Pharaoh's people, nor is it a general scientific definition of what lives inside shells.

As for the cat, mouse, lizard, scorpion, rabbit, and bat, their names appear in sections of Islamic heritage related to purity, food, harm, and character, and not all of them are explicitly mentioned in the Qur'an. The bat has already been discussed in Nahj al-Balagha ([N2]); modern scientific classification places it among mammals, so we should not allow the shared characteristic of flight to justify confusing its classification.

The cat near the house

In Tahdhib al-Ahkam, there is a narration about Imam al-Sadiq (peace be upon him) discussing the water left after a cat drinks. In his response, he described the cat as being "from the Ahl al-Bayt" ([R20]). The context here is that of an animal that interacts with the household, not the application of the specific religious title of Ahl al-Bayt (peace be upon them) to the animal. Understanding the context prevents the expression from being misused.

And how wonderful it is to pause and consider the very meaning of familiarity: a creature that enters the realm of human existence, its presence becoming commonplace in the daily question of water and purity. However, this is not a health study, and a religious ruling is not equivalent to a certificate declaring every animal or vessel free from disease. Nor do we derive from it a prescription for feeding or sharing utensils; each question has its own domain and experts.

[R20] al-Tusi, *Tahdhib al-Ahkam*, vol. 1, p. 226, hadith 652, on the authority of Muawiyah ibn Ammar on the authority of Imam al-Sadiq. al-Majlisi, *Maladh al-Akhyar* [S3], vol. 2, pp. 249-250: "Also authentic," under local number 35; the chain of narrators and the text were compared to determine the hadith.

The mouse and the rat: a small question in household life

The question might begin with a bowl in the corner of the house. There's no heroic act involved, no long journey; it's simply food prepared for the household, then something happens that disrupts their peace of mind. Here we see one aspect of the animal's presence in the narrative: the seemingly insignificant details of daily life that touch upon human existence. The creature's small size doesn't diminish the impact of the question about it.

Al-Kafi compiles four reports in the chapter on mice dying in food and drink ([R27]). The incidents vary, ranging from mice or rats dying in ghee, oil, and honey, to being found in a pot, and questions about falling in and emerging alive. The reports also highlight the distinction between solids and liquids. Therefore, the material in this chapter is not reduced to a single ruling, nor is the act of death simply attributed to passing through or coming into contact with the substance.

Al-Majlisi described the first hadith as *hasan* (sound), the second as *sahih* (authentic), the third as weak (according to the well-known opinion), and the fourth as *sahih*. In the fourth hadith, the words "dog" and "mouse" appeared in the text; al-Majlisi noted its absence from the version in al-Tahdhib, based on his comparison, and suggested the possibility of a scribal error. We attribute his observation to him and do not present this possibility as the result of an independent comparison we conducted. [S2]

In this instance, we learned the importance of asking what actually happened before suggesting what should be done. However, the book doesn't transform these reports into prescriptions for remediating contaminated food; legal reasoning has its experts, and food safety has its specialized evaluation. The educational lesson we derive is that humans are responsible for their food and its surroundings, not for holding animals morally guilty for entering a house whose boundaries they didn't know.

[R27] al-Kafi, Vol. 6, p. 261, Chapter: The mouse dies in food and drink, Hadith 1-4.

Assessment of methods and note of the version: *Mir'at al-'Uqul* [S2], Vol. 22, pp. 57-58.

The gecko: From a question about water to a story that needs verification

We might see a small trace and rush to interpret it. In a narration from the Book of Purification, Imam al-Sadiq (peace be upon him) is asked about pieces of skin found in well water. He mentions the possibility that a gecko had shed its skin. This incident highlights the difference between seeing a trace and knowing its cause. The chain of narration includes the phrase "from someone who mentioned it," and al-Majlisi describes it as a *mursal* narration. Therefore, we do not conceal the unnamed narrator, nor do we derive from it a ruling applicable to all water. [R28] [S2]

In al-Kafi's *Rawdat*, there is another report on a different subject, linking the gecko to metamorphosis and a statement attributed to it and the Umayyad dynasty. Al-Majlisi described the chain of transmission for this report as having unknown reliability ([S2]). Its presence in the source confirms its origin, but it is insufficient to establish its details as a fixed history or a natural description of this animal. Furthermore, the term "filth" used in it cannot be replaced with "impurity," nor can it be used alone to establish a legal ruling without further investigation.

Thus, a single animal can enter multiple realms: an observation concerning water, and a narrative concerning the unseen and history. These realms should not be dissolved into a single story, making the sighting of a gecko seem like witnessing everything said about it. Leaving the question open when evidence is weak is a matter of integrity in the narrative, not a deficiency. See also Chapter 18, which distinguishes between accounts of metamorphosis and the history of species and human lineage.

[R28] al-Kafi, Vol. 3, p. 6, Chapter on the well and what falls into it, Hadith 9; and Vol. 8, pp. 232-233, Hadith 305.

Mir'at al-'Uqul [S2], Vol. 13, p. 29: assessment of the news of cutting the leather, hadith 9, B *mursal*.

Mir'at al-'Uqul [S2], Vol. 26, p. 169: assessment of the news item 305 of unknown reliability.

Scorpion and snake: The presence of harm in the question of prayer

A person may be at their most tranquil, only to be suddenly confronted by something they fear. When this scenario enters the realm of prayer, it becomes clear that contemplating animals is not limited to their beauty or usefulness; for there are things in the world from which humans must protect themselves. We must not deny fear in order to learn compassion, but rather understand its place and limits.

Muhammad ibn Muslim narrates a question to Imam al-Sadiq (peace be upon him) about a worshipper who sees a snake or scorpion: Should he kill them "if they harm him"? The answer is that it is permissible. In the following narration, al-Halabi asks about killing bedbugs, fleas, lice, and flies, and whether this invalidates prayer and ablution. The answer is that it does not invalidate them. The first narration includes

the condition of harm, and the second is a question about the validity of worship; therefore, we should not rephrase them as an absolute command to eliminate all such creatures we see. [R29]

Al-Majlisi described the first path as *sahih* and the second as *hasan* [S2]. Memorizing the path's classification does not exempt us from memorizing the subject matter of the question. A careful reading reveals the difference between the permissibility of an action in its specific context and making it a desirable goal in every circumstance. From this distinction, we arrive at Chapter 48: Protecting human beings does not require transforming fleeting fear into a habit of inflicting harm.

[R29] al-Kafi, Vol. 3, p. 367, Chapter on the worshipper who is confronted by some vermin and kills it, Hadith 1-2.

Mir'at al-'Uqul [S2], Vol. 15, pp. 241-242.

The rabbit: when impression is not enough to read the judgment

People perceive animals differently: some see them as familiar food, others have them in their homes, and still others only recognize them from photographs. But familiarity and aversion are not sufficient proof. The story of the rabbit in the sources allows us to practice this distance between the reader's perception and what the text establishes.

In al-Kafi, there is a report attributed to Imam al-Rida (peace be upon him) that mentions the rabbit among the mutated creatures ([R30]). Al-Majlisi describes its chain of transmission as having unknown reliability ([S2]). Therefore, we mention its location and the circumstances of its authenticity, without interpreting it as a definitive account of the origin of rabbits, nor do we extract from its wording an anatomical description or a fact about their reproduction. This list should be read in conjunction with the systematic research in Chapter 18, not as a replacement for it.

In Tahdhib al-Ahkam, there is a narration from Imam al-Sadiq (peace be upon him) describing the Prophet's (peace and blessings be upon him and his family) aversion to certain foods. Regarding rabbit, he says, "He disliked it but did not forbid it." Shaykh al-Tusi then explains this negation in light of the varying degrees of prohibition he presented, not as absolute permissibility. Here, the boundaries must remain clear: the narration is a text, the commentary is the author's explanation of the different reports, and the fatwa is the result of broader research. [R30]

Al-Majlisi described the chain of transmission for the hadith in al-Tahdhib as authentic ([S3]). The comparison preserves the numbering difference: the hadith is number 180 in the version of al-Tahdhib used here, and is explained as number 178 in Maladh al-Akhyar; the conformity is with the chain of transmission of Ibn Abi 'Umayr from Hammad ibn 'Uthman and with the exact wording of the text. The strength of the chain of transmission according to the commentator does not preclude an examination of its meaning, nor does it make al-Tusi's comment part of the Imam's statement.

An example of a specific contemporary fatwa is the one issued by the official website of Sayyid al-Sistani's office, which prohibits eating rabbit meat ([F3]). This is a reference to the fatwa issued by its author, not a claim that a single narration is sufficient for deduction or that we have exhausted all the evidence on the matter. Chapter 45 continues by discussing the difference between rulings on a type of thing, interpreting the wording of reports, and personal impressions.

Despite differing human attitudes toward eating animals, the animal remains a creature whose image should not be used to justify its exploitation. The desire to create a compelling narrative does not give us the right to fill in the gaps left by the source. Sometimes, the truest gift a story can offer its reader is to teach them where to stand and where to resume questioning.

[R30] al-Kafi, Vol. 6, p. 246, Chapter on animals whose meat is not eaten, Hadith 14; and Tahdhib al-Ahkam, Vol. 9, p. 43, Hadith 180 and al-Tusi's commentary, with its context, p. 42.

The Refuge of the Good [S3], Vol. 14, p. 202, Hadith 178 in the numbering of the explanation: "Sahih"; and it is the hadith of the rabbit, Hadith 180 in the al-Tahdhib version referred to.

Mir'at al-'Uqul [S2], vol. 22, p. 35: al-Kafi's hadith 14 is assessed as majhul.

[F3] The official website of Sayyid al-Sistani's office, juristic responses: Meat, Question 10; accessed: October 14, 2026.

This chapter does not contain instructions for catching snakes or treating bites. Compassion does not mean approaching a dangerous animal without experience, and caution does not mean torturing it. Regarding reports that attribute a role to some of these creatures in the events of the prophets, each account has its own basis and degree of significance; therefore, one should not base animosity towards an entire species on these reports without verification.

Reading places: Taha: 20; Ash-Shu'ara: 32; An-Naml: 10; Al-A'raf: 133; Saba: 14. Samples of the news about the cat, mouse, lizard, scorpion, and rabbit [R20, R27-R30] have been dealt with here, and these samples do not mean that the news about the species is complete; see Appendix II and the investigation record.

Chapter 26 - Fish, Whales and the Sea World

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ تَكْوِناً مِّنْهُ لَحْمٌ طَرِيّاً وَتَسْتَخْرِجُونَ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازٍ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

God Almighty said: "And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and that you may seek of His bounty; and perhaps you will be grateful." [An-Nahl: 14]

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِن كُلِّ تَأْكُلُونَ لَحْمٌ طَرِيّاً وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازٍ لِّتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

And the two seas are not alike. One is fresh and palatable, pleasant to drink, and the other is salty and bitter. And from each you eat tender meat and extract ornaments which you wear. And you see the ships plowing through them so that you may seek of His bounty; and perhaps you will be grateful. [Fatir: 12]

﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعاً لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

"Lawful to you is the game of the sea and its food as provision for yourselves and for travelers, but forbidden to you is the game of the land as long as you are in a state of ihram. And fear Allah, to whom you will be gathered." [Al-Ma'idah: 96]

The sea appears as a single surface to those who view it from afar, but beneath lies a world of life. The Qur'an mentions the tender meat extracted from it [An-Nahl: 14; Fatir: 12], and distinguishes between sea hunting and land hunting in the discourse on ihram [Al-Ma'idah: 96]. Thus, the sea is a source of sustenance, a field of activity, and a sign, not a void separating the shores.

Hut in Language and Narrative

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾

God Almighty said: "So when they reached the junction of the two seas, they forgot their fish, and it made its way into the sea, disappearing." [Al-Kahf: 61]

﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

"So when they had passed beyond it, he said to his servant, 'Bring us our lunch. We have certainly suffered much fatigue in this journey of ours.'" [Al-Kahf: 62]

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾^ج

He said, "Do you remember when we took refuge by the rock? I forgot the fish, and none but Satan made me forget to mention it. And it took its way into the sea in a wondrous manner." [Al-Kahf: 63]

﴿فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ﴾

"Then the whale swallowed him while he was blameworthy." [As-Saffat: 142].

﴿وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

And ask them about the town that was by the sea, when they transgressed in the matter of the Sabbath, when their fish came to them openly on their Sabbath day, and on the day they did not observe the Sabbath they did not come to them. Thus We tested them because they were defiantly disobedient. [Al-A'raf: 163]

The word hut occurs in the journey of Moses and his companion [Al-Kahf: 61-63] and in Jonah's ordeal [As-Saffat: 142], while its plural, hitan, occurs in the account of the Sabbath-breakers [Al-A'raf: 163]. In Qur'anic and earlier Arabic usage, hut is not restricted to the mammals now classified as whales. We therefore do not identify the species of Jonah's whale ourselves or construct a detailed anatomical account of the event from the name alone.

The story of the Sabbath-breakers teaches us more about humanity than about the fish: apparent sustenance transforms into a test of obedience, followed by an attempt to circumvent the limit. As for Moses' journey, the loss of the fish will be a sign of the meeting place; and Jonah's ordeal will transport us from the depths of the sea to the depths of supplication.

From the Water's Surface to the Fish Market

We approach the sea once more, but this time the question is not about its vastness, but rather what is taken from it to the table. In al-Kafi's Book of Hunting, there is a chapter entitled "Another of It" following the chapter on fishing. Here we read nine of its stories; this is the beginning of gathering material from the sea, not its end. [R42]

At the beginning, Muhammad ibn Muslim narrates that Imam Abu Ja'far al-Baqir (peace be upon him) read to him something from the books of the Commander of the Faithful, then asked him about fish that have no scales. The names jirri, zimmir, and marmāhi appear, along with mention of floating fish and spleen. The terms in this list are not names of identical species: the spleen is an organ, and floating fish is a description that requires further investigation in the chapters on hunting and tadhkiya (ritually valid killing). We are not attempting to create a classification table of organisms simply by juxtaposing these terms.

In the second instance, Hammad ibn Uthman asks about kan'at, and the response states that it has a rind that may become invisible to the naked eye with friction. We record the description of the information as it was given, and we do not transform it into a definitive scientific label for a type sold today under a similar name. The distance between the old name and the modern trade name cannot be bridged by a similarity in pronunciation.

The dictionary adds further evidence of the name's usage: Majma' al-Bahrayn establishes the entry for "kan'ad" and also records "kan'ad" with a "dal" ([L1]). The editor's footnote notes a scribal error in the order of some letters in the manuscripts. I distinguish the editor's correction from the dictionary author's statement, just as I distinguish the old description of the scale from the contemporary natural description; therefore, not every fish named "kan'ad" today is necessarily the one intended in the report.

[L1] Majma' al-Bahrayn, Vol. 2, p. 216, entry "Kana'at" and the footnote of its verification, in the version with six parts.

Then Rubbaytha appears in a question about dried food in a bundle, and in the account of al-Fayd ibn al-Mukhtar's gift. The symbol of the husk returns in both answers [hadith 5, hadith 8]. In the sixth and ninth, there is an image of the Commander of the Faithful passing through a fish market, drawing attention to eating and selling. I will not add to the scene the voices of the vendors or the colors of the market; what the account conveys is sufficient for us to see that the question about benefiting from the animal is also connected to the responsibility of the seller.

These reports are not all of equal standing in Mir'at al-'Uqul: the first is authentic, the second is weak according to the prevailing view, the third is mursal, the fourth is muwaththaq (reliable), the fifth and sixth are hasan (good), the seventh and eighth are hasan or muwaththaq (reliable), and the ninth is weak. I retain al-Majlisi's descriptions and his frequency as they are, and I do not elevate all the reports in this chapter to the rank of the strongest.

The terms jirri, jirrith, marmāhi, and zimmir require lexical and narrative comparison before being linked to contemporary names. Similarly, the concept of reprehensibility cannot be understood in isolation from other texts and the commentaries of jurists. These pages offer material for reading and investigation; however, practical judgment should not be based on selecting a sentence that appeals to the reader.

This section is completed in the following four reports [R43], then we move on to irbiyan (shrimp) and fishing. This compilation remains limited to its specific context; reading a section from al-Kafi does not mean covering everything mentioned about aquatic animals in other books and methods.

[R42] al-Kafi, Vol. 6, pp. 219-220, Book of Hunting, another chapter after the chapter on fishing, Hadith 1-9.

Mir'at al-'Uqul [S2], Vol. 21, pp. 363-365.

Turtle and crab: A question about what lies behind the fish's name

Ali ibn Ja`far quotes his brother, Imam Musa al-Kadhim (peace be upon him), as posing a question that goes beyond the familiar image of fish: he mentions the jirri, the turtle, and the crab, then asks about the meat found in the shells of the sea and the Euphrates. The sea and the river are both present in the question; what appears to the observer as a closed container becomes a subject of consideration in the context of food. [R43, hadith 11]

In al-Kafi, the answer to the last question is given as, "That is frog meat; it is not permissible to eat it." Al-Majlisi described its chain of transmission as authentic. When comparing similar narrations, Tahdhib al-Ahkam, vol. 9, p. 13, uses the singular form "frogs" and the prohibition, while Masa'il Ali ibn Ja'far, p. 131, reads "frog" in the singular and "it is not permissible to eat it." Qurb al-Isnad, p. 279, hadith 1109, uses the plural and the phrase "it is not permissible to eat it." I note these differences without considering the difference in wording alone as a definitive ruling on its meaning.

There is another detail regarding the wording of the question: the marginal note in the critical edition quotes the word "ajwaf" from Qurb al-Isnad, while the printed edition of Qurb al-Isnad uses "asdaf." Therefore, the first wording is attributed to the marginal note and is not used to replace the text of the second edition. This is a comparison of available printed and electronic texts, not a comparison of the book's manuscripts.

Al-Majlisi explained the answer in his book, Maladh al-Akhyar, regarding the meaning of the status and resemblance to frogs. This remains an interpretation of the phrase by the commentator, not an addition to the narrated text. Therefore, I do not consider the hadith a biological definition stating that every shell-bearing animal is a frog, nor do I replace its wording with terms that conform to a modern classification. Furthermore, I do not automatically apply the correction of al-Kafi's chain of transmission to every parallel chain in other sources.

The frogs mentioned in the verses about the trials of Pharaoh's people are one thing, and the request for food in this account is another; therefore, the details of one context should not be transferred to the other. Similarly, refraining from eating an animal does not place it outside the realm of creation or care, nor does it give humans the right to abuse it. We will examine the ruling on its use in its respective section, and the principle of kindness remains present in every instance.

Zahu, the Difference between the Two Ends, and the Report of Transformation

Before this question, Ishaq, the fish seller, recounts a meeting with Imam al-Rida (peace be upon him), during which a fish called zahu was found. The text describes it as having no scales [hadith 10]. I will not add to this account any detailed location or story about the fisherman that was not mentioned. Al-Majlisi described his route with an unknown reliability; the clarity of the name in the text does not transform the details of the event into a definitively proven account.

The twelfth chain of transmission, from al-Kalbi the genealogist, on the authority of Imam al-Sadiq (peace be upon him), links the names of sea and land animals to the story of metamorphosis; among these names are the hyrax and the monitor lizard. Al-Majlisi described this chain of transmission as weak, according to the well-known view. Therefore, it is recorded here within the material of this chapter, and its discussion is referred to Chapter 18; it does not become a natural history that explains the lineages of contemporary animals or attributes them to human groups.

In the thirteenth, Yunus corresponds with Imam al-Rida about scales, followed by a statement regarding the difference between the two ends, which the text interprets as referring to the tail and the head. Al-Majlisi judged the chain of transmission to be of unknown reliability, stating that no one had ever mentioned this criterion. He then suggested, though describing the possibility as remote, that it might refer to the presence of the scales on the head side ([S2, vol. 21 p. 366]). This possibility is similar to the description of the word "kan'at" in the second hadith, where the origin of the ear is mentioned. I attribute this reading to the commentator and preserve his weakening of its plausibility; however, I do not consider it an independent rule for every fish, nor do I equate it with the sign of the difference between the two ends of a bird's egg.

This reveals what a quick reading might conceal: four adjacent reports, but their reliability and implications are not uniform. The tenth item is of unknown reliability, the eleventh is *sahih*, the twelfth is weak according to the prevailing view, and the thirteenth is of unknown reliability. Each item retains its own questions and limitations, even if grouped under a single title.

[R43] al-Kulayni, al-Kafi, Vol. 6, p. 221, another chapter from it after fishing, Hadith 10-13. Mir'at al-'Uqul [S2], Vol. 21, pp. 365-366.

References [R43, hadith 11]: Tahdhib al-Ahkam, vol. 9, pp. 12-13, hadith 46; Masa'il Ali ibn Ja'far, p. 131, the question about the meat of seashells and the Euphrates and its margin; Qurb al-Isnad, p. 279, hadith 1109. And for the explanation of the simile: Maladh al-Akhyar [S3], vol. 14, p. 138.

Irbiyan and Rubyan: An Old Name in a Present-Day Question

In Tahdhib al-Ahkam, there is a report narrated by al-Tusi with his chain of transmission to Muhammad ibn al-Hasan al-Saffar, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Yunus ibn Abd al-Rahman, on the authority of Abu al-Hasan (peace be upon him). The question is about eating irbiyan (shrimp), and the answer is that there is no harm in it. Then comes a question about rubbaytha. I have established the Imam's kunya as in this instance, but I will not specify its meaning without examining its context. [R44]

The text includes a descriptive phrase describing irbiyan (shrimp) as a type of fish. This phrase is compared in al-Tahdhib, Maladh al-Akhyar, and Wasa'il al-Shi'a [vol. 24, p. 141, no. 30185]; it appears in these sources without explicitly naming the speaker. Its attribution is not definitively established simply by its repetition. Al-Ma-

jlisi described the chain of transmission as authentic ([S3]); however, the linguistic analogy attributed to Ibn Idris in the commentary is not from the Imam. Determining the intended meaning of the kunya Abu al-Hasan remains a separate issue.

In al-Mahasin, we read another report ([R86]): A man from Basra brought irbiyan (shrimp) to Imam al-Sadiq (peace be upon him), mentioning a dish made from it called rubbaytha, though his companions disagreed about eating it. This is a summary of the report's content; its chain of transmission in the text passes through al-Sayyari, then Muhammad ibn Jumhur, followed by the phrase "with a chain of transmission" without detailing that chain. In Wasa'il al-Shi'a, the intermediary appears as "from a man." Therefore, the report does not acquire the same level of reliability as the previous chain of transmission of Yunus, nor does its wording resolve the issue of the speaker in another narration. The context may reveal that rubbaytha is used as the name of a food, so it is not necessarily limited to a single animal-based meaning in all its occurrences.

In Minhaj al-Salihin by Sayyid al-Sistani ([F6, issue 878]), the word irbiyan (shrimp) appears, clarifying that it is what is known today as shrimp, and classifying it as permissible without mentioning the mother of shrimp. This is a specific legal reference, so we should not generalize it to every similar trade name, nor should we disregard the differences simply because one word is repeated in the name.

On the natural science front, the US Fish and Wildlife Service's educational material classifies shrimp and crabs as crustaceans, distinguishing them from mollusks. This classification describes their relationship and structure, while the legal text examines the permissibility of consuming them. Therefore, we do not substitute one question for the other, nor do we derive a legal ruling from a scientific label or a biological classification from a legal appendage. [A12]

[R44] al-Tusi, Tahdhib al-Ahkam, Vol. 9, p. 13, Hadith 50, Book of Hunting and Slaughtering; Corrected by Sayyid Hassan al-Musawi al-Kharsan, Dar al-Kutub al-Islamiyya.

al-Majlisi, Refuge of the Good, [S3], Vol. 14, p. 140, no. 50: "Sahih"; with his linguistic explanation of al-Arba'in.

References [R44]: Wasa'il al-Shi'a, vol. 24, p. 141, hadith 30185. [R86] Al-Barqi, al-Mahasin, vol. 2, Kitab al-Ma'akil, hadith 499; the Arabic text in the electronic display, and referenced by the footnote in Wasa'il al-Shi'a, vol. 2, p. 478. Wasa'il al-Shi'a, vol. 24, p. 142, hadith 30190.

[F6] Sayyid al-Sistani, Minhaj al-Salihin, Vol. 3, Corrected Edition 1445 AH, Book of Foods and Drinks: Sea Animals, Questions 877-880; accessed on 14 October 2026.

Iblami, Tabarani and Tamr: Names in a Letter

Not all questions about the sea are expressed in a shoreline scene; some arrive in a letter. Muhammad al-Tabari recounts that he wrote to Abu al-Hasan (peace be upon him) asking about fish he called iblami, tabarani, and tamr, mentioning that his companions forbade him from eating them. He then relays a reply stating that there was no harm in it. I retain the epithet as it appears and do not add any time or place to the letter that was not mentioned in the text. [R85]

The report appears in Tahdhib al-Ahkam with a chain of transmission that passes through Muhammad ibn Musa, then Sahl, then Muhammad al-Tabari. However, the text of Wasa'il al-Shi'a combines the two names as "Sahl ibn Muhammad al-Tabari," and its footnote repeats the separate wording of al-Tahdhib. This discrepancy affects the reading of the chain of transmission; therefore, it should not be omitted for the sake of brevity. Al-Majlisi described the report as weak in Maladh al-Akhyar, vol. 14, p. 138. Al-Hurr al-Amili directed the response within what has a shell; it is the author's direction in compiling reports, not a sentence we add to the response to the letter.

In Majma' al-Bahrayn, under the entry "balam," balam is defined as small fish, and al-Turayhi quotes some scholars interpreting iblami as brown ([L1, vol. 6 p. 18]). I retain the attribution of this statement and do not consider it a universally accepted designation for a contemporary species. Thus, the three names are given their due in the index and research, while the path, the meaning of the name, and the limits of the ruling remain distinct issues.

[R85] al-Tusi, Tahdhib al-Ahkam, vol. 9, p. 13, hadith 47. al-Majlisi, Maladh al-Akhyar [S3], vol. 14, pp. 138-139; the weakening is on p. 138. al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 24, pp. 129-130, hadith 30154 and its footnote. And for the dictionary [L1]: Majma' al-Bahrayn, vol. 6, p. 18, entry "balm".

Fish on the Table: Reading Ten Reports

We leave the fish market and enter the home. In the chapter on fish in the Book of Foods, the question is no longer about scales and nets. It concerns food, a request addressed to Mu'attib, and a man who writes about his physical condition. [R46] A different chapter requires a different approach: these reports concern habits, properties and particular circumstances, rather than forming one continuous account of the conditions of fishing.

The first report mentions dates or honey after fish; the second gives a supplication attributed to the Prophet (peace and blessings be upon him and his family). Mu'attib then relates a request for fresh fish, some to be prepared as sikbaj and some grilled, with a mention of cupping. The text preserves uncertainty over whether the opening of the third report is attributed to Abu 'Abd Allah or Abu al-Hasan (peace be upon them). I do not remove this uncertainty to make the story appear more settled. Al-Majlisi graded the first report majhul, the second mursal, and the third weak through both of its chains. [S2]

The word "skabaj" here refers to a food preparation method, as explained by the source, not the name of an animal. We see how tracing a creature's characteristics necessitates knowing the words that surround it: the name of a species, an organ, a food, or a method of preparation. If we were to assign every unfamiliar word the name of a fish, the list would expand while our knowledge would shrink.

The fourth report concerns eating fish with or without bread. The fifth through ninth have related themes: frequent consumption of fish and its purported effects on the body or the fat of the eye. The tenth is a letter to Abu Muhammad (peace be upon him) from a questioner describing his condition regarding blood, bile and cupping;

the reply mentions fresh grilled fish. This is a question and answer in a transmitted account, not a published clinical trial with a comparison group and specified conditions.

For the fourth through tenth reports, al-Majlisi gives these descriptions in order: hasan; weak; majhul ka-l-sahih; weak according to the prevalent view; marfu'; weak according to the prevalent view; sahih. I preserve "majhul ka-l-sahih" exactly as he wrote it, and his assessment of the tenth report despite the writer's name being unspecified in its wording. Faithfully conveying an assessment is different from inventing a replacement for it; understanding its basis and comparing the chains remain matters for investigation.

From the story of food to the limits of reasoning

In the fifth section, al-Majlisi points out a discrepancy in the name of the narrator in some versions: one version mentions Mas'ada ibn Sadaqa on the authority of Ibn al-Yasa', while another mentions Mas'ada ibn al-Yasa'. This is an observation noted by the commentator, and I have not conducted a separate comparison of the manuscripts here. The word may not change the reader's perception of the table setting, but it does alter the researcher's question about the chain of transmission of the information.

I do not automatically equate terms like paralysis, jaundice, or body dissolution with modern medical diagnoses. Nor do I conclude from this collection that fish is always harmful, or that any other food prevents a specific disease. Understanding the intended meaning and context of a text, verifying its authenticity, and establishing a generalizable health effect are distinct questions; the hadith number alone cannot answer them all.

I include this section because the portrayal of animals in books doesn't stop at describing their physical characteristics; it extends to human needs, food, and the language of the time. However, I am not offering any prescriptions for cupping, prevention, or treatment of disease, nor am I advocating for changing existing treatments. The proper decision regarding health rests with the specialist who understands the individual's condition, and the purpose of these pages is to preserve the material, clarify what has been established, and address any remaining questions.

[R46] al-Kulayni, al-Kafi, Vol. 6, pp. 323-324, Book of Foods, Chapter on Fish, Hadith 1-10.

Mir'at al-'Uqul [S2], Vol. 22, pp. 150-152; assessment hadith 1-3 on p. 150, hadith 4-10 on p. 151, and the continuation of the tenth text on p. 152.

The sea is more than a table

The significance of an animal doesn't end when the question of its consumption is resolved. Scientific literature itself reminds us that many marine invertebrates serve as food for other organisms, and that some of these organisms, like coral and shellfish, contribute to the formation of habitats for marine life. What we perceive as small or inanimate in a scene may be part of a broader, unseen life. [A12]

Pearls and coral: Sea adornments and the boundaries of nomenclature

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ﴾

God Almighty said: "From them both come forth pearls and coral" [Ar-Rahman: 22].

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

"Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be of silk." [Al-Hajj: 23]

﴿جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

Gardens of perpetual bliss which they will enter, wherein they will be adorned with bracelets of gold and pearls, and their garments therein will be of silk. [Fatir: 33]

﴿وَيَطُوفُ عَلَيْهِمْ غِلَافٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ﴾

And there will circulate among them young boys [servants] for them, as though they were pearls well-preserved. [At-Tur: 24]

﴿كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ﴾

"Like pearls well-guarded" [Al-Waqi'ah: 23].

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا﴾

And there will circulate among them young boys made eternal. When you see them, you would think them to be scattered pearls. [Al-Insan: 19]

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

"As if they were rubies and coral" [Ar-Rahman: 58].

What the Qur'an describes us as obtaining from the sea is not limited to food. Adornment is mentioned in Al-Nahl: 14 and Fatir: 12, while pearls and coral appear in Al-Rahman: 22. Pearls recur in contexts of adornment or comparison in Al-Hajj: 23, Fatir: 33, Al-Tur: 24, Al-Waqi'ah: 23 and Al-Insan: 19; coral also appears in Al-Rahman: 58. These terms are included here because of their connection with the sea and the imagery of beauty in the text, not because each is an explicit animal name.

Majma' al-Bayan, in its commentary on al-Rahman, quotes 22 interpretations, one defining pearls as large gems and coral as small ones, and another describing coral as red beads like rods emerging from the sea. We acknowledge the difference in in-

terpretation, neither making one interpretation the only possible meaning, nor equating a word in an old dictionary with a modern scientific definition without supporting evidence. [M9]

In modern scientific usage, coral is an animal, and many of its structures are made up of small individuals called polyps; some corals are solitary, not colonized. This is information about the organism studied by biology today, and it is not, in itself, proof of the superiority of any one of the interpretations of the verse. [A14]

And from here the wonder expands: something may appear to the observer as a stone or a plant, yet it is connected to animal life. But the breadth of knowledge does not justify reducing the Qur'an to a single modern definition; we read the text in its language, we read nature with its tools, and we clarify the point of convergence and its boundaries.

[M9] al-Tabrisi, *Majma' al-Bayan*, Tafsir al-Rahman: 22, within the group of verses 14-30, section on meaning. [A14] NOAA, National Ocean Service, "Are corals animals or plants?"; accessed October 15, 2026.

And so I return to the meaning with which we began this chapter: the seemingly singular surface of water conceals many relationships. We ask what we eat because we need food, but our need does not encompass all the wisdom of creation. There remains in the sea what we learn through observation, what we read in revelation, and what we acknowledge we have not fully comprehended; and this acknowledgment is the beginning of the path to knowledge, not its end.

[A12] NOAA Fisheries, "Invertebrates", an introductory article on marine invertebrates, crustaceans, mollusks and their ecological roles; accessed: October 14, 2026.

Because the mere presence of an animal in water is insufficient for Imami scholars to deem it permissible to eat, we separate the description of the sea from the ruling. Sayyid al-Sistani, in his explanation of the rulings concerning fish, mentions the requirement of scales and the specific condition of *tadhkiya* (ritually valid killing), along with details regarding whether the fish was caught alive or died in the fishing net. This is a presentation of a specific reference, not a generalization of every ruling to all schools of thought or all scenarios. The methodological explanation is presented in Chapter 45.

[F1] The official website of Sayyid al-Sistani's office, *Fiqh for Muslims in the West*, Food and Drinks, Question 162 on the conditions of fish; accessed: October 14, 2026.

Part Five - Animals in the Journey of the Prophets and Guidance

Chapter 27 - The Raven and the Sons of Adam: The Burial Scene in the Qur'anic Story

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

God Almighty said: "And recite to them the story of the two sons of Adam, in truth, when they both offered a sacrifice [to God], and it was accepted from one of them but was not accepted from the other. He said, 'I will surely kill you.' He said, 'Indeed, God only accepts from the righteous.'" [Al-Ma'idah: 27]

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

"If you stretch out your hand to kill me, I will not stretch out my hand to kill you. Indeed, I fear Allah, Lord of the worlds." [Al-Ma'idah: 28]

﴿إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾

"I want you to bear my sin and your own sin and thus be among the companions of the Fire. That is the recompense of the wrongdoers." [Al-Ma'idah: 29]

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

"So his soul prompted him to kill his brother, and he killed him and became one of the losers." [Al-Ma'idah: 30]

The story begins with a sacrifice, then darkness deepens as jealousy transforms into a threat, and the threat into murder. The Qur'an does not recount the brothers' lives in their entirety, but rather presents us with a moment that reveals the stark contrast between piety and aggression. After the crime, the murderer stands before his brother's body; he managed to end his life, but he did not know how to properly conceal his shame.

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

God Almighty said: "Then God sent a raven searching in the ground to show him how to bury the body of his brother. He said, 'Woe to me! Have I failed to be like this raven and bury the body of my brother?' And he became regretful." [Al-Ma'idah: 31]

﴿أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ﴾

Then God sends a raven to search the earth [Al-Ma'idah: 31]. No lengthy sermon enters the scene, but a visible act that makes man realize his helplessness. He says, "Am I incapable of being like this raven?" The creature that man might despise becomes the means of teaching him what his own strength could not provide.

Learning does not require the teacher to be similar to us

Here, humanity learned from the actions of animals, and this did not diminish its inherent dignity; the diminishment came from the act of committing the crime. From this scene, we can understand the limitations of knowledge: those given reason are not all-knowing, and God may open a small door for them on earth to see their great error.

The Qur'an refers to the two men as sons of Adam, and does not mention the names Cain and Abel in these verses. Nor does it state that there were two ravens fighting each other, or how long the murderer carried the body. These details are found in narratives and commentaries, and we need not include them in the Qur'anic text for the lesson to be complete. The text's boundaries here are part of its power: a crime, bewilderment, a raven searching, and remorse that cannot bring back the slain.

The sacrifice and the raven: every detail has its source

A narrative in al-Kafi's Rawdat mentions the names of Cain and Abel, describing Abel as a shepherd and Cain as a farmer. In the offering section, Abel chooses a ram from his finest flock, while Cain offers unharvested grain. This is a narrative image of the choice of offering, behind the image of the hand holding the offering; the action may be similar, but what the heart gives differs. The Qur'an, however, links acceptance to piety and does not specify the type of offering. [R70]

Al-Majlisi described the chain of transmission for this report as having unknown reliability. Therefore, I have established the position of the names and the description of the offering, and I do not assign them a degree of authenticity that this investigation has not granted. The hadith is longer than the excerpt used here; mentioning it does not imply accepting everything in it or transferring its evaluation to other reports in the story of the two sons of Adam.

[R70] al-Kulayni, al-Kafi, vol. 8, p. 113, hadith 92; the section on the two brothers and the sacrifice. al-Majlisi, Mir'at al-'Uqul [S2], vol. 25, p. 272: "of unknown reliability".

As for the story in which two ravens fight and then one buries the other, I found a version of it in al-Rawandi's "Stories of the Prophets," beginning with the words of Wahb [R71]. Its presence in a book compiling narrations from the Ahl al-Bayt does not transform this passage into a hadith about an imam; the name of the speaker should remain explicit. The text mentions the action of the two ravens, while the verse mentions a raven searching the earth. We read the narration as it is and the verse as it is, without conflating the two scenes and then attributing the entire result to the Qur'an.

[R71] al-Rawandi, *Stories of the Prophets*, p. 71, no. 52, in the form “Wahb said”; and the name Wahb ibn Munabbih is evident in the preceding context. The reference is to determine the attribution of this version, not to correct it or to investigate all the variations of the story of the two ravens.

Primary source: Al-Ma'idah: 27-31. The position of the raven in the map of names: Chapter 20 and Appendix 1.

Chapter 28 - The Animals on Noah's Ark

﴿حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

God Almighty said: "Until when Our command came and the oven overflowed, We said, 'Load into it two of every kind, and your family, except those against whom the word has already gone forth, and those who have believed.' But there had not believed with him except a few." [Hud: 40]

﴿فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ﴾

So We inspired him, "Construct the ship under Our observation and Our inspiration. Then when Our command comes and the oven overflows, put into it two of every kind, and your family, except those among them against whom the word has already gone forth. And do not address Me concerning those who have wronged; indeed, they are to be drowned." [Al-Mu'minun: 27]

In the scene of the flood, divine providence is not solely concerned with the survival of humankind; the command is given to carry animals on the ark [Hud: 40; Al-Mu'minun: 27]. Amidst the water that transforms the landscape, the ark carries the potential for the continuation of life. Thus, animals enter the narrative of salvation, not as mere extraneous goods, but as part of what Noah was commanded to carry.

The ship of salvation and the limits of its description

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾

God Almighty said: "And he said, 'Embark therein, in the name of God, whether it be its sailing or its anchorage. Indeed, my Lord is Forgiving and Merciful.'" [Hud: 41]

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ﴾

And it sailed with them through waves like mountains, and Noah called to his son, who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." [Hud: 42]

﴿قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرِقِينَ﴾

He said, "I will take refuge on a mountain that will protect me from the water." [God] said, "There is no protector today from the decree of God, except for whom He has mercy." And the waves came between them, and he was among the drowned. [Hud: 43]

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ اقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ﴾

And it was said, "O earth, swallow up your water, and O sky, withhold [your rain]." And the water subsided, and the matter was concluded, and the ship came to rest on Mount Judi. And it was said, "Away with the wrongdoing people!" [Hud: 44].

The Qur'an mentions the command to carry the load, the believers, and those against whom the word had already been spoken, then the ship's sailing and its settling. However, it does not provide a modern table of species, a detailed diagram of cages, or a method for feeding each animal. Therefore, it is incorrect to attribute to the verses a number of species or geometric dimensions that are not mentioned. Anyone wishing to investigate the extent of the flood and how to understand the pairs should present the various interpretations and their supporting evidence, not simply misrepresent a single interpretation as the Qur'anic text.

What the ship carried in a specific report

﴿ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نُبَوِّئُكِ بِمَا لَكَ أَنِ كُنْتُمْ صَادِقِينَ﴾

God Almighty said: "Eight pairs: two of sheep and two of goats. Say, 'Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful.'" [Al-An'am: 143]

﴿وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." [Al-An'am: 144]

In Rawdat al-Kafi, there is a report attributed to Imam al-Sadiq (peace be upon him) that connects the animals carried on the ship to the pairs mentioned in Surah al-An'am (143-144). It mentions domestic and mountain sheep, domestic goats (what is called gazelle in the deserts), Bactrian and Arabian camels, domestic and wild cattle, and then mentions birds, both wild and domesticated. We preserve its wording as that of an ancient report, and we do not automatically equate its classification with the classification of species in zoology. [R69]

Al-Majlisi described this report as "weak according to the prevailing view." Therefore, we should not take his list as a definitive count of everything that entered the ship, nor should we consider "eight pairs" to be the number of scientific species in the world. The reader can see how one narration explained the meaning of "pairs," while the difference between the verse and the narration's details, as well as the state of its chain of transmission, remains clear.

[R69] al-Kulayni, al-Kafi, Vol. 8, pp. 283-284, Hadith 427. al-Majlisi, Mir'at al-'Uqul [S2], Vol. 26, pp. 301-302; assessment of the hadith on p. 301: "weak according to the prevalent view".

Similarly, we do not consider the story of one animal being born to another on board an established part of natural history. Some such tales may be found in storybooks, but mere circulation is insufficient to establish their attribution to a prophet or imam. These details remain outside the scope of this chapter until supported by independent evidence.

What the story conveys to our conscience is that preserving life is a sacred trust, even in times of fear. When the ship is in distress, the difference between possessing something and caring for it becomes clear; what is carried is not something to be set aside and forgotten, but a living being that needs what sustains it. This is a reflection gleaned from the image of salvation, not a claim that the Qur'an provides detailed instructions for managing the ship.

Primary source: Hud: 36-48; Al-Mu'minun: 27-30. The al-Kafi [R69] report was met as a narrative detail with a statement of its degree; no ship measurements or a comprehensive scientific list of species were extracted from it.

Chapter 29 - The She-Camel of Salih (peace be upon him): The Sign, the Trial, and the Consequence

﴿وَالْيَٰثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۚ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ الْعَلَمِ﴾

God Almighty said: "And to Thamud We sent their brother Salih. He said, 'O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you. So leave her to graze on God's earth and do not touch her with harm, lest a painful punishment seize you.'" [Al-A'raf: 73]

﴿وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ﴾

"O my people, this is the she-camel of Allah, a sign for you. So leave her to graze in Allah's land and do not harm her, lest you be seized by an imminent punishment." [Hud: 64]

The she-camel is mentioned in Salih's speech as a sign, and the command is given to let her graze in God's land and not to harm her [Al-A'raf: 73; Hud: 64]. Before a people who possess power, a clear sanctity is established for a living creature. The test is not merely verbal affirmation; it is the people's ability to respect the limit when it conflicts with their desires.

﴿قَالَ هَذِهِ نَاقَةٌ لَّهَا شَرْبٌ وَلَكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ﴾

God Almighty said: "He said, 'This is a she-camel. She has a drink, and you have a drink on a known day.'" [Ash-Shu'ara: 155]

﴿وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُحْتَضَرٌ﴾

"And inform them that the water is to be shared between them, each person having their turn to drink." [Al-Qamar: 28]

In Surah Ash-Shu'ara, the distribution of water is organized: "For her is a drink, and for them is a drink, on a known day" [Ash-Shu'ara: 155]. And in Surah Al-Qamar, the water is divided between them [Al-Qamar: 28]. Thus, the meaning of the verse aligns with a common question: Can a person refrain from taking when another has a share?

When aggression becomes a collective stance

﴿فَنَادَوْا صَاحِبِهِمْ فَتَعَاطَىٰ فَعَقَرَ﴾

God Almighty said: "Then they called to their companion, and he took up the task and hamstrung the animal." [Al-Qamar: 29]

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا﴾

Thamud denied the truth because of their transgression. [Ash-Shams: 11]

﴿إِذْ أَنْبَأَتْ أَشْقَاهَا﴾

"When the most wretched of them was sent forth" [Ash-Shams: 12].

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا﴾

Then the Messenger of Allah said to them, "The she-camel of Allah and her drink." [Ash-Shams: 13]

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا﴾

"But they denied him and hamstrung her. So their Lord destroyed them for their sin and leveled her." [Ash-Shams: 14]

﴿وَلَا يَخَافُ عُقْبَاهَا﴾

"And He does not fear its consequences" [Ash-Shams: 15].

The verses mention the hamstringing of the she-camel, highlighting the act of an individual while attributing the denial and aggression to the community [Al-Qamar: 29; Ash-Shams: 11-15]. The narrative doesn't require everyone to take up arms to reveal the responsibility of the environment that chose rebellion and supported the aggression. However, we don't derive from it a ruling to punish one person for the sin of another; rather, we read a description of the people and their stance as presented in the text.

As for the color, the quantity of milk, the name of the killer of the she-camel, and the details of the escape from the mountain, these are more extensively covered in the narrations than in the verses. Two adjacent reports have been compared here in Rawdat al-Kafi [R72]; their presentation distinguishes between what they share and what is specific to one of them, while preserving the difference in their degree of authenticity.

A She-Camel Emerges from the Mountain, with Her Calf Moving Beside Her

Abu Hamza narrates on the authority of Imam al-Baqir (peace be upon him) the story of the Prophet Gabriel's questioning of the people of Salih. The account states that the people requested a she-camel from the mountain with specific characteristics: reddish-brown in color, abundant fur, and a pregnant camel, along with a specific size described in the description of its width. The story then describes how the mountain split open, the she-camel emerged and stood on the ground, and they

sought her calf, which then came out and crawled around her. The story does not end with this astonishment, however, as the account describes how most of those who witnessed the event ultimately reverted to disbelief.

This is hadith 213, which al-Majlisi described as *hasan*. The detail of the camel's length carries a vivid meaning within the scene: the camel is not a static image of a verse, but rather a small, moving life is seen alongside it. However, reflecting on this meaning does not add anything to the hadith, nor does it transform its descriptions into modern animal measurements; the quantity mentioned in it using the word "mile" remains part of the text, requiring understanding of its context.

Following this is a testimony transmitted by Ibn Mahbub on the authority of Sa'id ibn Yazid concerning a mark on a mountain in the Levant. This transmission is separate from the statement attributed to the Imam; it is a commentary by a transmitter and is insufficient on its own to identify an archaeological site today or to prove that every well-known mark on a rock is the mark of that camel.

Milk and Hamstringing: Another Report with a Different Grade

As for Hadith 214, narrated by Abu Basir on the authority of Imam al-Sadiq (peace be upon him), it recounts the she-camel drinking and the distribution of her milk on that day, followed by the people's agreement to kill her and their naming of the killer as Qadar. It describes the calf's escape to the mountain and its bellowing three times, and the people dividing the she-camel's meat. Al-Majlisi described this chain of narration as *weak*; therefore, these details do not fall under his judgment of the previous report, even though they are adjacent in page and subject matter.

Herein lies the importance of maintaining the narrative's punctuation. The origin of the verse, the hamstringing, and the division of water are established in the Qur'an, and the details concerning the milk, the young camel, and the name "the killer of the she-camel" have their specific narrative context. The descriptions of the animal's color, or the color of "the killer of the she-camel," do not imply judgment on any breed of animal or group of people. The story's moral question remains focused on the action: What did the people do when confronted with a sanctity they were commanded to uphold?

[R72] al-Kafi, Vol. 8, pp. 185-189, Hadith 213-214. Mir'at al-'Uqul [S2], Vol. 26, pp. 77-82; assessment on p. 77: "Good", and p. 80: "Weak".

The story of Salih's she-camel holds a special significance in this verse, and it is not permissible to apply the same punishment to every instance of aggression against an animal. However, the story prompts us to ask ourselves: Do we recognize a limit to the rights of the weak, or do we only refrain from harming them if they are capable of retaliation?

Primary source: Al-A'raf: 73-79; Hud: 61-68; Ash-Shu'ara: 141-159; Al-Qamar: 23-31; Ash-Shams: 11-15.

Chapter 30 - Abraham (peace be upon him), the Birds and the Great Sacrifice

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

God Almighty said: "And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe?' He said, 'Yes, but [I ask] only that my heart may be satisfied.' He said, 'Then take four birds and train them to come to you. Then place a portion of them on each hill, then call them; they will come to you in haste. And know that God is Exalted in Might and Wise.'" [Al-Baqarah: 260]

Abraham asks his Lord to show him how He brings the dead back to life, explaining that his question is for reassurance of his heart [Al-Baqarah: 260]. It is a question about the "how" within the context of faith, not a denial of God's power. The answer comes in the form of four birds, and parts of the mountains, followed by a call that comes to him running. Here, animals are used in a tangible lesson to convey a meaning that transcends everyday experience.

From peace of mind to sincere surrender

The number of birds is mentioned, but the four species and their colors are not named in the verse. The details vary in interpretation and narration; we cannot simply choose a rooster, a peacock, a crow, and a dove, for example, and then claim that the Qur'an names them. Furthermore, explaining the actions in the verse requires contextual interpretation, not transforming the miracle into a laboratory experiment that can be replicated using human tools.

On the seashore: The question of revival

In Rawdat al-Kafi, there is another scene attributed to Imam al-Sadiq (peace be upon him): Abraham saw a carcass, half in the sea and half on land, being eaten by both aquatic and terrestrial predators, and then the eating would begin among these animals. Upon seeing this scene, he asks about the resurrection of what has become intertwined. The account brings the question closer to a tangible image: bodies separate and merge into others, and the Creator's knowledge does not overlook what has been separated. [R68]

Al-Majlisi described this report as sahih (authentic). Its continuation mentions four birds and ten mountains, without specifying the types of birds. Therefore, the assessment pertains to this chain of transmission and this text; it does not lead to the list of names in al-Khisal or elsewhere. We also note the difference between the ten mentioned in the narration and the verse that does not specify the number of mountains. The meaning of revival remains broader than our understanding of the movement of food within bodies. [S2]

[R68] al-Kulayni, al-Kafi, vol. 8, p. 305, hadith 473; the section concerning carrion and reviving birds is from a longer hadith. al-Majlisi, Mir'at al-'Uqul [S2], vol. 26, p. 387: "Authentic."

Four Birds and Different Names in the Transmitted Accounts

To avoid leaving the reference to the discrepancy ambiguous, al-Mizan, in his narrative analysis of verse 260 of Surah al-Baqarah, presents a quotation from Tafsir al-Qummi mentioning the peacock, the rooster, the pigeon, and the crow. He then includes, among other quotations, another combination mentioning the eagle, the duck, the peacock, and the rooster ([M8]). This is a limited comparison by al-Mizan and is not a claim that all the original reports and their chains of transmission were compared in this book.

In the original al-Khisal of al-Saduq, we find a third list within a report that ends with Salih ibn Sahl on the authority of Imam al-Sadiq: the hoopoe, the shrike, the peacock, and the raven ([R65]). The chain of transmission passes through Muhammad ibn Ali Majilawayh, his uncle Muhammad ibn Abi al-Qasim, Abu Samina Muhammad ibn Ali al-Kufi, Musa ibn Saadan, and Abdullah ibn al-Qasim. Here, the review goes beyond simply finding the report: al-Najashi described Abu Samina as "very weak, corrupt in belief, unreliable in anything," and described Musa ibn Saadan as "weak in hadith" ([S1]). Therefore, we do not consider this chain of transmission to be authentic for identifying the species.

Then, following the report, comes a passage beginning with the author's statement, containing a narration using the phrase "and it was reported," mentioning the peacock, the eagle, the rooster, and the duck. This is followed by a statement al-Saduq heard from Muhammad ibn Abdullah ibn Muhammad ibn Tayfur, and then a symbolic interpretation of the names of the birds. These are the boundaries of different voices within the page: a narration from the Imam, a comment by the author, a narration with an incomplete chain of transmission, and an explanatory statement. We do not combine them into a single hadith, nor do we attribute the symbolic interpretation to the Imam simply because it is adjacent to the report.

[R65] al-Saduq, al-Khisal, Chapters of the Four, pp. 264-266, Hadith 146 and following, from the author's commentary and the words of Ibn Tayfur. And in assessment, two men are mentioned through his chain of transmission: al-Najashi [S1], p. 332, biography 894, and p. 404, biography 1072.

The existence of this discrepancy does not affect the number established by the verse; however, it prevents us from presenting a single image adorned with names as if it were the Qur'anic text itself. The central theme remains Abraham's plea for peace of mind and God's power to give life. The color of the feather and the bird's name are matters for further investigation, neither essential for understanding the lesson nor justifiable for filling in the gaps with imagination.

[M8] al-Tabataba'i, al-Mizan fi Tafsir al-Qur'an, Tafsir al-Baqarah: 260, Narrative Research; Transmission of the difference by this source.

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

God Almighty said: "And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if God wills, of the patient ones.'" [As-Saffat: 102]

﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ﴾

"So when they had both submitted [to God], and he laid him down on his forehead" [As-Saffat: 103].

﴿وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ﴾

"And We called to him, "O Abraham"" [As-Saffat: 104].

﴿قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

"You have indeed fulfilled the vision. Thus do We reward the doers of good." [As-Saffat: 105]

﴿إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ﴾

"Indeed, this is a clear affliction." [As-Saffat: 106].

﴿وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ﴾

"And We ransomed him with a great sacrifice" [As-Saffat: 107].

In Surah As-Saffat, we find the scene of the trial of sacrifice, the dialogue between the father and his son, and then the call and the ransom of a great sacrifice [As-Saffat: 102-107]. The passage does not explicitly name the son, although identifying him as Ishmael is common in a widespread Imami reading; however, studying the narrations that specify the name is a separate topic and cannot be replaced by claiming that the name is implicit within the words of the passage.

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

The text does not portray blood as an end in itself; rather, it highlights submission, sincere obedience, and ultimately, sacrifice. This is illuminated by God's words regarding ritual sacrifice: "Neither their meat nor their blood reaches God, but what reaches Him is piety from you" [Al-Hajj: 37]. Faith is not measured by violent acts, but by the sincerity of the heart and the adherence to its limits in action.

The Ram in the Report and the Question of the Son's Identity

Al-Kafi's account approaches the scene of the sacrifice with two perceptible questions: Where did Abraham intend to sacrifice his son? And what were the characteristics of the ram brought as a substitute? Muhammad ibn Muslim narrates from Imam al-Baqir (peace be upon him) that the place of sacrifice was at the middle pillar (Jamarat al-Wusta), then he describes the ram as white and horned, and men-

tions its descent upon the right side of the Mina mosque. In this narration, the sacrifice acquires a location and description; however, this additional detail is not included in the wording of Surah As-Saffat. [R82]

Al-Majlisi described this chain of transmission as Hasan. The ruling is attributed to him as is, and it is not transmitted to every report concerning ransom. More accurately, this hadith says "his son" without naming him; therefore, it is not permissible to correct or improve its chain of transmission to establish the name of someone absent from its text. Similarly, the description of the ram does not permit us to assign it a modern animal breed, or to make every well-known detail in the stories part of this narration.

In the preceding discussion in the same chapter, Sarah appears in the context of mother and son. This distinction prevents the two narratives from being merged into a single, unbroken story, or from resolving the issue of the sacrifice based solely on the description of the ram. The collection of accounts of Ishmael and Isaac, and the various ways they are understood, remains a subject with its own material and supporting evidence. The main point of this chapter, however, rests on the meaning of redemption: a life preserved by God's command, and obedience inseparable from the limits of divine decree.

[R82] al-Kulayni, al-Kafi, vol. 4, p. 209, chapter on the pilgrimage of Abraham and Ishmael and their building of the Kaaba and those who were in charge of the Kaaba after them, hadith 10. al-Majlisi, *Mir'at al-'Uqul* [S2], vol. 17, p. 44: "Good." For comparison: hadith 9 of the same chapter, with its context separated from hadith 10.

The primary source: Al-Baqarah: 260; As-Saffat: 101-111; Al-Hajj: 37. The details of the types of birds, the identity of the sacrifice, and the description of the ransom are distinct from the amount permitted in the verses.

Chapter 31 - Animals in the Story of Joseph (peace be upon him)

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾

God Almighty said: "He said, 'Indeed, it grieves me that you should take him away, and I fear that a wolf will eat him while you are unaware of him.'" [Yusuf: 13]

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكَّا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

They said, "O our father, indeed we went racing each other and left Joseph with our belongings, and a wolf ate him. But you would not believe us, even if we were truthful." [Yusuf: 17]

The wolf first appears in the father's fear: that the brothers would neglect Joseph and he would be eaten [Joseph 13]. Then it reappears in their words after the crime they committed: "We left him with our belongings, and a wolf ate him" [Joseph 17]. Between these two instances, the fears are transformed into a pretext for lying. What Jacob feared was used to fabricate an excuse, but the repeated use of the wolf name does not prove that the predation actually occurred.

From the accused wolf to the cows in the vision

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

God Almighty said: "And two young men entered the prison with him. One of them said, 'I saw myself pressing wine.' And the other said, 'I saw myself carrying bread on my head, from which the birds were eating. Inform us of its interpretation. Indeed, we see you as one of the doers of good.'" [Yusuf: 36]

﴿يَا صَاحِبِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

"O two companions of the prison, as for one of you, he will serve his master wine, and as for the other, he will be crucified, and the birds will eat from his head. The matter about which you inquired has been decreed." [Yusuf: 41]

The birds appeared in the dream of one of the two prisoners, as he carried bread on his head from which the birds ate. Then Joseph explained its interpretation [Joseph: 36, 41]. The interpretation of dreams is not a general rule by which we interpret every dream for every person; the context is a report of knowledge that God taught His Prophet in a specific incident.

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾

God Almighty said: "And the king said, 'Indeed, I saw [in a dream] seven fat cows being eaten by seven lean ones, and seven green ears [of grain] and others dry. O eminent ones, explain to me my vision, if you should interpret visions.'" [Yusuf: 43]

﴿قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾

They said, "These are confused dreams, and we are not skilled in the interpretation of dreams." [Yusuf: 44]

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ﴾

And the one who was saved from the two of them, who remembered after a time, said: "I will inform you of its interpretation, so send me." [Yusuf: 45]

﴿يُوسُفُ أَيُّهَا الصَّادِقُ افْتَنَّا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ﴾

"O Joseph, O truthful one, explain to us about seven fat cows which seven lean ones were eating, and seven green ears of grain and others dry - that I may return to the people so that they may know." [Yusuf: 46]

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ﴾

He said, "You will sow for seven consecutive years, and what you harvest you will leave in its ear, except for a little from which you will eat." [Yusuf: 47]

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ﴾

Then will come after that seven severe years which will consume what you stored for them, except a little of what you preserve. [Yusuf: 48]

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصُرُونَ﴾

Then there will come after that a year in which the people will be relieved and in which they will press [grapes and olives]. (Yusuf: 49)

Then the king sees seven fat cows being eaten by seven lean ones, along with green ears of grain and others withered. The interpretation opens a path to a plan of action: years of planting and preservation, then years of hardship, then a year in which the people will be relieved [Joseph: 43-49]. The animals in the dream share with the plants the image of economic time; the story is not about cows actually preying on one another.

These three passages teach the reader the importance of careful listening: an accusation unbelievable without proof, a vision unreadable without knowledge, and understanding incomplete unless translated into action. It is beautiful that the story, which began with the loss of a younger brother, ultimately leads to saving people's livelihoods; for knowledge in the hands of the trustworthy becomes a safeguard for life.

The primary source: Joseph: 13-18, 36-41, 43-49. As for the story of the wolf's speech, its location and the limits of its use as evidence are explained in [R84] below.

The narrative might ask the wolf to speak in order to clear itself of the accusation, but its innocence in eating Joseph does not depend on this dialogue; the Qur'an itself reveals the brothers' falsehood and their brother's salvation. In "Manaqib Aal Abi Talib," Ibn Shahr Ashub mentions the words of Jacob's wolf, which include the phrase, "The flesh of the prophets is forbidden to us." This appears within a comparison between the circumstances of the prophets and the Commander of the Faithful (peace be upon him), and the source does not attribute it to any Imam. Finding the phrase proves its existence in this source, but does not prove its occurrence or its attribution to the Ahl al-Bayt. [R84]

The story has a lengthy version in al-Qurtubi's commentary on Yusuf 18, recounting the wolf's capture and its subsequent speech, without any supporting evidence presented in that passage. We record it for comparison in the story's circulation, without conflating it with the Qur'anic text or attributing it to the Ahl al-Bayt. Reflecting on the injustice done to the animal doesn't require filling its silence with unsubstantiated dialogue; it suffices to observe how it was labeled with the name of a crime committed by humankind.

[R84] Ibn Shahr Ashub, *Manaqib Aal Abi Talib*, vol. 3, p. 41, chapter on the equality of Jacob and Joseph, Al-Haydariyya edition. For comparison: al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, commentary on Joseph: 18.

Chapter 32 - Moses (peace be upon him): The staff, the cow, and the signs of trial

﴿قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى﴾

God Almighty said: "He said, 'It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it.'" [Ta-Ha: 18]

﴿قَالَ أَلْقَهَا يَا مُوسَى﴾

He said, "Throw it down, O Moses." [Ta-Ha: 19]

﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى﴾

"So he threw it down, and behold, it was a snake, moving swiftly." [Ta-Ha: 20].

﴿قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى﴾

He said, "Take it and do not fear. We will restore it to its former state." [Ta-Ha: 21]

Before the staff became a miracle, Moses describes its daily use: he leans on it, uses it to herd his sheep, and has other uses for it [Ta-Ha: 18]. Here, prophecy intersects with the life of a shepherd, and the animal appears in the background of a quiet activity. Then comes the command to throw it down, and the staff transforms into a serpent, moving swiftly, accompanied by a message of safety [Ta-Ha: 19-21].

﴿وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾

God Almighty said: "And We inspired Moses, 'Throw down your staff,' and at once it swallowed up what they were falsely claiming." [Al-A'raf: 117]

﴿فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾

Then Moses threw down his staff, and at once it swallowed up what they were falsely claiming. [Ash-Shu'ara: 45]

And in the face of the magicians, it swallows what they have fabricated [Al-A'raf: 117; Ash-Shu'ara: 45]. We should not recount the scene as if it were a race between ordinary animals; it is a miracle in the face of the art of magic, and a distinction between truth and what is made to deceive the eyes.

The staff in the narrative and the legacy of the prophets

In the chapter on the miracles of the prophets possessed by the Imams in al-Kafi, there is a narration attributed to Imam al-Baqir (peace be upon him) stating that the staff is a relic of Adam, then Shu'ayb, then Moses, and mentioning its preservation and preparation for the Mahdi ([R73, hadith 1]). Among its characteristics are its greenness, its ability to speak when prompted, and the widening of its two branches

during the scene of its apprehension. This is a narrative about a miracle and its legacy, not a description of a type of snake for which one can seek a natural counterpart.

Al-Majlisi described the first hadith as weak and the second as of unknown reliability. The second hadith, shorter in length, attributes to Imam al-Sadiq the possession of the Tablets of Moses and his staff by the Imams and their inheritance from the prophets, but it does not list all the descriptions of the first. We maintain the boundaries of each text: it is incorrect to compile descriptions and assign them a single rating, nor to attribute this sequence of transmission of the staff to the Qur'an; the Qur'an presents the verse without these details.

[R73] al-Kafi, Vol. 1, p. 231, Chapter on what the Imams have of the signs of the prophets, Hadith 1-2. Mir'at al-'Uqul [S2], Vol. 3, p. 38: "Weak", then "of unknown reliability".

Trials may come from the smallest creature

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ﴾

God Almighty said: "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." [Al-A'raf: 133]

Then signs came upon Pharaoh's people, including locusts, locusts, and frogs [Al-A'raf: 133]. What a ruler might overlook in ordinary times could fill his life when he is powerless to stop it. This is not a general condemnation of these creatures, but rather an account of their being used for a specific test.

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

God Almighty said: "And when Moses said to his people, 'God commands you to slaughter a cow,' they said, 'Do you take us in mockery?' He said, 'I seek refuge in God from being among the ignorant.'" [Al-Baqarah: 67]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ﴾

They said, "Call upon your Lord to make clear to us what it is." He said, "He says, 'It is a cow neither old nor young, but of middle age between that. So do as you are commanded.'" [Al-Baqarah: 68]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ﴾

They said, "Call upon your Lord to make clear to us what its color is." He said, "He says, 'It is a yellow cow, bright in color, pleasing to the observers.'" [Al-Baqarah: 69]

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ﴾

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows look alike to us. And indeed, if Allah wills, we will be guided." [Al-Baqarah: 70]

﴿قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا^ج الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾

He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the fields, sound and without blemish.' They said, 'Now you have come with the truth.' So they slaughtered it, though they were reluctant to do so." [Al-Baqarah: 71]

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا^ب وَاللَّهُ مَخْرُجٌ مَّا كُنتُمْ تَكْتُمُونَ﴾

And when you killed a soul and disputed over it, but Allah was to bring out that which you were concealing. [Al-Baqarah: 72]

﴿فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا^ج كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

So We said, "Strike him with a part of it." Thus does Allah bring the dead to life, and He shows you His signs so that you may understand. [Al-Baqarah: 73]

﴿فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ﴾

Then he brought out for them a calf, a mere body that lowed. They said, "This is your god and the god of Moses, but he forgot." [Ta-Ha: 88]

﴿أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

Do they not see that it does not return to them any speech, nor does it possess for them any harm or benefit? [Taha: 89]

In the story of the cow commanded to be slaughtered (Al-Baqarah 2:67-73), the Israelites are shown. The series of questions reveals the complexity of the response, and the event culminates in the miracle of resurrection. The temptation of the golden calf appears in a different context, where the manufactured object becomes an object of worship in Moses' absence. We must not confuse the cow required for obedience with the calf created for temptation, even though they share the common name of animal.

The cow and the quiet of the house where the father sleeps

In Uyun Akhbar al-Rida, narrated by Ahmad ibn Muhammad ibn Abi Nasr al-Buzanti on the authority of Imam al-Rida (peace be upon him), there is a detailed account of the cow and its owner ([R74]). The story relates that a young man, devoted to his father, left a deal unfinished when he found the keys under his sleeping father's

head, not wanting to wake him. When the father learned what he had done, he gave him the cow as compensation for what he had missed. The account then tells of the cow being sold to the Children of Israel for its weight in gold.

In this image, the animal moves between two situations: a collective action that leads to the discovery of the murderer, and a small domestic situation where righteousness is tested. The boy in the story didn't know what would become of the cow when he chose not to disturb his father's sleep. This is a reflection on doing good without expecting an immediate reward; it's not a promise that everyone who forgoes a gain will receive an even greater one in return.

The chain of transmission and the text of the hadith were compared in Uyun Akhbar al-Rida, just as the story of the sleeping father was compared to a version in al-Rawandi's Qisas al-Anbiya, which traces back to Ibn Abbas. There are differences between the two versions regarding the relationship between the killer and the victim, and some details of the incident; therefore, I cannot combine them into a single story to present as the Imam's own words. Furthermore, the verses themselves do not name the boy or his father, nor do they mention the price of the cow.

In the chain of transmission of Uyun Akhbar al-Rida, there is a clear branch: al-Saduq, on the authority of his father Ali ibn al-Husayn ibn Babawayh, on the authority of Muhammad ibn Yahya al-Attar, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of al-Buzanti, on the authority of Imam al-Rida (peace be upon him). Al-Kumaydani and al-Attar are connected to each other in the same generation; al-Kumaydani is not a necessary intermediary between al-Saduq's father and al-Attar. Al-Najashi authenticated al-Saduq's father and al-Attar ([S1: 684, 946]), and al-Khoei transmitted the authentication of Ibn Isa and al-Buzanti by al-Tusi ([S5: 902, 803]). Thus, al-Attar's branch rests on trustworthy men, according to the aforementioned authentications, without this conclusion depending on al-Kumaydani's assessment.

This is the result of examining the men of this branch, and it is not a transmission of a specific ruling issued by al-Najashi or al-Khoei regarding the story of the cow, nor is it a correction of Ibn Abbas's parallel chain of transmission. The words and details remain attributed to the narration in which they appear; what has been authentically transmitted does not become part of the Qur'anic text, nor does it permit adding a name to the boy that was not mentioned in the source.

[R74] al-Saduq, Uyun Akhbar al-Rida, vol. 2, pp. 16-17, no. 31, published by Mu'assasat al-A'jami, edited by Husayn al-A'jami. It was compared with Qisas al-Anbiya' by al-Rawandi, pp. 159-160, no. 174, on the authority of 'Ikrimah from Ibn 'Abbas.

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

God Almighty said: "And when he arrived at the water of Midian, he found there a crowd of people watering [their flocks], and he found apart from them two women holding back [their flocks]. He said, 'What is your situation?' They said, 'We do not water [our flocks] until the shepherds have finished watering, and our father is an old man.'" [Al-Qasas: 23].

﴿فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

“So he watered [their flocks] for them; then he withdrew to the shade and said, ‘My Lord, indeed I am, for whatever good You would send down to me, in need.’” [Al-Qasas: 24]

Moses' passing by two women drawing water from a well, and then giving them water [Al-Qasas: 23-24], adds the meaning of service to this chapter. Animals need water, and the weak need someone to clear the way for them; and good deeds may begin with relieving a hardship, not with a lengthy sermon.

Primary source: Taha: 17-21 and 85-97; Al-A'raf: 107, 117 and 133; Ash-Shu'ara: 32 and 45; Al-Baqarah: 67-73; Al-Qasas: 23-24.

Chapter 33 - Solomon, peace be upon him, and the animal kingdom

﴿وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مَنَظِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾

God Almighty said: "And Solomon inherited David. And he said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty.'" [An-Naml: 16]

﴿وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ﴾

And there were gathered for Solomon his hosts of jinn and men and birds, and they were [marched] in ranks. [An-Naml: 17]

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

[Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not."] [An-Naml: 18]

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

So he smiled, laughing at her words, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into the ranks of Your righteous servants." [An-Naml: 19]

The story of Solomon combines knowledge, strength, and gratitude. It mentions the teaching of the birds' speech, the gathering of his armies of jinn, humans, and birds, and then the arrival of the caravan at the Valley of the Ants [An-Naml: 16-19]. Knowledge does not end with understanding the warning; it transforms in his supplication into a request for help in expressing gratitude and performing righteous deeds. This is the purpose of knowledge in the story: to increase one's awareness of both blessings and responsibilities.

The hoopoe's report does not exempt one from verification

﴿وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ﴾

God Almighty said: "And he inspected the birds and said, 'Why do I not see the hoopoe? Or is he among the absent?'" [An-Naml: 20].

﴿لَا عَذَابَ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ﴾

"I will surely punish him with a severe punishment or slaughter him unless he brings me a clear justification." [An-Naml: 21]

﴿فَكَثَّ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾

"He stayed not long and said, "I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news."" [An-Naml: 22].

﴿إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ﴾

"I found a woman ruling over them, and she has been given abundance of everything, and she has a magnificent throne." [An-Naml: 23]

﴿وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the right path, so they are not guided. [An-Naml: 24]

﴿أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

"Why do they not prostrate to God, who brings forth what is hidden in the heavens and the earth and knows what you conceal and what you reveal?" [An-Naml: 25].

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

"Allah - there is no deity except Him - Lord of the Great Throne" [An-Naml: 26].

﴿قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ﴾

He said, "We will see whether you have told the truth or are among the liars." [An-Naml: 27]

﴿اذهب بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ﴾

"Go with this letter of mine and deliver it to them. Then turn away from them and see what they will say in response." [An-Naml: 28]

﴿سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ﴾

Solomon inspected the birds but did not see the hoopoe. Then the bird returned with news of Sheba and what he found its people doing. The news included a description of a woman's power, her throne, and her people's worship of the sun. But the response was not an automatic acceptance of everything said. Solomon said, "We will see whether you have told the truth or are among the liars" (An-Naml 27). The young bird's hearing was combined with an examination of the news; neither awe prevented him from listening, nor did listening prevent him from investigating.

qunbura (lark) outside the text of the Qur'anic story

Among the reports connected to Solomon is the story of the qunbura (lark), its eggs, and the gift carried by the two birds, as found in al-Kafi [R35, hadith 4]. I presented it in Chapter 21, along with al-Majlisi's description of its route as a messenger. I mention its connection here so that it is not lost from the map of stories, without adding it to the verses of Surah An-Naml or equating it with the story of the hoopoe and the ant. The teaching of the speech of birds is a Qur'anic principle, while the occurrence of this particular story is a narrative claim with its own established methods and research.

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ﴾

God Almighty said: "When there were presented to him in the afternoon the swift, noble steeds" [Sad: 31].

﴿فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

He said, "Indeed, I preferred the love of good things to the remembrance of my Lord until the sun disappeared behind the veil." [Sad: 32]

﴿رُدُّوهُمَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ﴾

"Bring them back to me." Then he began to stroke their legs and necks. [Sad: 33]

﴿وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾

And [remember] David and Solomon, when they judged concerning the field, when the sheep of the people grazed therein at night, and We were witnesses to their judgment. [Al-Anbiya: 78]

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ﴾

So We made Solomon understand it, and to each [of them] We gave sound judgment and knowledge. And We subjected the mountains and the birds to praise [Us] with David. And We were the Doers. [Al-Anbiya: 79]

Horses appear in Surah Sad, and the differing interpretations of wiping as referring to legs and necks have already been discussed. Here, we adhere to the Qur'anic text and do not base our judgment on the narration about the killing of horses without proper examination. As for the issue of crops and sheep in Surah Al-Anbiya (78-79), it opens another door: how should one view the harm inflicted on a person's livelihood by the livestock of others?

When sheep enter someone else's field

Al-Kafi includes a chapter on the issue of damage caused by livestock to crops and fields, comprising three hadiths. It begins with a question about cattle, sheep, and camels grazing, and differentiates in its answer between damage caused during the day and at night. A third hadith explains that the damage occurs at night, and presents David's ruling regarding the necks of sheep and Solomon's ruling regarding milk and wool in that year. A third hadith recounts the difference between the two rulings, describing each as being issued by God's decree in its specific context. [R75]

Al-Majlisi's rulings on the three reports, in order, are: "Authentic according to the well-known view," "mursal," and "Weak." The chain of transmission for the second report contains an ambiguous narrator who uses the phrase "from some of our companions." Therefore, we do not transfer the assessment of the first question to the narrative details in the second and third reports. Furthermore, the attribution of the phrase "interpretation of milk and wool" to this passage does not make it an extra word within the verse.

Al-Majlisi, in his commentary on the first hadith, relates the differing opinions of the jurists: some adopted the distinction between night and day, while others considered negligence as the determining factor. I mention this difference of opinion so that the reader does not conclude from the story with a ready-made rule of compensation applicable to every incident; such a rule requires a thorough legal examination of its evidence and conditions. The underlying meaning of the story is that the care of animals encompasses their impact on the livelihoods of others, and that the pursuit of justice should not overlook the owner of the land or the owner of the livestock.

[R75] al-Kafi, Vol. 5, pp. 301-302, Chapter on liability for damage caused by animals to crops and fields, Hadith 1-3. Mir'at al-'Uqul [S2], Vol. 19, pp. 411-412.

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

God Almighty said: "Then, when We decreed death for him, nothing showed them his death except a creature of the earth eating away his staff. And when he fell, the jinn realized that if they had known the unseen, they would not have remained in humiliating punishment." [Saba: 14]

At the end of his life, the creature of the earth that eats away at his staff reveals his death to the jinn [Saba: 14]. The images begin with a mighty army and end with a small being that removes what was hidden from the workers. Thus, it is confirmed that bestowed knowledge is not independent knowledge of the unseen, and that power does not exempt its possessor from the cycle of death.

Primary source: An-Naml: 15-44; Al-Anbiya: 78-79; Sad: 30-33; Saba: 14.

Chapter 34 - Jonah's Whale and the Fish in the Story of Moses (peace be upon them)

﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾

God Almighty said: "And indeed, Jonah was among the messengers." [As-Saffat: 139]

﴿إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ﴾

"When he fled to the laden ship" [As-Saffat: 140].

﴿فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ﴾

"So he drew lots and was among the losers" [As-Saffat: 141].

﴿فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ﴾

"Then the whale swallowed him while he was blameworthy." [As-Saffat: 142].

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ﴾

"Had he not been one of those who glorify God" [As-Saffat: 143].

﴿لَلْبَثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾

He would have remained in its belly until the Day they are resurrected. [As-Saffat: 144]

﴿فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ﴾

"Then We cast him out onto the open shore while he was ill." [As-Saffat: 145].

﴿وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ﴾

"And We caused to grow over him a gourd vine" [As-Saffat: 146].

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

"And We sent him to a hundred thousand or more" [As-Saffat: 147].

﴿فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

"So they believed, and We gave them enjoyment for a time." [As-Saffat: 148].

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

And [remember] the man of the fish, when he went away in anger and thought that We would not be able to restrain him. Then he called out in the darkness, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” [Al-Anbiya: 87]

﴿فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ﴾

“So We responded to him and saved him from distress. And thus do We save the believers.” [Al-Anbiya: 88].

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

In the story of Jonah, the narrative shifts from the ship to the lot, and then to the whale [As-Saffat: 139-148]. The prophet enters a trial whose dimensions are not described in the Qur’an, but it preserves the supplication that opens the door to repentance: “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers” [Al-Anbiya: 87]. The response and salvation come, and the supplication becomes a meaning that transcends the narrative, becoming the hope of the believers.

We do not turn the verse into an imagined dissection

The Qur’an does not specify the type of whale, nor does it provide a clear duration for the stay inside it, nor a physiological description of breathing within it. Attempting to prove the miracle by adding unsubstantiated medical details may weaken the reliability of the text rather than strengthen faith. We say what the text says, and we acknowledge what it does not say.

Seven Days in al-Ayyashi’s Narration

The readable version of Tafsir al-Ayyashi relates a lengthy account from Abu Ubaidah al-Hadhdha’, on the authority of Imam al-Baqir (peace be upon him), concerning the story of Jonah and his people ([R78]). At the end, Abu Ubaidah asks about the duration of Jonah’s absence, and the answer divides the journey into four seven-day periods: seven days to the sea, seven in the belly of the whale, seven under the tree, and seven on the return journey. In this way, the commonly cited duration can be traced back to a specific text, rather than remaining a loose statement among the various narrators.

However, accessing the source of the report does not automatically guarantee the authenticity of all its details. The printed version begins with Abu Ubaidah and does not trace the chain of transmission from al-Ayyashi to him; therefore, we cannot judge its authenticity based solely on this presentation. Furthermore, the seven mentioned here refers to a specific duration in a particular narration, not a number mentioned in the Qur’an. This passage does not identify the animal species according to modern classification, nor does it explain how a human could survive inside it.

It suffices for the narrative to focus on the whale as the site of the ordeal followed by the call and the deliverance. Reproducing this portion of a longer account does not imply accepting all its statements or resolving all its implications, especially

those related to the prophetic realm, whose pronouncements should not be interpreted as casting doubt on God's power. Documentation illuminates the narrative's context, leaving specific questions for interpretation and further investigation.

[R78] Tafsir al-Ayyashi, Vol. 2, pp. 129-135, Hadith 44, Tafsir Yunus: 98; the section on duration on p. 135. The reference confirms the text being read, and does not complete the path omitted from its presentation.

The Fish of the Journey: A Sign on the Path of Knowledge

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبًا﴾

God Almighty said: "And when Moses said to his servant, 'I will not cease traveling until I reach the junction of the two seas or continue for a long period.'" [Al-Kahf: 60]

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾

"So when they reached the junction of the two seas, they forgot their fish, and it made its way into the sea, disappearing into a tunnel." [Al-Kahf: 61].

﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

"So when they had passed beyond it, he said to his servant, 'Bring us our lunch. We have certainly suffered much fatigue in this journey of ours.'" [Al-Kahf: 62]

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

He said, "Do you remember when we took refuge by the rock? I forgot the fish, and none but Satan made me forget to mention it. And it took its way into the sea in a wondrous manner." [Al-Kahf: 63]

﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا﴾

He said, "That is what we were seeking." So they retraced their steps, following their trail. [Al-Kahf: 64]

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدْنَا عَلِيمًا﴾

Then they found one of Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our very Presence. [Al-Kahf: 65]

As for the whale and Moses' companion, they serve a different purpose: their movement in the sea is connected to the sign that will lead them back to the place of their meeting with the servant to whom God granted mercy and knowledge [Al-Kahf: 60-65]. There is no need to conflate the two whales or attribute the characteristics of one scene to the other. The first involves hardship, supplication, and deliverance, while the second is a sign that guides the seeker of knowledge to his teacher.

In Tafsir al-Ayyashi, there is also a narration from Abd al-Rahman ibn Sayyaba, on the authority of Imam al-Sadiq (peace be upon him), which mentions the preparation of a roasted fish and its transport in a basket for the journey of Moses and his servant. Then, it is struck by a drop of water, moves, and emerges into the sea. The basket is a container used to carry provisions. In this account, what the two travelers carried as provisions becomes a sign of the meeting place; thus, the seeker of knowledge turns his attention to what he initially thought was a trivial matter. [R79]

The manuscript reads, in the section on the drop, “from the sky,” and its marginal note states that in al-Burhan, “water” is used instead of “sky.” This is a comment on the marginal note of the edition we have, and not a claim of independent comparison with all copies of al-Burhan. The source presents the report beginning with Ibn Sayyaba, without citing the chain of transmission from the author to him; therefore, we cannot grant it a chain of transmission that has not been established. The details of this report, including the roasting, the drop, and the basket, remain distinct from the quantity mentioned in the verses.

[R79] Tafsir al-Ayyashi, vol. 2, pp. 332-333, hadith 47, Interpretation of the Cave; the difference between water and sky is noted in the footnote. This addition should not be conflated with the story of Jonah's whale or presented as a general scientific description of whales.

Both scenarios converge in that humans are not the sole masters of their own destiny: their usual means of sustenance may fail them, they may miss a destination they were seeking, and then God may open an unexpected door for them. As for animals, they remain part of the narrated event, not mere narrative embellishments to which we add suspense without justification.

Primary source: As-Saffat: 139-148; Al-Anbiya: 87-88; Al-Qalam: 48-50; Al-Kahf: 60-65.

Chapter 35 - The Dog of the Companions of the Cave and the Donkey of the Man Who Passed by the Village

﴿وَتَحْسِبُهُمْ أَيَقَاطًا وَهُمْ رُقُودٌ وَنَقَلَهُمُ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلَبَهُمْ بِأَسِطٍ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا﴾

God Almighty said: "You would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched out his forelegs at the entrance. If you had looked at them, you would have turned away from them in flight and would have been filled with terror of them." [Al-Kahf: 18]

﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلَبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلَبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامَنُهُمْ كَلَبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾

They will say, "They were three, the fourth of them being their dog." And they will say, "They were five, the sixth of them being their dog," guessing at the unseen. And they will say, "They were seven, and the eighth of them was their dog." Say, "My Lord is most knowing of their number. None knows them except a few." So do not argue about them except with an obvious argument, and do not ask any of them for information concerning them. [Al-Kahf: 22]

At the entrance to the cave, there is a scene that needs no further embellishment: young men lying asleep, being turned from side to side, and a dog stretching out its forelegs at the entrance [Al-Kahf: 18]. The Qur'an does not recount the story of this dog, but it preserves its place in the scene. And when it relates the people's differing opinions on the number of young men, it mentions the dog along with them, then refers the knowledge back to God [Al-Kahf: 22].

Our curiosity might lead us to ask about its name, color, and lineage, but the story itself teaches us not to let arguments over numbers cloud our faith and steadfastness. Honesty lies in distinguishing what we know from the verse from what we assume from the stories. Simply mentioning the dog in a plausible narrative is not enough to determine all the details of its ultimate fate; that is another claim altogether, requiring further evidence.

Qitmir, Its Colour and Its Speech: To Whom Is Each Statement Attributed?

Majma' al-Bayan opens a window onto the various interpretations surrounding the dog, but it doesn't present them all in a single narrative. It mentions the name Qitmir and the description of the color as "scarlet" on the authority of Ibn Abbas, and attributes the statement about the dog being yellow to Muqatil. As for the story in which the dog speaks and declares its love for God's saints and its readiness to guard them, it cites it as being on the authority of Ka'b. The presence of differing

opinions in an Imami interpretation does not elevate those who hold them to the status of Imams from the Ahl al-Bayt, nor does it make their variations a single, agreed-upon description. [R80]

Therefore, we retain the name Qitmir in its proper place as a name transmitted in the commentary, and we keep the title of the story as "The Dog of the Companions of the Cave." Likewise, we do not fabricate a biography for him by combining conflicting accounts, nor do we attribute his words to Imam al-Sadiq or anyone else without a chain of transmission. What lends the image its power in the verse is the dog's position at the entrance; as for the additional details, the reader will know who narrated them and what has not been substantiated regarding them in this investigation.

[R80] al-Tabrisi, *Majma' al-Bayan*, *Tafsir al-Kahf*: 17-18, the section on the dog at the entrance. This is a reference to statements that the commentator quotes from their sources, and is not a judgment on the authenticity of a hadith from Ahl al-Bayt.

A Hundred Years Cannot Be Measured by Feeling Alone

﴿أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلَىٰ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

God Almighty said: "Or like the one who passed by a town which had collapsed upon its roofs. He said, 'How will God bring this to life after its death?' So God caused him to die for a hundred years; then He resurrected him. He said, 'How long have you remained [dead]?' He said, 'I have remained a day or part of a day.' He said, 'Rather, you have remained a hundred years. Look at your food and your drink; it has not spoiled. And look at your...'" And We will make you a sign for the people. And look at the bones - how We raise them and then clothe them with flesh. And when it became clear to him, he said, "I know that God is over all things competent." [Al-Baqarah: 259]

In Surah Al-Baqarah, a man passes by a desolate village and asks how God will bring it back to life after its death. God causes him to die for a hundred years and then resurrects him. He is told to look at his food and drink, his donkey, and the bones-how they are raised and then clothed with flesh [Al-Baqarah: 259]. This observation, coupled with the revelation of his error in estimating the timeframe, leads him to recognize God's omnipotence.

The verse does not name the person, so we should not substitute an interpretive designation for its explicit wording. What unites the two stories is the changing nature of human perception over time, and that life is not confined to what is permitted by custom. The animal participates in bearing witness to this meaning without becoming the focus of debate about details the text leaves unsaid.

Ezra and Jeremiah: Acknowledging the Different Identifications

In Majma' al-Bayan's commentary on Surah Al-Baqarah (259), there are several discrepancies that the reader should note: It mentions Ezra on the authority of Qatadah, Ikrimah, and As-Suddi, stating that this is the version narrated by Abu Abdullah (peace be upon him); then it mentions Jeremiah on the authority of Wahb, stating that this is the version narrated by Abu Ja'far (peace be upon him). It also mentions a third version, Al-Khidr, on the authority of Ibn Ishaq. This passage does not present complete chains of transmission for these narrations, so we cannot equate the phrase "narrated by" with a verified chain of transmission. [R81]

Hence, the chapter title retained the phrase "who passed by the village." Removing the name is not a denial of what is found in the sources, but rather a preservation of the verse's wording and the statements within the context of comparison. The donkey is present throughout this research as a visible sign in the scene of resurrection; understanding God's power in the story does not depend on choosing a name before fully examining its evidence.

[R81] al-Tabrisi, Majma' al-Bayan, Tafsir al-Baqarah: 259, paragraph on meaning. The lineage was transmitted as presented by the source; its chains of transmission were not corrected from this source alone.

Primary source: Al-Kahf: 9-26; Al-Baqarah: 259. The names, colors, and additional numbers are not definitively approved here.

Chapter 36 - The birds in the miracle of Jesus, peace be upon him, and the companions of the elephant

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَآئِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَآبِرِي الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾

God Almighty said: "And [I have come] as a messenger to the Children of Israel, [saying], 'Indeed, I have come to you with a sign from your Lord: I create for you out of clay the likeness of a bird, then I breathe into it, and it becomes a bird by permission of God. And I heal the blind and the leper, and I raise the dead by permission of God. And I inform you of what you eat and what you store in your houses. Indeed, In that is a sign for you, if you are believers. [Al Imran: 49]

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَآئِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

[Remember] when God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit and you spoke to the people in the cradle and in maturity; and when I taught you the Scripture and wisdom and the Torah and the Gospel; and when you created from clay the likeness of a bird by My permission, then you breathed into it and it became a bird by My permission; and you healed the blind." And the leper, by My permission. And when you brought forth the dead by My permission. And when I restrained the Children of Israel from you when you came to them with clear proofs. But those who disbelieved among them said, "This is nothing but obvious magic." [Al-Ma'idah: 110]

The Qur'an tells us that Jesus, peace be upon him, fashioned from clay the likeness of a bird, then breathed into it, and it became a bird by God's permission [Al Imran: 49; Al-Ma'idah: 110]. The mention of permission is not a secondary detail; it is what preserves the meaning of the verse and its connection to God's power. We do not interpret the miracle as a power independent of the Creator, nor do we reduce it to the skill of making statues.

The Bat Story: The Origin of Designation and the Limit of Reasoning

The bird mentioned in the two verses is not specified as a particular species. However, its identification as a bat is found in al-Khisal by al-Saduq, in the account of the questions posed by the Syrian man to the Commander of the Faithful (peace be upon him) ([R77]). The account lists six things that did not move in a womb, includ-

ing the ram of Abraham, the staff of Moses, the she-camel of Salih, and then the bat that Jesus fashioned from clay, which flew by God's permission. This provides a point of reference for the identification, while acknowledging the difference between the Qur'anic wording and the detailed account.

The chain of transmission begins with Muhammad ibn Amr ibn Ali al-Basri, on the authority of Muhammad ibn Abdullah ibn Ahmad ibn Jabalah al-Wa'iz, on the authority of Abdullah ibn Ahmad ibn Amir al-Ta'i, on the authority of his father, on the authority of Imam al-Rida, on the authority of his forefathers, reaching back to Imam al-Husayn in the account of the Syrian man's question to the Commander of the Faithful. Al-Jawahiri described Abdullah ibn Ahmad ibn Amir as having unknown reliability ([S4]). In his biography of Muhammad ibn Amr, al-Khoei mentions that he was one of al-Saduq's teachers and specifies the places where he narrated, without explicit documentation in the source. Al-Namazi, under a longer title that includes "Khalid," identifies his narration of the Syrian man's questions through this chain, without explicit documentation ([S5, S8]).

In Rijal al-Najashi, there are two biographies of Abdullah and his father, Ahmad ibn Amir, which record the version transmitted from Imam al-Rida. Al-Najashi describes the version in the father's biography, saying, "The version is good." I preserve this praise and do not equate it with the phrase "the chain of transmission is sound," as the phrase pertains to the version itself and is not an explicit authentication of all the narrators in the al-Khisal chain. Therefore, the reliability of this chain is not established by the examined sources, nor does it imply accusing its narrators of lying. [S1: 250, 606]

A parallel to this report is found in Uyun Akhbar al-Rida, within the questions of al-Shami, beginning with Muhammad ibn Amr al-Basri, then al-Wa'iz, then Abdullah ibn Ahmad on the authority of his father. Al-Khafash is mentioned in the same list ([R77]). The comparison confirms the existence of the formula elsewhere in al-Saduq's books, but it does not reveal an independent chain of transmission that resolves the point of interruption; the multiplicity of books alone does not constitute a multiplicity of chains of transmission.

Likewise, we do not transform the account into a claim that all bats on Earth descend from that bird; this is an addition the passage does not make. Nor do we add to it descriptions commonly found in commentaries and then attribute the entire collection to the Imam. The bat, whose structure and young we examined in Chapter Eight, remains a separate topic in Nahj al-Balagha [N2]; the rulings of one text do not apply to the other. In the Qur'anic narrative, the focus remains on resurrection by God's permission, while the specific type is mentioned along with its source and the parameters of its path.

[R77] al-Saduq, al-Khisal, Abwab al-Sitta, pp. 322-323, Hadith 8: Six did not move in a womb. Al-Jawahiri, al-Mufid min Mu'jam Rijal al-Hadith [S4], p. 325, translation by Abdullah ibn Ahmad ibn Amer: of unknown reliability.

References and translations of [R77]: Uyun Akhbar al-Rida, Al-A'jami edition, Vol. 2, pp. 218 and 221, Chapter 24, Hadith 1; al-Najashi [S1], pp. 100 and 229, translations 250 and 606; al-Khoei [S5], Vol. 18, p. 84, translation 11497; al-Namazi [S8], Vol. 7, pp. 164-165, translation 13668.

A small force against a great scheme

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. Have you not seen how your Lord dealt with the companions of the elephant?" [Al-Fil: 1].

﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾

"Did He not cause their plan to go astray?" [Al-Fil: 2].

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

And He sent against them flocks of birds. [Al-Fil: 3]

﴿تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ﴾

"Throwing stones of baked clay at them" [Al-Fil: 4].

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

"So He made them like straw eaten up" [Al-Fil: 5].

In Surah Al-Fil, attention turns to the fate of the army whose leaders relied on their strength, and then to the birds in flocks, the stones, and the ultimate outcome [Al-Fil: 1-5]. The surah does not need to enumerate the army's soldiers or name each commander and elephant to convey its meaning. As for the historical details concerning Abraha and the names of the elephants, these are found in the sources of biography and exegesis, not as the specific wording of the surah.

Mahmud and the Birds: What the Narration in al-Kafi Adds

Among the details that can be traced back to a specific account is a scene in the Book of Hajj in al-Kafi, narrated by Muhammad ibn Hamran and Hisham ibn Salim on the authority of Imam al-Sadiq (peace be upon him). It begins with the camel driver of Abd al-Muttalib and his going to retrieve it, then describes his encounter with the elephant at the edge of the sanctuary. He calls it by the name Mahmud, and the account mentions its response by nodding its head, then its refusal to enter the sanctuary when they tried to force it in. [R76]

In its continuation, he describes the bird as resembling swallows, and the stone in the beak as resembling a lens, then recounts the destruction of the expedition's participants. Al-Majlisi described the chain of transmission for this account as authent-

ic. Thus, the name Mahmoud, the place of abstention, and the comparison to swallows became a specific narrative reference in this book; however, the name of the elephant and the description of the bird are not among the words of Surah Al-Fil.

The simile remains a simile: we do not transform "like swallows" into a definitive scientific identification of the bird's species, nor do we apply this logic to every color or number mentioned in biographical accounts. The movement of the scene holds a meaning that awakens contemplation: the large animal, intended as an instrument of power, resists, and the bird, whose strength is not considered in the army's calculations, becomes the reason for the failure of its plot. This is a reflection on the narrated story, preserving the Qur'an's origin and the narrative's boundaries.

[R76] al-Kafi, vol. 4, p. 216, chapter on the arrival of Tubba' and the People of the Elephant at the House, hadith 2; on the authority of Muhammad ibn Hamran and Hisham ibn Salim, on the authority of Imam al-Sadiq. Mir'at al-'Uqul [S2], vol. 17, p. 56: "Authentic."

The two situations differ: the first is a miracle of resurrection at the hands of a prophet, and the second is the thwarting of a plot. What unites them, however, is the subversion of human expectations, which are based on the limitations of human power. Thus ends the chapter on stories; for in the tales of the prophets, animals were not mere ornaments, but rather teachers, signs, sustenance, trials, and witnesses to the limits of human capability.

Primary sources: Al Imran: 49; Al Ma'idah: 110; Al Fil: 1-5. The account of the elephant ([R76]) is presented with al-Majlisi's assessment, and the account of the bat ([R77]) with the narrator's statement of unknown reliability is in progress. The comparison to swallows does not constitute a scientific designation of the species.

Part Six - Animals with Prophet Muhammad (peace and blessings be upon him and his family) and the Ahl al-Bayt (peace be upon them)

Chapter 37 - Animals in the Life of the Prophet Muhammad (peace and blessings be upon him and his family)

When we read about animals in the Prophet's life, we shouldn't let the extraordinary accounts obscure the everyday meaning: a mount that tires, a beast of burden that needs water, a bird that lives near the house, and a nation learning that human dominion over others is not limitless. The hadith about horses has already been mentioned in al-Kafi ([R5]), and the hadith about pigeons in the house ([R8]) with the degree of detail we have already explained.

The voice of the needy, even if it is not in our language

In al-Khara'ij wa al-Jara'ih, there is a report attributed to Imam al-Sadiq (peace be upon him) about a camel that knelt before the Prophet and bellowed. The Prophet explained that it was complaining about its companions who had benefited from it and then wanted to slaughter it after it had weakened. The report appears in the form "What was narrated from al-Sadiq" without a complete, continuous chain of transmission in that section ([R10]). We consulted some of the footnotes and found differences between the way the story was told and its conclusion, and between this report and other similar reports.

The Story's Chain of Transmission and the Limits of Textual Comparison

In al-Ikhtisas, p. 296, the transmission begins with Hasan ibn Musa al-Khashab, on the authority of Ali ibn Hasan, on the authority of Abd al-Rahman ibn Kathir, on the authority of Imam al-Sadiq. The text there expands to include the camel, the wolf, and the cow, and is not limited to the section abridged by al-Khara'ij. We compared this passage with the transmission in Wasa'il al-Shi'a from Basa'ir al-Darajat, and then consulted Basa'ir al-Darajat itself, pp. 371-372, no. 13 in the printed edition; thus, the existence of the longer text is confirmed, albeit with a difference in the form of the beginning of the chain of transmission. Wasa'il al-Shi'a also mentions the transmission of Sa'd ibn Abd Allah from al-Hasan ibn Musa al-Khashab, so the names of the books and the chains of transmission are not combined into a single chain of transmission.

The commentary on Wasa'il al-Shi'a notes the addition of names in the chain of transmission (isnad) within parentheses that are not found in the source it relied upon; therefore, we do not equate all versions of the chain without clarification.

Despite the difference in the initial transmission, the names mentioned are the same in the works of Ali ibn Hassan and Abd al-Rahman ibn Kathir. Thus, the mere repetition of the same text does not constitute independent proof of the soundness of all links in the chain of transmission.

Al-Najashi describes Abd al-Rahman ibn Kathir as "weak" in biography 621, and Ali ibn Hassan al-Hashimi as "very weak" in biography 660. Al-Khoei, in his biography of Abd al-Rahman, clarifies that his nephew is Ali ibn Hassan al-Hashimi, distinguishing him from the trustworthy al-Wasiti. We do not replace a shared name with a reliable narrator simply because of the possibility of similarity; this review does not establish the reliability of Abd al-Rahman ibn Kathir's chain of transmission, nor is its appearance in another source sufficient to resolve the issue. [S1] [S5]

What does the reference to al-Kafi indicate?

The footnote in al-Khara'ij refers to al-Kafi, vol. 5, pp. 507-508, hadith 6, via Ibn Mahbub, on the authority of Malik ibn Atiyya, on the authority of Sulayman ibn Khalid. Upon reading the text, we found it to be about a group of people informing the Prophet that they had seen people prostrating to one another. The statement concerning prostration appears within this context; it does not contain the story of a camel or a complaint about its slaughter. Therefore, this is a reference to a conclusion shared in wording, and not an alternative chain of transmission for the entire animal story. The footnote was correct in using the phrase "narrated its tail"; we should not omit this qualification when tracing the source.

In al-Ikhtisas, pp. 295-296, there are two adjacent reports from Jabir: one about a camel complaining of exhaustion and starvation, and the other about a camel that was intended for slaughter but was left by its owners for the Prophet. The chain of transmission for these reports begins with al-Hajjal, on the authority of al-Lu'lu'i, on the authority of Muhammad ibn Sinan, on the authority of Abu al-Jarud, on the authority of Ali ibn Thabit, on the authority of Jabir. This is a description of the wording as it was read, not a correction of it; nor do we combine the details of these two reports with the chain of transmission of Abd al-Rahman ibn Kathir to create one longer narrative.

Jabir's Two Reports: Different Names and Disagreement about the Narrator

In Basa'ir al-Darajat, p. 368, hadiths 4-5, we directly compare the two reports of Jabir: the name "Ali ibn Thabit" appears in the report of starvation and exhaustion, and "Adi ibn Thabit" in the report of the intention to slaughter and the Prophet leaving the camel. Al-Ikhtisas, however, mentions "Ali ibn Thabit" first, then refers the following report to the previous chain of transmission. This is a difference between the texts we have read; we do not correct it ourselves, nor do we claim that it was resolved by comparing manuscripts. Furthermore, we do not consider the difference in the spelling of the name as evidence that all the details of the two reports refer to a single incident.

The chain of transmission passes through Muhammad ibn Sinan, whose name is mentioned in *al-Ikhtisas*. In his biography in *Mu'jam Rijal al-Hadith*, al-Khoei presents narrations of praise and statements of weakness, concluding that he is not reliable in narration, while affirming what he sees of his praise and allegiance to the Ahl al-Bayt. He also conveys al-Hurr al-Amili's choice to authenticate him and then discusses it. Therefore, we attribute the conclusion regarding the narrators to its author, and we do not present the disagreement as a consensus, nor do we make praise of his creed alone an answer to every problem in transmission. [S5]

Regarding al-Hasan ibn al-Husayn al-Lu'lu'i, al-Khoei cites al-Najashi's authentication, then discusses the exception of his unique narrations in the collection of rare wisdom, concluding that he cannot be deemed trustworthy. We present both sides of the argument to avoid giving the impression that the sources lack authentication, or that its mere existence precludes all discussion. Based on al-Khoei's approach to these two narrators, this method cannot be used as an independent proof for authenticating the account of the camel's complaint. [S5]

Thus, the two reports from Jabir remain specific in their source, differing only in name and the reason for the interruption in the chain of transmission, and are not presented in the book as authentic reports. This conclusion does not require imposing judgments on the remaining narrators in the chain for which we have not provided sufficient evidence; it suffices to clarify the point of contention that prevented their authentication, while preserving the text from any additions. As for proving the occurrence of each incident through another chain of transmission, that is a separate matter from improving the wording of the narrative.

The conclusion is that the wording of al-Khara'ij is not supported in its proper place, that the chain of transmission of 'Abd al-Rahman ibn Kathir has not been established as reliable, and that al-Kafi's reference pertains only to the appendix. The two reports of Jabir in *Basa'ir al-Darajat* and *al-Ikhtisas* were compared, and the difference in name and the reason for not verifying the chain of transmission according to the presented biographical framework were clarified. This specific comparison was completed without claiming to have examined every report in the animal complaint or to have passed a single judgment on all its chains of transmission.

But presenting it as a narrated account, not a fact proven by evidence, allows us to read his ethical question: How does a person treat a being who has exhausted his strength in serving him? Caring for the weak after his direct benefit has ended reveals more about the character of his owner than honoring him when he is strong and productive.

This relates to the story of Abu Dharr in al-Kafi, where he waters his donkey himself, citing a Prophetic saying about animals seeking a companion to feed and water them without overburdening them. The narrator's use of the phrase "as I believe" before attributing it to Imam al-Sadiq is a noteworthy point that should not be overlooked in the investigation. Here, a simple act intersects with moral instruction: one should not disdain to serve those who serve him.

When Accounts of the Prophet's Life Preserve the Names of His Mounts

The mount mentioned in the Prophet's biography is not always described as an unknown animal; the narrator may remember its name, just as he remembers the name of the place where the event occurred. In a narration about Imam al-Sadiq (peace be upon him), within the chapter on the weapons and belongings of the Prophet possessed by the Imams in al-Kafi, the names of mounts are mentioned in the context of the Prophet handing over his belongings to the Commander of the Faithful: the two mules, al-Shahba' and al-Duldul; the two she-camels, al-'Adhba' and al-Qaswa'; the two horses, al-Janah and Hayzum; and the donkey, 'Ufair. These are names from a specific narration and do not constitute a definitive list of everything the Prophet rode in his life. [R23]

The chain of transmission is narrated by Aban ibn Uthman on the authority of Imam al-Sadiq, and before him, it includes Sahl ibn Ziyad and Muhammad ibn al-Walid, nicknamed Shabab al-Sayrafi. Al-Majlisi described the report as "weak and its end is mursal" (a type of weak hadith). We adhere to the word "Ufayr" in the text we read; we do not replace it with "Ya'fur" based on common usage, nor do we assert that every two similar names refer to the same animal. Similarly, "al-Janah" (the wing) here does not constitute evidence that Imam al-Husayn's horse was called "Dhu al-Janah" (the one with the wing); that is a different story and a different time. [S2]

The report is followed by a narration in the form of "it was related," attributing to the donkey a story passed down from his forefathers to Noah. We point out the presence of this addition so that it is not omitted from the investigation, but we do not present it as a fixed account, nor do we automatically attach it to the previous chain of transmission; the difference in the narration's form is a point that should remain apparent to the reader.

Names possess a human significance that can be contemplated without turning contemplation into mere talk: what we know by name is not simply a number in our minds. However, memorizing an animal's name does not absolve us of our responsibility to protect its rights. If a name leads us to compassion, let it also lead us to the question with which this chapter began: Was it fed, watered, and relieved of a burden it could not bear? In this way, the stories of the past become relevant to our present, and do not stop at the pleasure of knowing names.

[R10] al-Khara'ij wa al-Jara'ih, Vol. 2, p. 495, Hadith 9. Parallel references: al-Ikhtisas, pp. 295-296; Wasa'il al-Shi'a, Vol. 6, pp. 385-386, Chapter 27 of the chapters on prostration, Hadith 1-2, Nos. 8250-8251; al-Kafi, Vol. 5, pp. 507-508, Hadith 6; Rijal al-Najashi, p. 234, biography 621; and p. 251, biography 660; al-Khoei, biography of Abd al-Rahman ibn Kathir.

References for the continuation of [R10]: Basa'ir al-Darajat, Al-A'jami edition, p. 368, hadiths 4-5; and p. 371-372, hadith 13; al-Khoei [S5], biographical entries for Muhammad ibn Sinan al-Zahiri, no. 10938, and al-Hasan ibn al-Husayn al-Lu'lu'i, no. 2793 in the electronic text.

[R11] al-Kafi, vol. 6, p. 537, hadith 2. al-Majlisi's assessment: «Kal muwaththaq (reliable)», Mir'at al-Uqul, vol. 22, p. 454 [S2].

[R23] al-Kafi, Vol. 1, pp. 236-237, Kitab al-Hujjah, Bab Ma 'inda al-A'immah min Silah Rasul Allah wa Mata'ih, Hadith 9; the names are on p. 237.

Mir'at al-'Uqul [S2], Vol. 3, p. 47, assessment of the ninth report: "Weak and its end is mursal."

Chapter 38 - Animals in the Biography of Ahl al-Bayt (peace be upon them)

The biography sometimes begins from a point that the historian preoccupied with major events does not pay attention to: How does a person stand by an animal? What does he do if it slows him down? And does he see the infant who is nursing a share before he takes the milk? In the letter of the Commander of the Faithful to the agent of charity, which was preserved by Nahj al-Balagha, these questions are transformed into practical directives: The animals should not be frightened, the she-camel should not be separated from her calf, the milk should not be drained at the expense of her offspring, and comfort and water should be taken care of. [N3]

A travel companion is not a silent instrument

Al-Kafi narrates, on the authority of Zurarah, on the authority of Imam al-Baqir (peace be upon him), that Imam Ali ibn al-Husayn had a camel on which he performed the Hajj twenty-two times without drawing lots for it, and it is mentioned that it came to his grave after his death. There is a subsequent report with the same general meaning, but in its chain of transmission it says, "on the authority of one who mentioned it." We do not consider the two chains of transmission to be one and the same, nor do we include the differences in numbers in other narrations within this wording.

Al-Majlisi described the first chain of transmission as "muwatthtaq (reliable) like sahih" (authentic), and the second as "mursal" (interrupted). The report contains both aspects of leniency and evidence; we present them while preserving this distinction, and we do not transfer the first assessment to the second. Furthermore, accepting the meaning of "care" does not automatically validate every detail in all the narrations relating the scene. [S2]

Instructions for Care and the Story's Different Chains of Transmission

The fourth hadith in the chapter of al-Kafi adds a practical instruction regarding the camel: that it be enclosed and provided with fodder, and then it recounts its journey to the grave. Its chain of transmission is: al-Husayn ibn Muhammad ibn 'Amir, from Ahmad ibn Ishaq ibn Sa'd, from Sa'dan ibn Muslim, from Abu 'Ammara, from a man, from Abu 'Abd Allah (peace be upon him). Al-Majlisi described it as having "unknown reliability" ([S2, vol. 6 p. 10]). Therefore, this addition does not reach the level of authenticity of the second hadith, even though it agrees with it in not striking the camel.

The three reports were compared with Basa'ir al-Darajat, Part Seven, Chapter Fifteen, Hadiths 10-12. The tenth corresponds to the report of Zurarah, and it meets with it in Ibn Fadhal on the authority of Ibn Bukayr on the authority of Zurarah. The twelfth corresponds to the report of Hafs al-Bakhtari, with the phrase "on the authority of the one he mentioned" remaining in both chains of transmission, and with

a difference in the chain of transmission above Hafs. The presence of the report in two books does not make each of the men in its chain independent of the other, nor does it, by itself, eliminate the break in the chain of transmission.

The eleventh hadith in *Basa'ir al-Darajat* is similar to the fourth hadith in *al-Kafi*, but it mentions "Abu Imran" where *al-Kafi* reads "Abu Ammarah," and it includes the she-camel's reappearance and her death three days later. Al-Majlisi transmitted this addition from *Basa'ir al-Darajat* in his commentary; therefore, the phrase "three days" is not part of the text of the fourth hadith in the version of *al-Kafi* that was read. We record the difference in the name as we found it, and we do not claim that the two narrators are the same, nor do we choose a correction for the name without evidence.

In *Mukhtasar al-Basa'ir* by al-Hasan ibn Sulayman, Hadith 26, in the verified text, there is a similar narration with a chain of transmission including Sa'dan ibn Muslim, on the authority of Abu 'Imran, on the authority of one of our companions, mentioning the three days. After the narration concludes, a separate phrase appears, beginning with "It was narrated," mentioning forty pilgrimages. This corresponds to the number twenty-two in the narration of Zurarah in *al-Kafi*. Therefore, we do not consider the forty to be part of Zurarah's chain of transmission, nor do we transform the ambiguous phrase into a continuous chain of transmission.

Al-Majlisi mentioned the possibility that the forty might refer to both Hajj and Umrah, based on the principle of predominance ([S2, vol. 6 p. 8]). This is a reconciliation proposed by the commentator, not a new term from the Imam, nor a historical event established through comparison. The reading here yields three reports in *al-Kafi* with varying assessments, and textual parallels that reveal additions and differences; it is not a correction of all the details of the story. ([R12])

What Examination of the Works on Narrators Establishes

In *Mu'jam Rijal al-Hadith*, al-Khoei dedicated a separate entry to Abu 'Ammara, from whom Sa'dan ibn Muslim narrated, under entry number 14623, and referenced the hadith of the she-camel itself ([S5, vol. 22 p. 278-279]). This entry does not contain explicit documentation, nor does it state that he is Abu 'Imran. Following this are entries for Abu 'Ammara ibn al-Tayyar, al-Harithi, and al-Munshid; therefore, it is not permissible to transfer a ruling from one entry to another simply because of a similarity in the kunya (patronymic). This is the extent of what is established by the sources read; there is no basis for determining whether the names are the same or multiple individuals.

In Sa'dan's translation, al-Khoei described al-Saduq's chain of transmission to him and the sheikh's chain of transmission to him as sound ([S5, vol. 9 p. 105]). This pertains to the chain of transmission to Sa'dan and does not automatically validate those from whom Sa'dan narrates in other reports. Even if the person with the kunya were identified, the hadith about the she-camel would still contain an unnamed intermediary, "from a man." Therefore, addressing the discrepancy between Abu 'Ammarah and Abu 'Imran alone is insufficient to validate this chain of transmission; verifying the original reading still requires comparing the manuscripts.

Lady Fatima al-Zahra, peace be upon her, enters this chapter through the scene of the 'aqiqah (sacrifice) for al-Hasan and al-Husayn, as narrated by al-Kafi ([R22]). The animal is not the sole focus of the scene; rather, it encompasses welcoming the newborn, feeding the poor, giving charity, and rejecting the custom of smearing the head with blood. The presentation of these two narrations and al-Majlisi's assessment of their chains of transmission will be found in chapter forty-seven.

We have seen the story of Imam al-Sadiq with the pigeons ([R8]), and we will see stories about understanding the sounds of birds. However, we need not invent a specific incident for each Imam to make the collection seem comprehensive. There is a difference between the general teachings of the Ahl al-Bayt, an incident whose text and chain of transmission we know, and a well-known story whose authenticity we have not yet verified. Respecting them requires respecting this distinction.

[R12] al-Kafi, Kitab al-Hujjah, Chapter on the Birth of Ali ibn al-Husayn (peace be upon them), Hadith 2-4. Basa'ir al-Darajat, Part 7, Chapter 15, Hadith 10-12; images of pages 639-640 from the manuscript. Mukhtasar al-Basa'ir, Hadith 26 and its appendix. Mir'at al-'Uqul [S2], Vol. 6, pp. 8-11; and for the discussion of the kunya and the chain of transmission to Sa'dan: Mu'jam Rijal al-Hadith [S5], Vol. 22, pp. 278-279 and Vol. 9, p. 105.

Chapter 39 - Reports of Addressing Animals, Their Complaints and Understanding Their Speech

﴿وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مَنَطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُ الْفَضْلُ الْمُبِينُ﴾

God Almighty said: "And Solomon inherited David. And he said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty.'" [An-Naml: 16]

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

[Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not."] [An-Naml: 18]

﴿فَكَثَّ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾

"He stayed not long and said, "I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news." [An-Naml: 22].

﴿إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ﴾

"I found a woman ruling over them, and she has been given abundance of everything, and she has a magnificent throne." [An-Naml: 23]

The Qur'an affirms that Solomon learned the language of birds, and mentions the ant's words and the hoopoe's story. However, drawing from this foundation to every account of an animal communicating with another animal at a later date requires supporting evidence for that particular account. The mere possibility of such an event in a belief is not proof of the veracity of all the narratives that describe it.

Two Examples with Clearly Identified Sources

In Basa'ir al-Darajat, there is a report about Salim, the freed slave of Aban: He was with a group in the garden of Imam al-Sadiq (peace be upon him) when the sparrows chirped. The Imam interpreted their chirping as a supplication to God for food and water. This is preceded by a report about Imam al-Rida, who interpreted the distress of a sparrow as a snake threatening its chicks, and ordered that it be driven away. These two reports were presented directly in their respective places in Basa'ir al-Darajat, after previously relying on the transmission of proof from him. [R13] [R14]

The chain of transmission for the news of sustenance passes through Ahmad ibn Muhammad, al-Hasan ibn Ali ibn Fadhal, Tha'labah, and Salim, the freed slave of Aban, the seller of Zutti. As for the news of the danger to the chicks, it passes

through Ahmad ibn Musa, Muhammad ibn Ahmad, known as Ghazal, Muhammad ibn al-Husayn, and Sulayman, a descendant of Ja'far ibn Abi Talib. This is a record of the two chains of transmission for the two texts that have been read, but it does not constitute a complete assessment of their narrators or a judgment of their authenticity.

The name Salim contains a significant point regarding the men who narrated it: Al-Jawahiri mentions the identity of Salim, the freed slave of Aban, with Salim, the seller of Zutti, and describes him as trustworthy based on his narration in *Tafsir al-Qummi* ([S4]). Returning to the original al-Khoei dictionary, we find mention of Salim in the chain of narration of *Tafsir al-Qummi* under *Surat al-Waqi'ah*, and the preference for his identity with the freed slave of Aban in entry 4968, followed by the identification of the freed slave of Aban as the seller of Zutti in entry 4975. Neither of these instances contains explicit individual attestation of his reliability; therefore, al-Jawahiri's conclusion should be interpreted based on the framework upon which it rests.

The structure is explained in the introduction to the dictionary: al-Khoei chooses to include in the testimony of the introduction to Ali ibn Ibrahim's commentary those who appear in its chains of transmission leading back to the infallible Imam, and does not limit it to the direct teachers. Therefore, it is said here: Salim has authentication according to this structure, not an independent individual authentication stated in his biography, nor is there any established consensus in this research. As for the report of *Basa'ir al-Darajat* itself, its study is not complete with Salim's authentication alone; it is necessary to specify the abbreviated names and examine the entire chain of transmission.

Al-Jawahiri, *al-Mufid min Mu'jam Rijal al-Hadith* [S4], pp. 242-243, including Salim Bayya' al-Zutti and Salim Mawla Aban.

For a review of the origin of the building: al-Khoei, *Mu'jam Rijal al-Hadith* [S5], Vol. 1, p. 49; and Vol. 9, p. 30, translation 4968, and p. 33, translation 4975.

As for the story of the sparrow fearful for its chicks, it has several versions worthy of comparison. Al-Khara'ij wa al-Jara'ih mentions it under the name of Sulayman ibn Ja'far al-Ja'fari, while *Basa'ir al-Darajat* simply describes Sulayman as a descendant of Ja'far ibn Abi Talib. In *Dala'il al-Imama*, the passage begins with Ahmad ibn Muhammad, known as Ghazal, unlike Muhammad ibn Ahmad in *Basa'ir al-Darajat*; and it uses the plural form for the journey home, while the other text recounts the narrator's assignment and his journey alone. [R14]

These are differences between places of reading, not names we complete based on conjecture. The mention of Sulayman in al-Khara'ij is a useful textual clue for comparison, but it alone does not negate the need to verify the narrators of the *Basa'ir al-Darajat* chain, nor does the multiplicity of books prove the independence of the chains of transmission. The shared meaning in the story remains close to the heart: the cry of a child may carry a need unheard by someone passing by in a hurry.

The name mentioned in the al-Khara'ij narration contains a specific biographical indicator: al-Najashi translates Sulayman ibn Ja'far al-Ja'fari in entry 483, mentions his narration from Imam al-Rida, and then establishes his and his father's reliability.

This is useful in the case of Sulayman if the narrator is identified by him, but the reliability does not automatically transfer from him to the rest of the narrators in the chain of transmission; nor does it resolve the discrepancy between "Muhammad ibn Ahmad" and "Ahmad ibn Muhammad," known as Ghazal, in the various texts. The wording of each source remains preserved, and correcting the chain of transmission still requires evidence encompassing its links.

al-Najashi, Men [S1], pp. 182-183, Entry 483: Sulayman ibn Ja`far al-Ja`fari.

References [R14]: al-Rawandi, al-Khara'ij wa al-Jara'ih, vol. 1, p. 359, no. 13. Dala'il al-Imama, published by the Mission Foundation, p. 343, no. 301/44. The names and the wording of the event were compared; a comprehensive assessment of the methods was not completed.

The first interpretation makes the sound a plea for sustenance, while the second makes it a cry of fear for the young. It would be unfair to use these two accounts as a universal dictionary to interpret every tweet; the narrative attributes special knowledge to the Imam, and does not claim that everyone can extract specific words from a sound in the same way.

Similarly, the naturalistic study of animal signals does not contradict the existence of religious accounts that attempt to understand their logic; however, each has its own questions and evidence. Experimentation deals with what can be observed and tested, while religious accounts require proof of transmission and understanding of their meaning. The most immediate ethical implication of this is that we should not assume a frightened or hungry animal is not in need simply because we do not understand its vocalizations.

[R13-R14] al-Saffar, Basa'ir al-Darajat, p. 365, Chapter 14, on the Imams knowing the speech of birds, Hadith 20 and Hadith 19 respectively. Original Basa'ir al-Darajat, p. 491 of the manuscript file. Compared with al-Bahrani's transmission, al-Burhan, vol. 4, p. 211, nos. 8000/10 and 7999/9. Direct reference verified; assessment of both paths remains.

Chapter 40 - Animals in Reports of Signs and Miracles

Animals are mentioned in books of evidence in several ways: through understandable complaints, unusual obedience, and knowledge revealed in a specific incident. We have presented the reader with specific examples instead of filling this section with stories whose origins we cannot determine: the complaint of the camel ([R10]), the she-camel of Imam al-Sajjad ([R12]), and the story of the sparrows ([R13-R14]).

How Do We Keep Additions out of a Report?

In every model, we need four questions: Where was it mentioned? Who narrated it? What wording did the source establish? And what can we conclude from it? The origin of the incident may be in a book, and then dialogues, numbers, and names grow around it in preaching; and these additions do not acquire the authority of the original simply because they are connected to it in the story.

Al-Buraq: What the verse says and what the reports narrate

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing." [Al-Isra: 1]

The Qur'an begins the account of the Isra' (Night Journey) by glorifying God and stating that the purpose of the journey was to show His servant some of His signs; however, the first verse of the Isra' does not mention the Buraq. Therefore, we distinguish between the Qur'anic account of the Isra' and the descriptions of the mount found in other narrations. This distinction does not diminish the significance of the journey, but rather prevents us from attributing to the Qur'anic text what it does not explicitly mention [Al-Isra': 1].

In Rawdat al-Kafi, there is a narration from Imam al-Baqir (peace be upon him), related by Aban on the authority of Abdullah ibn Ata, mentioning Gabriel bringing the Buraq to the Messenger of God. It describes the Buraq as being "smaller than a mule and larger than a donkey," and then details its movement, form, and wings. Al-Majlisi described the chain of transmission for this narration as "of unknown reliability" in Mir'at al-'Uqul. We are quoting his judgment on this specific chain of transmission, not on all narrations of the Isra' (Night Journey) nor on every narration mentioning the Buraq. [R24] [S2]

When a narrative reaches an extraordinary event, its language doesn't devolve into a mere animal classification or a formula for the speed of travel. A comparison of size doesn't establish biological relationships, and mentioning wings doesn't justify constructing a definitive image from every common depiction. The reader can con-

template the meaning of the journey within the confines of the text, leaving aside any form that remains unconfirmed. We don't need to fill every gap with an image from our imagination for the verse to resonate in the heart.

The Gazelle at the Shrine: Separating the Report from the Popular Tale

Al-Saduq, in his *Uyun Akhbar al-Rida*, presents a different account than the story of the gazelle's safekeeping during the Imam's lifetime. Abu al-Fadl al-Sulayti quotes al-Hakim al-Razi, who narrates it from Abu Mansur ibn Abd al-Razzaq himself: He released a leopard while hunting a gazelle, which then sought refuge against the wall of the shrine, and the leopard refrained from approaching it there. The account mentions the gazelle's disappearance, and then Abu Mansur's decision to cease harming visitors to the shrine. This is a summary of the source; we do not endorse its authenticity. [R25]

The location here is at the shrine after the Imam's death; and this account does not state that the Imam addressed the gazelle during his lifetime or guaranteed her return to nurse her young. Therefore, we cannot combine the two stories into one incident, nor can we rely solely on this text to determine the details of the widely circulated story of the guarantee. Judging that story requires examining its sources and chains of transmission independently; neither its widespread acceptance nor its refutation simply because this account differs from it is sufficient.

Who reported the incident, and how much of it was proven through that chain of transmission?

The chain of transmission begins with al-Saduq, on the authority of Abu al-Fadl Muhammad ibn Ahmad ibn Ismail al-Sulayti, who says that he heard al-Hakim al-Razi, a companion of Abu Ja'far al-'Utbi. Al-Hakim then relates what Abu Mansur ibn 'Abd al-Razzaq told him on his own authority. Abu Ja'far al-'Utbi is mentioned in the context of al-Hakim's transmission, not as a link in the chain of narration through whom al-Hakim relates this event. Abu al-Nasr al-Muqri', whom the narrator asks about the gazelle, cannot be included in the chain of transmission to al-Saduq.

In *Mu'jam Rijal al-Hadith*, al-Khoei mentions al-Sulayti in entry 10098, stating that he was one of al-Saduq's teachers and that al-Saduq expressed approval of him, without explicit documentation in this entry ([S5]). Al-Namazi mentions him in entry 12438, noting the frequent narrations from him by al-Saduq in the latter part of *Uyun Akhbar al-Rida*, expressing approval of him, and specifying some of his narrations ([S8]). We will record the extent of what each source stated, and we will not interpret the mention of his being a teacher or expressing approval as documentation that was not written by the author of the entry.

This does not resolve the disagreement among scholars regarding the meaning of the phrase "may God be pleased with him," nor does it accuse the man of lying. However, it does show that the two instances we examined do not provide explicit documentation upon which we can rely to validate the entire chain of transmission. Furthermore, in this examination, we have not established any specific reliability for

al-Hakim al-Razi or the person involved in the incident; therefore, we do not apply the rulings of men with similar names to them, nor do we consider al-Hakim's association with al-Utbi as a judgment on his accuracy in narrating the hadith.

Al-Majlisi re-transmitted the report in *Bihar al-Anwar*, vol. 49, pp. 333-334, within the section on the blessings of the shrine, referring to *Uyun Akhbar al-Rida* and using the same chain of transmission. Therefore, this passage is useful in comparing the transmission and understanding the report's transmission to the later compiler, but we do not consider it an independent piece of evidence that increases the number of chains of transmission for the event. The difference in the report's number between the two places does not create a separate report.

The result is that the origin and route of the transmission have been established, but the reliability of all its chains of transmission has not been confirmed by this review. Therefore, our wording remains "al-Saduq narrated" and "the report is mentioned," and we do not replace it with a definitive assertion of the occurrence of all the details. Nor do we derive from the lack of a confirmed chain of transmission a judgment that the story is fabricated; the investigation determines what the evidence allows us to say, and does not fill in the gaps with affirmation or denial.

In an educational reading of the narrated account, the focus shifts: it is not only the fleeing animal seeking refuge; the person who has become accustomed to causing harm also needs to feel safe around others. And how profound is the impact of mercy when it transcends mere fleeting wonder and becomes ingrained in one's behavior. This is our reflection on the structure of the story, not a statement attributed to the Imam, nor an interpretation we claim to explain the event.

Al-Hussein's horse: The neighing has a source, but details have limits

In the thirtieth session of al-Saduq's *Amali*, within a lengthy discourse on the martyrdom of Imam al-Husayn, the scene of the horse returning without its rider and the Ahl al-Bayt hearing its neighing ([R26]) is recounted. The animal serves as a symbol of loss; the absence is not merely reflected in the words, but the soul may grasp from the returning horse's appearance what it cannot bear if it were spoken aloud.

The chain of transmission begins with Muhammad ibn Umar al-Baghdadi al-Hafiz, on the authority of Abu Sa'id al-Hasan ibn Uthman ibn Ziyad al-Tustari, from his book, on the authority of Ibrahim ibn Ubayd Allah ibn Musa ibn Yunus ibn Abi Ishaq al-Subay'i, the judge of Balkh; on the authority of his aunt, Marisa bint Musa; on the authority of her aunt, Safiyya bint Yunus; on the authority of Bahja bint al-Harith; on the authority of her maternal uncle, Abdullah ibn Mansur; on the authority of Imam al-Sadiq; on the authority of his father; on the authority of his father. Preserving the names of the transmitters is part of the integrity of the narration, especially when the links in the chain are omitted from common transmission.

In the "Research Outcome" section of the revised edition of the article, the aforementioned Ibrahim is listed among those neglected by scholars of biographical evaluation and hadith. However, this neglect does not constitute a judgment of false-

hood. The Qamus al-Rijal mentions Marisa's narration of this killing and refers to Marisa in Safiyya's biography; neither of these sources provides documentation for either of them. [S6] [S7]

Mustadrakat Ilm Rijal al-Hadith identifies Muhammad ibn Umar al-Baghdadi al-Hafiz al-Ja'abi and mentions his high standing in hadith memorization and knowledge. It also mentions a book on the martyrdom of al-Hasan ibn Uthman al-Tustari and identifies al-Saduq's narration from him through this chain of transmission. However, it does not provide explicit authentication of al-Hasan, Bahja, or Safiyya in the biographies it reads. In the biography of Abdullah ibn Mansur, it includes the phrase "they did not mention him," then identifies his narration from Imam al-Sadiq ([S8]). The presence of the narrator's name and the mention of his book or report establish his place in the transmission, but this alone is not sufficient to authenticate the chain of transmission.

Therefore, the reliability of this route has not been established within the scope of the examined sources. We do not interpret praise for some of its narrators as validation of all its episodes, nor do we interpret the lack of established reliability as a conclusion that the account is fabricated. The scene of the horse remains a reported incident of this nature, not an event whose details we can definitively ascertain. Furthermore, the passage in question does not refer to the horse as "the winged one," nor does it attribute any human words to it, nor does it specify its ultimate fate.

Therefore, we do not add to the neighing of horses a poignant phrase we have not read, nor do we make a widely circulated image a historical witness. Loyalty to Hussein, peace be upon him, combines the fervor of love with the integrity of the word: we grieve where the news opens the door to grief, and we say "we do not know" where our understanding ends. The grandeur of the tragedy does not require the horse to bear all that imagination has added to it; it is enough that the news be preserved from embellishment, and that the reader return from the commemoration with an even stronger abhorrence of injustice.

Refraining from making definitive statements is not a denial of the miracles of God's saints; it is a commitment to distinguishing between the core of belief and an incident requiring verification. If we were to write everything that stirs emotion and then leave the reader to discern, the book would merely perpetuate the problem instead of addressing it. True love demands accuracy in transmission as much as it demands eloquence in expression.

Reference forms: [R10], [R12], and [R13-R14]. For unfinished names and well-known stories, see Appendix 5. This chapter examines the method of receiving reports, not a blanket judgment on their acceptance or rejection.

[R24] al-Kafi, vol. 8, p. 376, hadith 567. al-Majlisi's assessment: Mir'at al-'Uqul, vol. 26, p. 563 [S2].

[R25] al-Saduq, Uyun Akhbar al-Rida, vol. 2, p. 318, no. 11, published by Al-A'lami Foundation. Parallel references: Bihar al-Anwar, vol. 49, pp. 333-334, no. 12; Biographies: Mu'jam Rijal al-Hadith, vol. 15, p. 330, no. 10098 [S5]; and Mustadrakat Ilm Rijal al-Hadith, vol. 6, p. 403, no. 12438 [S8].

[R26] Al-Saduq, al-Amali, session 30, hadith 1, al-Bi'tha Foundation edition; the passage about the horse is on p. 226. For the link involving the judge of Balkh: Tanqih al-Maqal [S6], vol. 4, pp. 171-172, entry [389], under "Outcome of the Investigation".

Chapter 41 - Animal Names and Descriptions in Shi'a Narratives

Two pieces of information may share a single word but differ in the animal being referred to or in the purpose of the statement. This is where the need arises for a dictionary that not only lists names but also clarifies the context: Are we talking about a species, its young, a color, the name of a specific animal, or a metaphor?

A name is not a judgment on morality or nature

The chapters on domestic animals in al-Kafi include animals and mounts, camels, sheep, pigeons, the rooster, warashan, fakhita, sulsul and dogs. The Arabic term dawajin here is broader than its modern use for poultry. The hunting chapters mention hawks, falcons, swallows, hoopoes, shrikes and larks; the food chapters include names such as gazelles, buffaloes and wild asses. This is a map of the chapters, not a declaration that every report in them is authentic.

One must be careful with descriptions like "bird pig" in the hadiths about chickens; the analogy should not be interpreted as a claim of lineage or an automatic prohibition. Its origin is traced back to the first two hadiths in the chapter on bird meat in al-Kafi ([R31]); al-Majlisi described the first as "marfu'" and the second as "weak," as explained in Chapter 21. Collecting reports and understanding their implications is a separate task from explaining a single title. To distinguish between transmission and legal rulings, refer to reference [F4] in Chapter 45.

Another difference appears in the names warashan (a kind of pigeon), fakhita (a kind of dove), and sulsul ([R37-R38]): the commentaries convey linguistic statements regarding the relationship between them, but these do not constitute species identification in modern zoological terminology. Similarly, the account of the rooster's characteristics mentions a number that needs to be compared with the terms in the list ([R36, hadith 5]). We do not correct silent texts, nor do we make descriptions of friendship or ill omen a criterion for species classification; details and grades of methods are reviewed in Chapter 21.

Furthermore, reports linking animals to love or hate, or to jinn and transformed creatures, are not, in themselves, sufficient for a new scientific classification, nor for teaching children to hate creatures based on their colors. Every report needs to be evaluated, and its wording needs to be understood within its context. The reader will find in Appendix 2 the names of the studied group and the names of the remaining research findings, separated to avoid confusion between the research list and its results.

[Part 2] al-Hurr al-Amili, Wasa'il al-Shi'a, Part 25, Chapter 16 of the chapters on permissible foods, pp. 46-48, examples of descriptions of bird meat and multiple reports; used to understand the context, not to issue a judgment from a single report.

Part Seven - Humans and Animals: Compassion, Rights and Benefits

Chapter 42 - Animal Rights over Humans

When the narration states that an animal has rights over its owner, it changes the subject of the question. It is no longer: What can the owner do with what he owns? Rather: What is his obligation towards a living being that has come under his care? Al-Kafi narrates on the authority of Imam al-Sadiq, peace be upon him, six rights of the animal, related to the limit of the load, not using its back as a seat, promptly feeding it upon dismounting, branding it, striking its face, and offering it water. [R1]

Reading the Right Together with Its Chain of Transmission

Al-Majlisi ruled on the chain of transmission of the hadith concerning rights that it was "weak according to the prevailing view" ([S2]). He also discussed the connection between the restriction of the face and the marking and striking in the variant readings; therefore, it is incorrect to base the prohibition of all types of marking on a statement taken out of context. We preserve the hadith's educational value and distinguish it from the strength of its chain of transmission and from the legal ruling, which requires gathering evidence.

Rights shown in detail

Overloading is not a theoretical concept; it is a decision made by the animal's owner when they overload the load without considering the fatigue. Using the animal's back as a seat is not a necessity for travel, but rather a comfort for the rider at the expense of continued hardship for others. Offering fodder upon dismounting teaches one not to let the fulfillment of their needs mark the beginning of forgetting those who carried them.

Water, however, is not relegated to the bottom of the list of concerns. The narration implies that the owner of the animal is responsible for observing its needs; he should not wait for it to verbally express its thirst. This is an ethical interpretation of the narration's implications, while the assessment of its chain of transmission and its integration with the narrations concerning branding and work constitute a separate legal category.

The book by the Commander of the Faithful on Charity Funds ([N3]) provides a more detailed picture: the mother and her young, the milk the calf needs, and rest along the way. Here, care doesn't stop at simply keeping the animal alive, but also includes how to keep it: less fearful and exhausted, and closer to meeting its needs.

An Ant Does Not Fall Outside the Scales of Justice

In saying 224 of Nahj al-Balagha, the Commander of the Faithful (peace be upon him) gives a very precise example: He would not accept disobeying God by taking a husk of barley from an ant, even if it were done by a mighty king. The example does

not need to exaggerate the size of the victim; the insignificance of the creature does not make the injustice something for which we should not hold ourselves accountable. [N5]

This shifts our focus from the question, "How much will I gain?" to the question, "By what right do I take?" One might excuse oneself by claiming that what was taken was meager, or that the other party had no voice to object. But the absence of objection is not permission. This is an ethical interpretation of the discourse within the framework, not a claim that we have exhausted all its methods, nor a judgment that all contact with the environment is a prohibited transgression.

[N5] Nahj al-Balagha, speech 224, on abstaining from injustice; numbering according to the read version.

If we move to our reality, these meanings can be transformed into daily accounting questions: Is the food suitable? Is the water available? Does the place protect from harm? Do I notice illness? And can I continue to care for the animal before I acquire it? These are contemporary ethical applications, not words attributed to the narration.

The two main sources: al-Kafi, Chapter on Rare Narrations about Animals, hadith 1 [R1]; Nahj al-Balagha, Book 25 [N3].

Chapter 43 - Animal welfare and the prohibition of animal torture

A person may treat an animal gently when it is calm and obedient, then turn against it when it is frightened, stubborn, or makes a mistake. This is where gentleness is tested: not merely a fleeting feeling of contentment, but the ability to control force when its use becomes easy. An animal to which a person does not explain their needs is not responsible for all of their owner's expectations.

When harm becomes a spectacle

One of the chapters in al-Kafi is on inciting animals to fight, and it contains two narrations from Imam al-Sadiq (peace be upon him) expressing his disapproval of it, with an exception related to dogs or dogs. The exception should be quoted as is, and then discussed within its context. Commentators have suggested that it relates to training animals for hunting. We should not remove the exception from the text to create a statement that suits our desires, nor should we make it an absolute license to stage scenes of torture.

Similarly, the mere mention of "dislike" in every report, without further investigation, does not equate to the later, established legal ruling itself. Understanding the ruling requires a comprehensive examination of the evidence and contextual clues. The ethical purpose of this chapter is clear: pain is not a game, and the victory of one animal over another does not become a virtue simply because a crowd applauds it.

One application of this principle is that we should not frighten animals simply to film their reactions, that we should not teach children to laugh at their pain, and that we should not deprive captive animals of their basic needs as punishment. The care we give to animals in this context also educates us; those who are accustomed to believing that strength justifies abuse, like the weak, develop a habit that needs correction before it can become ingrained.

The ear of livestock: between a sign and a custom attributed to religion

﴿وَلَا ضَلٰهُمۡ وَلَا مَنِيۡنِهِمۡ وَلَا مَرۡنِهِمۡ فَلَيَبۡتَكِنَ اٰذَانُ الْاَنْعَامِ وَلَا مَرۡنُهُمۡ فَلَيَغَيِّرَنَّ خَلۡقَ اللّٰهِ وَمَنۡ يَتَّخِذِ الشَّيۡطٰنَ وَلِيًّا مِّنۡ دُوۡنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرٰنًا مُّبِيۡنًا﴾^ج

God Almighty said: "And I will surely mislead them, and I will surely entice them with false hopes, and I will surely command them to cut off the ears of cattle, and I will surely command them to alter the creation of God. And whoever takes Satan as an ally instead of God has certainly suffered a clear loss." [An-Nisa: 119]

﴿مَا جَعَلَ اللّٰهُ مِنۡ بَحِيۡرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيۡلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِيۡنَ كَفَرُوۡا يَفۡتَرُوۡنَ عَلَى اللّٰهِ الْكَذِبَ وَاَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ﴾^ل

“God has not instituted any Bahirah, Sa’ibah, Wasilah, or Ham. But those who disbelieve invent falsehood about God, and most of them do not reason.” [Al-Ma’idah: 103]

In Surah An-Nisa, verse 119, in the story of Satan's deception, there is the command to cut off the ears of livestock. This is an explicit reference to the animal's body, reminding us that custom can become an act of aggression when it is given false religious authority. We read it alongside what was mentioned earlier in Surah Al-Ma’idah, verse 103, concerning the Bahirah, the Sa'ibah, the Wasilah, and the Ham, keeping each verse in its proper context.

A single verse is insufficient to pass judgment on every branding, treatment, or veterinary definition; that requires its own research, evidence, and details. What we conclude here is the necessity of inquiring about the reason for the action, its meaning, and its potential harm, and not allowing its prevalence or long history to be taken as proof of its validity. Compassion, even with good intentions, necessitates a thorough examination of the action in question.

Women: 119.

The placement of the mark does not negate the sanctity of the face

The two narrations concerning the branding of livestock add a detail that cannot be omitted. Yunus ibn Yaquub asks Imam al-Sadiq about branding sheep on their faces, and he directs him to their ears. Abdullah ibn Sinan asks him about branding livestock, and he makes an exception for the face, stating that it is permissible. Al-Majlisi describes the first as reliable and the second as authentic. This highlights the importance of compiling these texts: we should not interpret a statement about the face as an absolute prohibition of all branding, nor should we interpret an exception as an absolute permission to inflict pain. [R52]

The book does not offer a method for branding or a veterinary procedure; these are matters that require consideration of need, harm, experience, and relevant legal rulings. What serves our purpose here is to show that an animal's face is not a free-for-all for the owner, and that reading Surah An-Nisa' (4:119) alongside the accounts of branding necessitates contextual understanding. The Qur’anic text mentions an act within the context of Satan's deception, and the two accounts address specific questions; combining the meaning requires more than simply extracting a single sentence.

[R52] al-Kafi, Vol. 6, p. 545, Chapter on the Marking of Livestock, Hadith 1-2; compared with the original edition of Al-Fajr, p. 343. Mir'at al-'Uqul, Vol. 22, p. 466: muwaththaq (reliable), authentic.

A face that does not bear the passenger's anger

References to the face recur in the chapter of miscellaneous reports on animals: one report prohibits striking their faces and connects this with their glorification of God; another locates the inviolability of animals in their faces [R54: 4, 10]. Al-Majlisi grades the first weak, with its appended passage about branding mursal, and the

second weak according to the prevalent view. Earlier we read the two reports about marking livestock [R52], whose respective chains he grades muwaththaq and sahih. Similarity of meaning does not justify treating the chains as equal.

In another story, a beast of burden stumbles, and its rider utters a curse upon it. The narrative then attributes the reproach to the sin committed by the human being. The path is weak according to the prevailing view, so we do not recount its unseen answer as if we heard it ourselves. However, the image highlights a prevalent human tendency: to blame the stumble and then direct our anger at the one who carries us. The stumble is an action that requires understanding its cause; perhaps the path is difficult, the load is heavy, or the beast is exhausted. [R54: 5]

A hadith with a raised chain of transmission (R) appears in the question about the animal's slowness in its journey to its manger ([R54: 6]), followed by two phrases concerning shying or bolting and stumbling ([R54: 7, 12]). Al-Kafi gives the command regarding shying or bolting and the prohibition regarding stumbling, while in "Man La Yahduruhu al-Faqih" the wording is reversed, with the explanation that it sees what we do not see ([R62]). The jurist's phrase "and it was narrated that he said" does not present a continuous chain of transmission in this instance. We note the difference in wording and do not choose one version simply because it aligns with what we expected before reading.

The differing perspectives on this matter are also evident in the commentaries. Al-Hurr al-Amili, after compiling the various formulations in *Wasa'il al-Shi'a*, vol. 11, pp. 488-489, chapter 13 on the rulings concerning animals, favored the jurist's formulation due to its suitability to the reasoning, suggesting that the opposing view should be interpreted as permissible or that the prohibition should be understood as referring to excess. We do not consider this semantic preference as a continuous chain of transmission that the jurist did not present. In *Bihar al-Anwar*, vol. 61, p. 202, al-Majlisi quotes his father as suggesting the possibility of an error in al-Saduq's formulation, based on a comparison of the transmissions of al-Kulayni and al-Barqi. We present both opinions with their respective attributions, without considering either as a consensus or a definitive ruling on abrogation.

I also read the passage directly in al-Saduq's *al-Amali*, session 76, hadith 2. It lists seven rights, including the prohibition of striking an animal when it shies and the instruction to do so when it stumbles, together with the explanation. Its chain is Ibn al-Walid, from al-Saffar, from Ibrahim ibn Hashim, from al-Husayn ibn Yazid al-Nawfali, from Isma'il ibn Muslim al-Sakuni, from al-Sadiq (peace be upon him). This chain names its narrators, unlike the disconnected transmission in al-Faqih at the passage being compared.

In assessing its narrators: al-Najashi authenticated Ibn al-Walid and al-Saffar in their biographies 1042 and 948 ([S1]), and al-Khoei considered Ibrahim ibn Hashim trustworthy in biography 332. In the biography of al-Sakuni (1290), he affirmed the authority of his narrations based on his methodology in *al-Kifayat al-Wathaqa*, and he favored the trustworthiness of al-Nawfali due to his inclusion in the chains of transmission of the *Tafsir* of Ali ibn Ibrahim ([S5]). By combining these findings with

the presented chain of transmission, its narrators are considered trustworthy according to this methodology. This is an applied result here, and not a recitation of al-Khoei's authentication of this particular hadith.

This conclusion is not consistent with the scholars' agreement on the chain of transmission, nor does it resolve the textual discrepancies between "shying" or "bolting" and "stumbling." Furthermore, verifying the chain of transmission to al-Sukuni's book is a matter distinct from verifying every report attributed to him. Therefore, presenting both versions and the commentators' interpretations remains an essential aspect of the integrity of the narrative: we understand the basis for accepting the chain of transmission and, along with it, identify the points of textual discrepancy, thus avoiding obscuring one with the other.

In al-Mahasin, vol. 2, p. 627, hadith 97, I read the corresponding wording: prohibition when stumbling and command when shying or bolting, transmitted through the chain of narrators "from some of our companions, who traced it back to the Prophet." On p. 633, at the end of hadith 118, the same wording appears, attributed to the Prophet (peace and blessings be upon him and his family) with the phrase "and it was narrated." Therefore, we do not connect the end of the narration to the chain of transmission of the subsequent report, nor do we consider the repetition of the wording to constitute two connected chains of transmission. Here, the wording is directly compared with the two electronic texts; however, the manuscript comparison has not been completed. The assessment of the men in the al-Amali chain of transmission has been established according to the aforementioned framework, and the issue of transmission or transmission is not resolved simply by the presence of the report in an earlier source.

Therefore, we do not derive from this encounter instructions to beat the animal. We acknowledge the difference in the text and the need for scholarly interpretation, separating this from the responsibility of kindness and care. Careful consideration of the text prevents hasty attribution of statements, and care for the animal prevents hasty action.

[R54: 4-7, 10, 12] al-Kafi, Vol. 6, Chapter on Rare Narrations about Animals; Al-Fajr Edition, p. 339. Mir'at al-'Uqul, Vol. 22, pp. 455-457; and in the commentary, Hadith 7 was added to the end of Hadith 6, and Hadith 10 and Hadith 12 became from al-Kafi with numbers 9 and 11 therein.

References: Wasa'il al-Shi'a, vol. 4, pp. 445-447, chapter 48 of the chapters on the dress of the worshipper; and vol. 11, pp. 496-497, chapter 20 of the chapters on the rulings concerning animals. And Mir'at al-'Uqul, vol. 22, p. 460, linguistic transmission from al-Nihaya. [R61]

[R62] al-Saduq, Man La Yahduruhu al-Faqih, Vol. 2, p. 286, Chapter on the Right of the Animal over its Owner, Hadith 2467; with the context of Hadith 2465-2466, and the beginning of Hadith 2468. The difference in wording does not by itself establish the independence of the path or permit the transfer of the degree of the chain of transmission of al-Kafi to it.

Comparison [R62]: al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 11, p. 480, no. 15311, and pp. 488-489, nos. 15339-15342, and the author's commentary. al-Majlisi, Bihar al-Anwar, vol. 61, p. 202, quoting his father; published by Dar Ihya al-Turath al-Arabi.

The corresponding sources [R62]: al-Saduq, al-Amali, Council 76, Hadith 2. Al-Barqi, al-Mahasin, Vol. 2, p. 627, Hadith 97. And p. 633, appendix to Hadith 118.

Compassion does not preclude veterinary intervention or preventing harm, but it demands that we act with understanding, appropriate methods, and expertise. The name of treatment should not become a cover for reckless experimentation, nor should the name of safety be an excuse for excessive harm.

Assessment of the route: Al-Majlisi described both of the hadiths in the chapter on incitement as “muwaththaq (reliable) like sahih” (authentic hadiths); and after comparing the second, the exception concerning dogs still needed to be understood within its context. The commentator suggested that it was related to hunting, but did not make it a definitive statement that would preclude another possibility. Mir'at al-'Uqul, vol. 22, pp. 477-478. [S2]

[R15] al-Kulayni, al-Kafi, Vol. 6, pp. 553-554, Chapter on inciting animals against each other, Hadith 1-2; the text and the exception were read, and no independent jurisprudential ruling was issued in this book based on the wording of the hadith alone.

Chapter 44 - Riding, Carrying, Working, and Raising Animals

﴿وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ﴾

God Almighty said: "And He created the livestock for you; in them is warmth and [other] benefits, and from them you eat." [An-Nahl: 5]

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ﴾

And you have therein beauty when you bring them home and when you take them out to pasture. [An-Nahl: 6]

﴿وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ﴾

And they carry your loads to a land which you could not reach except with great difficulty. Indeed, your Lord is Kind and Merciful. [An-Nahl: 7]

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

And [He created] the horses, mules and donkeys for you to ride and as adornment. And He creates that which you do not know. [An-Nahl: 8]

﴿اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ﴾

"It is Allah who has made for you the livestock so that you may ride some of them and eat some of them." [Ghafir: 79]

﴿وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَىٰ الْفُلْكِ تُحْمَلُونَ﴾

And you have benefits therein, and so that you may reach upon them a need in your hearts. And upon them and upon the ships you are carried. [Ghafir: 80]

Animals carried humans and their belongings, helped them with their livelihoods, and accompanied them on difficult journeys. The Qur'an affirms the benefits of riding and carrying loads [An-Nahl: 5-8; Ghafir: 79-80]. Mercy does not deny these benefits, but it prevents us from interpreting subjugation as a complete disregard for human rights.

From employer to trustee

The burden falls on whoever determines the load, working hours, and rest periods. If they are unaware of the animal's limitations, their ignorance is not a valid excuse for not seeking knowledge. The Animal Rights Act (IR1) restructures this unequal contract: the beneficiary is the one who can plan, and therefore must not disregard the capabilities of the animal working for them.

In domestication, the nature of the benefit changes, but the responsibility remains. One may seek companionship, beauty, or to teach one's children care; however, these intentions do not justify owning an animal that cannot provide for its own

needs. Furthermore, taking it out into the street when it is bored is not an innocent return to nature if it has become accustomed to dependence on people or if its release poses a threat to others.

Trade, transportation, and reproduction fall under the same question: Is the benefit achieved with care, or is the pain hidden behind the profit figure? This is not a detailed ruling on every commercial form, but rather an invitation to make the animal's condition part of the evaluation of the work, not a detail that is postponed until after the sale.

Here we return to the accounts of camels and sheep we read in chapters 11 and 13: Trusting in God is not about calculating the load, and the promise of blessing is not a substitute for the ability to provide and care for them. We connect these reports to the topic of work and acquisition, without equating their importance or transforming them into general business advice. [R50-R51]

Seeking veterinary advice for illness or behavioral problems remains a matter of integrity. Love alone is insufficient if accompanied by harmful food or an unsuitable environment. True compassion combines good intentions with sound knowledge.

The road has its etiquette, and the back has its strength

The journey might end, yet the rider remains on the animal's back talking, as if the movement alone were what tires it. In a rare anecdote about animals, it is forbidden to use the back as a seat ([R54: 8]), and this is considered weak according to the prevailing view in al-Majlisi. The old expression requires explanation, but its general meaning is similar: what was a means of carrying a person for their needs should not be transformed into a long seat simply because its owner finds it comfortable to sit.

The hadith about three people riding on one animal ([R54: 19]) is relevant here. We should note the condition of its raising and the emphasis of the phrase it contains, but we cannot derive a fixed standard for the strength of each animal from the number alone. Types, bodies, loads, and distances vary, and the number does not tell us how much bodies can carry. The practical lesson in this observation is that an animal's strength is not an unlimited possession of its owner.

The chapter also preserves another aspect of the etiquette of the road: people walking with the Commander of the Faithful (peace be upon him) while he was riding. He would ask them about their needs, then invite them to leave when they explained that they wished to accompany him on the walk. The narration appears in al-Kafi with the phrase "and with its chain of transmission," referring back to the previous chain: Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hisham ibn Salim, from Abu Abdullah (peace be upon him). Al-Hurr al-Amili elaborated on this chain of transmission when he quoted it from al-Kafi in *Wasa'il al-Shi'a*, vol. 11, p. 494, hadith 15356; this is a clarification of the original chain of transmission, not an independent chain. [R54: 16]

Based on the documentation of Ibrahim ibn Hashim, as established by al-Khoei ([S5: 332]), the men of this chain of transmission are considered reliable: Ali ibn Ibrahim and Hisham ibn Salim according to al-Najashi ([S1: 680, 1165]), and Ibn Abi Umayr according to al-Tusi, as the dictionary states in his biography ([S5: 10043]). This is

the result of examining the specific chain of transmission. As for al-Majlisi, he included the report under the previous one, and no independent ruling appeared for him in the context of the report. Therefore, we do not attribute to him a statement that has not been proven to be uniquely attributed to him regarding this particular report.

Two responsibilities converge in this scene of the road: that the animal not be burdened beyond its capacity, and that the act of riding not be used to humiliate the walker. The question of necessity helps to clarify the situation; the subject of the news is the companionship of a rider in this manner without need, and this alone is not sufficient to prohibit all companionship of a rider, such as guiding someone in need or assisting the sick.

As for the hadith concerning the rider saying to the pedestrian, "The way," [R54: 15], a difference of opinion exists regarding its wording, reaching the point of juxtaposing right and wrong. Al-Majlisi ruled on the original meaning of "the way" as "hasan," but the accuracy of the transmission of the degree does not negate the difference in the text. Therefore, we will examine its wording, without basing a modern system of right-of-way or a definitive ruling on every rider and pedestrian based on it.

The textual comparison in al-Khisal adds a specific witness: "It is unjust for a rider to say to a pedestrian: 'The way.'" Its chain of transmission is from al-Saduq, on the authority of his father, on the authority of Muhammad ibn Yahya al-Attar, on the authority of Muhammad ibn Abd al-Jabbar, on the authority of Muhammad ibn Ismail ibn Bazi', on the authority of Hisham ibn Salim, on the authority of Abu Abd Allah (peace be upon him). It intersects with the chain of transmission in al-Kafi at Hisham, although the path to it differs; thus, it is not merely a reprint of al-Kafi, nor is it an independent witness for all the men in the chain of transmission. Furthermore, we retain the phrase "to the pedestrian" in the wording of al-Khisal and do not replace it with "to the one walking" when quoting. [R83]

I examined the men of the al-Khisal chain of transmission itself: al-Saduq's father, al-Attar, and Ibn Bazi' are all considered reliable in Rijal al-Najashi ([S1: 684, 946, 893]), and Hisham ibn Salim is considered reliable in biography 1165. As for Muhammad ibn Abd al-Jabbar, he is Ibn Abi al-Sahban, and al-Khoei transmitted al-Tusi's authentication of him among the companions of al-Hadi and al-Askari (peace be upon them) ([S5: 10022]). These are authentications of the men of the chain of transmission, not a borrowing of the degree of reliability of al-Kafi's report. Comparing the copies of al-Kafi remains a separate matter; the presence of the word "injustice" in al-Khisal does not permit altering the text of another copy without explanation.

In its ethical interpretation, the hadith highlights the way the pedestrian is addressed from a position of power and authority. The rider carries an animal and crosses the road with it, but this privilege does not diminish the dignity of the one walking on foot. This is an interpretation of the hadith's meaning of kindness and justice, not a mere recitation of an additional statement from the Imam, nor the derivation of a modern traffic law from a single word.

This comparison allows us to distinguish between alerting a passerby to danger and demanding that he move away in a condescending manner. This is a possible interpretive distinction, not a definitive ruling on the difference in versions, nor a legal opinion on the right of way. What has been established here is the presence of the word "injustice" in another source; however, its chain of transmission is not derived from al-Majlisi's ruling on the path of al-Kafi.

[R83] al-Saduq, al-Khisal, p. 3, hadith 3, "A Trait of Injustice", Corrected by Ali Akbar al-Ghafari, Islamic Publishing Foundation.

Remembering God when riding

Three other reports combine the act of riding and the remembrance of God ([R54: 13-14, 17]). These include mentioning God's name when bridling the animal, reciting a verse from Surah Al Imran when it becomes unruly, and invoking praise and supplication for the animal's submission when mounting. The first is weak, and the third is weak. As for the report of Abu Ubaidah on the authority of one of the two Imams (peace be upon them), al-Majlisi described it as authentic. We preserve the phrase "one of them" as it appears, and we do not attempt to identify the Imam based on speculation about his name.

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

God Almighty said: "Do they seek other than the religion of God, while to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?" [Al Imran: 83].

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لَنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمَهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

And We will remove whatever rancor is in their hearts. Rivers will flow beneath them, and they will say, "Praise be to Allah, who has guided us to this. We would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord did come with the truth." And it will be called out to them, "This is Paradise which you have been made to inherit for what you used to do." [Al-A'raf: 43]

﴿لَتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

So that you may sit firmly on their backs and then remember the favor of your Lord when you have sat firmly on them and say, "Exalted is He who has subjected this to us, and we could not have subdued it." [Az-Zukhruf: 13]

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

And indeed, to our Lord we will return. [Az-Zukhruf: 14]

These reports refer to Al Imran: 83, to praise in Al A'raf: 43, and to subjugation in Az-Zukhruf: 13. The rider emerges from his immersion in his strength to remember what is readily available to him. However, we do not interpret this remembrance as a promise of the absence of accidents, nor do we mean neglecting the means of care or inspecting what ails the animal. Part of the etiquette of gratitude is for a person to recognize the blessing and to fulfill its due right in action.

[R54: 8, 13-17, 19] al-Kafi, Vol. 6, pp. 537-541, Chapter on Rare Narrations about Animals; Al-Fajr Edition, pp. 339-340. Mir'at al-'Uqul, Vol. 22, pp. 456-459. A detailed comparison of the numbers of the two books is in Appendix 4.

For details on [R54: 16]: al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 11, p. 494, Chapters on the Rulings of Animals, Chapter 18, Hadith 15356, quoted from al-Kafi, vol. 6, p. 540, Hadith 16. Rijal al-Najashi, p. 260 and p. 434; and Mu'jam Rijal al-Hadith, translations 332 and 10043.

What is placed on the back: the saddle, bridle, and saddle blanket

Between the rider and the animal are tools whose significance is sometimes obscured by the term "riding." Al-Kafi compiles six accounts in the chapter on animal equipment ([R61]), where the discussion shifts from the saddle to the hides of wild animals, and from the silver in the bridle to what is placed beneath the rider. We do not see the animal alone, but also the surrounding craftsmanship, customs, and adornments.

The second report concerns the skins of predatory animals, distinguishing in its answer between riding on them and wearing them during prayer. Al-Majlisi deemed its chain of transmission reliable. In the third report, Ali ibn Ja'far asks his brother, Abu al-Hasan (peace be upon him), about silver in saddles and bridles. The answer provides details regarding camouflage and the possibility of removal; its chain of transmission is considered sound by al-Majlisi. These questions do not constitute a single ruling applicable to all skins, metals, and contemporary products.

The fourth mentions a red saddlecloth along with a prohibition, while the fifth mentions Imam al-Sajjad (peace be upon him) riding on a red velvet saddlecloth. The chain of transmission for the first is considered reliable by al-Majlisi, while the chain for the second is weak. In his explanation of the saddlecloth, al-Majlisi quotes from al-Nihaya a description of a small, soft mattress stuffed with cotton or wool, placed under the rider on the saddle, including saddlecloths in the explanation. I attribute this description to its linguistic context and do not consider it part of the Imam's words.

When compiling the similar narrations in Wasa'il al-Shi'a, we find a chapter entitled "The Dislike of Riding on a Red Saddlecloth and Its Non-Prohibition," which includes six narrations, among them the two narrations concerning the saddlecloth and the velvet cloak that we read in al-Kafi. This title indicates al-Hurr al-Amili's understanding of the material; it is not a title uttered by the Imam, nor does it validate all the chains of transmission for the chapter. Furthermore, the repetition of the narration in Wasa'il al-Shi'a does not establish it as independent evidence separate from its original source.

The comparison clarifies the question, but does not eliminate it: the word "mithra" refers to the saddle blanket used by a rider, while the "qatifa" mentioned in the report is something the Imam rode upon. Differences in wording, description, and chain of transmission prevent reducing the issue to color alone. Therefore, these reports do not establish any superstition about the color red, nor do they judge an animal based on its skin color; their subject is human tools and how they are used.

The first report contains strong language regarding women riding saddles, and its chain of transmission passes through Ibn Abi 'Umayr on the authority of some of his companions. Al-Majlisi described it as Hasan; therefore, we will quote its ruling while retaining the chain of transmission, without omitting it, so that the chain appears connected with the names of all its narrators. Al-Hurr al-Amili included it in the chapter on "The Dislike of Women Riding Saddles" [Vol. 11, pp. 496-497, Hadith 15361]. The chapter title indicates the author's reading of the report, while the text itself remains unchanged.

This passage alone is insufficient to issue a general ruling on all women riding; the discussion concerns the saddle in a specific text, and generalizing or restricting its application requires supporting evidence. Here, I distinguish between presenting the narration and the author's understanding from issuing a fatwa, for which the reader should refer to their source, and I do not add to the text any physical or social reasons not explicitly stated.

The chapter concludes with the account that the Prophet Muhammad's camel's saddle was made of silver, though this is considered weak according to the prevailing view. The word "burrah" (saddle) is explained as a ring, not the camel's name. This completes another distinction needed by those who collect animal names: the name one reads might be that of an object, not the creature that carries it.

[R61] al-Kafi, Vol. 6, pp. 541-542, Chapter on Animal Instruments, Hadith 1-6; Al-Fajr Publications Edition, pp. 340-341. Mir'at al-'Uqul, Vol. 22, pp. 459-461: Hasan, muwaththaq (reliable), Sahih, muwaththaq (reliable), Da'if, weak according to the prevalent view.

References [R61]: al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 4, pp. 445-447, Chapters on the Dress of the Worshipper, Chapter 48, Hadith 5673-5678; especially Hadith 5674-5675. And vol. 11, pp. 496-497, Chapters on the Rulings of Animals, Chapter 20, Hadith 15361. The explanation of the saddlecloth is quoted in Mir'at al-'Uqul [S2], vol. 22, p. 460.

From the back that carries us to the house that shelters us

﴿وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

God Almighty said: "And of the cattle are some for riding and some for slaughter. Eat of what God has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." [Al-An'am: 142]

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ﴾

Do they not see that We have created for them, from what Our hands have made, grazing livestock, and they are their owners? [Ya-Sin: 71]

﴿وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

And We have subjected them to them, so some of them they ride and some of them they eat. [Ya-Sin: 72]

﴿وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۖ أَفَلَا يَشْكُرُونَ﴾

And they have therein benefits and drinks. Will they not then be grateful? [Ya-Sin: 73]

Al-An'am: 142 mentions hamula and farsh before setting out the eight pairs. However much the detailed meaning of farsh requires lexical and interpretive clarification, the verse places livestock within sustenance and benefit rather than an abstract list of names. In Ya-Sin: 71-73, making livestock subject to humans is linked with riding, eating, benefits and drinks, followed by a call to gratitude. I do not read this subjection as cancelling the creature's needs: the possibility of benefiting from it is one matter, and the way we do so is another.

﴿وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا أَثَا وَمَتَاعًا إِلَىٰ حِينٍ﴾

God Almighty said: "And God has made for you from your homes a place of rest, and He has made for you from the hides of cattle tents which you find light on your day of travel and on your day of encampment; and from their wool, fur and hair furnishings and goods for a time." [An-Nahl: 80]

The animal's presence extends beyond the body: providing warmth and shelter. For example, bees use 80 types of animal hides, which they use to build lightweight homes for travel and residence, as well as wool, fur, and hair. It is inaccurate to call all of these "meat" or to limit our relationship with animals to food alone; their materials have become integral to human life, providing warmth and security.

However, enumerating benefits does not definitively determine the ruling on every modern product. Attributing a substance to an animal is not sufficient to establish its permissibility for consumption, clothing, or prayer; the specific substance used, its source, and processing may vary. Here, we establish the broad scope of benefit, leaving the details of the ruling to specialized research. Thus, gratitude remains relevant in the inquiry about the source and method of use, not merely in the statement that follows.

The Sheath Maker and the Question of Material

In al-Kafi, we find a letter from Qasim al-Sayqal to Imam al-Rida (peace be upon him): He makes sword sheaths from the hides of dead donkeys, then asks about the effects on his clothes and prayers while wearing them. Later, he writes to Imam al-Jawad (peace be upon him) that he now makes them from the hides of slaughtered wild donkeys. The report illustrates a profession whose material is changing, and the questioner is facing difficulties and wants to know how to deal with it. [R59]

Al-Majlisi described the chain of transmission as weak according to the well-known opinion. When comparing al-Kafi with Tahdhib al-Ahkam, vol. 2, p. 358, hadith 1483, the same chain of transmission is repeated: al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Muhammad ibn 'Abd Allah al-Wasiti, from Qasim al-Sayqal. The mere presence of the text in both books does not, in itself, establish a chain of transmission independent of this shared chain. Furthermore, the comparison preserves the transition between the questioner's initial correspondence and the question of whether the animal was carrion or ritually slaughtered; thus, the two answers are not combined into a single response to a single question.

In al-Majlisi's commentary, there are several possibilities that should remain attributed to him: he examines the implication of remaining silent about the origin of the craft regarding the general permissibility of using carrion, then mentions the possibility of dissimulation (*taqiyya*), and the possibility that the hides were from something suspected to be carrion, even though they were obtained from a Muslim. The last possibility is not information the questioner explicitly stated about his shop. Therefore, I do not narrate in the story that he bought the hides from a Muslim, nor do I choose one interpretation and place it in the Imam's mouth. Clarity of expression for the reader begins with knowing its source and its level of authority.

The precise use of the terms "dead animal" and "performed according to Islamic rites" in this correspondence is part of clarifying the subject matter of the question. The phrase "animal hide" does not negate the need to know its origin and condition. This explains why questions about clothing, prayer, and food are not combined into a single, impromptu answer, even if their underlying material is the same animal.

[R59] al-Kafi, Vol. 3, p. 407, Chapter on a man praying in a garment that is not pure, whether knowingly or unknowingly, Hadith 16; and the correspondence was compared with Tahdhib al-Ahkam, Vol. 2, p. 358, Hadith 1483. Mir'at al-'Uqul, Vol. 15, pp. 328-329: weak according to the prevalent view.

Detailed explanation of [R59]: al-Majlisi, Mir'at al-'Uqul, Vol. 15, pp. 328-329; distinguishing the wording of the narration from the possibilities mentioned by the commentator regarding the benefit and the source of the skin.

Al-An'am: 142.

Ya-Sin: 71-73.

Bees: 80.

Reading places: An-Nahl: 5-8; Ghafir: 79-80; al-Kafi [R1]; Nahj al-Balagha [N3].

Chapter 45 - Animals as Food: The Lawful, the Unlawful and Tadhkiya

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

God Almighty said: "In the name of God, the Most Gracious, the Most Merciful. O you who have believed, fulfill your contracts. Lawful for you are the animals of grazing live-stock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in a state of ihram. Indeed, God decrees what He intends." [Al-Ma'idah: 1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

O you who have believed, do not violate the rites of Allah or the sacred month or the sacrificial animals or the garlands [wearing on them] or those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you are free from the restrictions of pilgrimage, then hunt. And let not the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in [wrongful] conduct. And fear Allah, for indeed, Allah is severe in punishment. [Al-Ma'idah: 2]

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ الْيَوْمِ يَنْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تُخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمِ أَكَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] strangled, beaten to death, fallen from a height, gored to death, and that which has been [partly] eaten by a wild animal, unless you [are able to] slaughter it [before it dies], and that which is sacrificed on stone altars, and that you seek division by arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion, so do not fear them. And fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger without inclining to sin - then indeed, Allah is Forgiving and Merciful. [Al-Ma'idah: 3]

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

They ask you what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah over it, and fear Allah. Indeed, Allah is swift in account." [Al-Ma'idah: 4]

﴿فَكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِن كُنتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾

"So eat of that over which the name of Allah has been mentioned, if you are believers in His verses." [Al-An'am: 118]

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيَضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

And what is [the matter] with you that you should not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, except what you are compelled to eat? And indeed, many lead [others] astray by their [own] desires without knowledge. Indeed, your Lord is most knowing of the transgressors. [Al-An'am: 119]

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾

"And leave what is apparent of sin and what is concealed thereof. Indeed, those who commit sin will be recompensed for what they used to commit." [Al-An'am: 120]

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَرْ اسْمَ اللَّهِ عَلَيْهِ وَإنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you were to obey them, indeed, you would be associating others with Allah. [Al-An'am: 121]

﴿ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ﴾

[He created] eight pairs: two of sheep and two of goats. Say, "Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain?" Inform me with knowledge, if you should be truthful. [Al-An'am: 143]

﴿وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلَّذِينَ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ الْأُنثَيْنِ أَمْ اشْتَدَّ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." [Al-An'am: 144]

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

Say, "I do not find within that which has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or an animal sacrificed to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful." [Al-An'am: 145]

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

And do not say, concerning that which your tongues put forth falsely, "This is lawful and this is unlawful," in order to invent a lie against Allah. Indeed, those who invent a lie against Allah will not succeed. [An-Nahl: 116]

The human experience of food reflects a life lived before eating. The Qur'an mentions what is permissible and what is forbidden, and connects eating with remembrance of God and gratitude, and prohibits speaking about Him without knowledge [Al-Ma'idah: 1-4; Al-An'am: 118-121 and 143-145; An-Nahl: 116]. Therefore, neither desire nor habit, nor even personal aversion, is sufficient to establish a religious ruling.

Four questions, none of which can replace the others

Is the type of food even edible? Has the required conditions of ritually killing been met? Are there any specific impediments? Is the food safe for consumption in its current state? This last question does not encompass all the legal questions, and these do not negate the need for food safety testing. The general ruling may be known, while the product's identity or method of acquisition may remain unknown.

For specific reference, Sayyid al-Sistani, in al-Masa'il al-Muntakhaba, differentiates between slaughtering and sacrificing, and between hunting fish and locusts, and between animals that are permissible to slaughter according to Islamic rites and those that are not. He also does not treat all animals killed by hunting animals the

same: hunting with a trained dog has its own conditions, and animals killed by other hunting animals are not permissible simply by hunting if they are not slaughtered according to Islamic rites. As for fish, the rulings mentioned in Chapter 26 [F1] are relevant. These are headings to help understand the differences, not comprehensive practical instructions.

The names of aquatic animals and shrimp are detailed in Chapter 26 [R42-R44, F6], and images of fishing are found in Chapter 46 [R45]. According to issue 880 of the legal source [F6], fish eggs follow their species in terms of permissibility and prohibition; differences in texture alone are not a substitute for determining the ruling. These are complete references, not a list suitable for identifying any product of unknown reliability.

The information about fish, its properties, and its uses is found in Chapter 26 [R46]; the mere presence of a medicinal substance does not constitute proof of general medical benefit. Locusts, the conditions for their consumption, and their status during the state of ihram are discussed separately in Chapter 24 [R47, F7-F8]; their ritual slaughter should not be confused with that of other animals.

In the etiquette of slaughter, the source mentions offering water and avoiding anything that increases harm, and lists among the reprehensible acts slaughtering in the presence of another animal of its kind. Thus, the limits of permissibility cannot be understood in isolation from the etiquette of the act.

A ruling within its context, not a single list of prohibitions applicable to all religions

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ﴾

God Almighty said: "And to the Jews We prohibited every animal with undivided hoof, and from the cattle and sheep We prohibited their fat, except what adheres to their backs or entrails or is mixed with bone. That is how We recompensed them for their transgression, and indeed, We are truthful." [Al-An'am: 146]

Among the passages that should not be omitted is Al-An'am (verse 146), which mentions all animals with hooves, and the fat of cattle and sheep, with exceptions, in a ruling related to the Jews. A faithful reading begins with identifying the addressee and the context; we should not treat every prohibition mentioned in the Qur'an as a single ruling applicable to every nation and every era.

Furthermore, the description of an animal with hooves requires linguistic explanation before being compared to the names of modern animal groups. A similarity in appearance or name is insufficient to include a new species in a ruling. The book distinguishes between recording the Qur'anic term, the commentator's explanation of it, and the legal opinion derived from the totality of evidence. Maintaining these distinctions prevents the reader from drawing a practical ruling from a single, isolated sentence.

Al-An'am: 146.

The rabbit as an example: reading the word within the body of evidence

Chapter 25 presents the hadith about the rabbit in al-Tahdhib and al-Tusi's commentary on it ([R30]). It is a mistake to isolate the word "disliked" from its context and then directly equate it with the later legal term, or to omit the author's commentary and attribute to him the opposite of what he explained. Furthermore, simply citing a way of reconciling the issues does not negate the need to review other evidence on the matter. Therefore, in this work, we have referred to a specific fatwa ([F3]), and we have not used the literary narrative as a forum for issuing a new ruling.

The question about a mouse in food highlights another difference: the inquiry concerns an incidental occurrence with the food, not the permissibility of eating mouse meat. The difference in the subject matter of the question alters the way the answer is understood; what is encompassed by the name of the animal may be differentiated by various branches of Islamic jurisprudence. See the images in the reports and note the textual variations in Chapter 25 [R27].

Birds Permitted as Food: Signs and Context

We may know the bird by name, or we may only see it moving above the water or among the trees, or it may arrive at the table after its form in life has been lost to us. This diversity of circumstances is present in the questions posed in narratives. It would be a mistake to answer all of them as if the questioner knew the species, its characteristics, and its method of flight perfectly.

Al-Kafi, in the chapter on identifying permissible birds for consumption, compiles six hadiths ([R32]). These address the talons, gliding with outspread wings, flapping wings, crop, gizzard, leg spur, waterfowl, and eggs in cases of doubt. The first hadith provides examples of hawks, falcons, and kites. These are indicators presented in response to a legal question, not a modern classification system, nor are they authorization to base a ruling on a single image of a bird in flight.

In his explanation, al-Majlisi clarifies that gliding with outspread wings and flapping the wings do not usually remain in the same form, and that legal discourse considers whichever is more prevalent. He also examines the placement of the signs when the bird's condition ([S2]) is unknown. The difference between deliberate and hasty reading is not the number of words we memorize, but rather our ability to retain the condition to which each word relates.

Al-Majlisi's rulings on the six chains of transmission, in order, are: Hasan (good) or Muwaththaq (reliable), Sahih (authentic), of unknown reliability, Da'if (weak), weak according to the prevalent view, of unknown reliability. These are presented as received, without converting the uncertainty in the first to certainty, and without describing the entire group as having the same level of reliability as the second chain. In the third chain, there is a discrepancy in the name of a narrator, as noted in the footnote of the al-Kafi edition; no independent comparison sufficient to resolve this discrepancy has been conducted here.

In the published fatwa of Sayyid al-Sistani, the permissibility of the meat of durraj (francolin), qabaj (partridge), qata (sandgrouse), and chicken is mentioned, while the prohibition of birds of prey, including baz (hawk), falcon, and eagle [F4, issue 883]. The source indicates that the crop, gizzard, and scrotum should be considered when the bird's flight status is unclear, with a necessary precaution in cases of gliding with outspread wings and flapping the wings [884-886]. Therefore, we should not take the title of the sign and disregard its conditions.

The source makes the bird's eggs subject to the same rulings regarding permissibility and prohibition, and mentions a sign of disagreement between the two parties in case of doubt [887]. Likewise, not all waterfowl become permissible simply because they live near water; they are subject to the guidelines explained in issue 888. This is a reference to the author's fatwa, not a claim to have exhausted the jurisprudential differences or a concise practical guide to the authoritative treatise.

The question about food teaches us something beyond the table: that name, appearance, and impression are not identical. We may accurately describe the bird's color but not its species, or know its species but not its slaughtering method. Recognizing this difference protects us from speaking about God without knowledge and from allowing the beauty of the story to replace the honesty of the answer.

[R32] al-Kafi, Vol. 6, pp. 247-248, another chapter from it, which contains what is known about birds that are eaten and those that are not, Hadith 1-6.

Mir'at al-'Uqul [S2], Vol. 22, pp. 36-38.

[F4] The official website of the office of Sayyid al-Sistani, Minhaj al-Salihin, Vol. 3, Corrected Edition 1445 AH, Book of Foods and Drinks: Birds, Issues 883-888; accessed: October 14, 2026.

Chickens, Ducks and Fish: Jallal and the Limits of the Description

A homeowner might see a chicken passing by a filthy place and assume he knows the entire ruling regarding it. However, the narrations on this topic differentiate between various situations that cannot be lumped together. In the narration of Sa'd ibn Sa'd al-Ash'ari from Imam al-Rida (peace be upon him), there is a question about a chicken left in a henhouse, its passing over excrement, and its eggs, and the answer is that there is no harm in it. Therefore, mere passing over does not equate to feeding, which would establish a different ruling. [R41, hadith 8]

Alongside it is a report about animals whose food is mixed [hadith 7], and a report by al-Sakuni about the duration of confinement for chickens, ducks, sheep, cattle, and camels [hadith 3]. Al-Majlisi described the third as weak according to the well-known opinion, the seventh as mursal, and the eighth as sahih. The importance of comparison here is that the reader does not equate one narration with another, nor does he equate their chains of transmission.

The fish jallal appears in the ninth hadith, and al-Majlisi described its route as weak. After the answer, there is a comment explicitly attributed to al-Sayyari concerning Basra. The text of al-Tahdhib, vol. 9, p. 13, hadith 48, ends with this comment, while al-Kafi follows with a discussion of the periods of confinement for other animals,

preceded by the phrase "and he said" without repeating the speaker's name. The transmission in *Wasa'il al-Shi'a* distinguishes between the end of *al-Tahdhib* and the addition in *al-Kafi*.

Al-Majlisi treated the supplement in *Mir'at al-'Uqul*, vol. 22, p. 45, as part of the Imam's explanation of the sheep's duration. He affirmed the commentator's reading, while maintaining the distinction between what the text of the narration explicitly attributed to al-Sayyari and what the commentator understood from the supplement. As for the interpretation of the enclosures and the water in Basra, it is from the commentary and therefore does not become part of the narrated answer.

The numerical difference is exemplified in the hadith of Musma' [R49, hadith 12]. In *al-Kafi*, vol. 6, p. 253: "The cow has thirty days, and the sheep has ten." In *al-Tahdhib*, vol. 9, p. 45, hadith 189: "The cow has twenty days, and the sheep has five." In *al-Istibsar*, vol. 4, p. 77, hadith 282: "The cow has forty days, and the sheep has five." These sources agree on forty for the camel, five for the duck, and three for the hen. The footnote in the *al-Kafi* edition also mentions a difference in some of its copies.

This is not three independent, corroborating chains of transmission; al-Tusi cites a report heard here by Muhammad ibn Ya'qub al-Kulayni. Al-Majlisi described his chain of transmission in *al-Kafi* as weak. While specifying the number's position clarifies the question, it does not solely determine the legal opinion. Therefore, I do not derive a complex formula from these sources, nor do I claim that reading printed editions negates the need for examining manuscripts and compiling legal texts.

In the published fatwa of Sayyid al-Sistani ([F5, issues 889-894]), *jallal* (habitual feeding on human excrement) is defined as an animal feeding on human excrement in a specific manner that is customarily considered its food, not merely through contact with impurity. This ruling applies to birds and fish, and has implications for milk and eggs. The prohibition is lifted by ceasing to meet the criteria of *jallal* (habitual feeding on human excrement) through *istibra* (cleansing through a prescribed feeding period), with the added precaution of observing the specified feeding periods. I refer to the text in its entirety and do not summarize its details into a ruling applicable to every situation.

This brings us back to the issue of care: animals don't always choose where they are kept or what they are fed. Paying attention to the rules regarding their food doesn't absolve us of responsibility for their housing and cleanliness. However, this ethical responsibility doesn't give the writer the right to issue a legal judgment based on impressions; every question has its own approach, and every answer requires its own level of evidence.

Completing the Chapter: Twelve Reports, Not a Single Account

Following the previous examples, we return to the rest of the chapter on camels, so that the selection of four hadiths does not obscure its other topics. The first and second hadiths deal with camel meat, camel milk, and what is mentioned regarding sweat; al-Majlisi described the first as *sahih* (authentic) and the second as *hasan* (good). This is a presentation of the subject of the two hadiths, not a fatwa that sum-

marizes the rulings on sweat and purity in a single line. The sixth, eleventh, and twelfth hadiths converge on the discussion of provisions, meat, and milk, and the eleventh also addresses riding camels; this restriction does not extend to all camels or all forms of riding. [R49]

The fourth question concerns a sheep that drank wine until it became intoxicated and was then slaughtered. The fifth question concerns a sheep that drank urine, followed by a scenario involving feeding on excrement, with the answer denying that it was a habitually eating human excrement. Al-Majlisi described both approaches as weak. The two narrations describe different situations and do not advocate for their occurrence. There is no scientific or ethical value in experimenting with harmful substances on an animal to illustrate a point. Furthermore, the description of a person as a habitually eating human excrement cannot be established merely by obscure sights or isolated incidents, nor can what an animal drinks be equated with what constitutes its nourishment in legal reasoning.

The tenth question concerns crow eggs, not the waiting period for hens. Its inclusion in this section does not, in itself, prove that every crow is a raven; al-Majlisi raised a possible explanation for its inclusion and followed it with a discussion, deeming the chain of transmission unreliable. Therefore, we should acknowledge the unusual arrangement of the material rather than attempt to provide a definitive answer. Referring to the section title aids in research, but it does not replace reading the text and understanding its implications.

The reading scope now encompasses all the reports of this twelve chapters, distributed between [R41] and [R49]. The end of the news item about the fish, Jalal, and the extension of the news item about Musma' were compared in the sources named above. A broader investigation into the copies and how the jurist compiled the evidence remains; demonstrating the differences is a necessary step for understanding the text, and the completion of the count does not signify the completion of the investigation.

[R49] Continuation of al-Kafi, Vol. 6, pp. 250-253, Chapter on the meat and eggs of animals and the sheep drinking wine: Hadith 1, 2, 4, 5, 6, 10, 11, and 12. al-Majlisi's assessment in order: Sahih, Hasan, Da'if, Da'if, weak according to the prevalent view, of unknown reliability, Da'if, Da'if; Mir'at al-'Uqul, Vol. 22, pp. 41-45.

[R41] al-Kafi, Vol. 6, pp. 251-252, Chapter on the meat and eggs of animals and the sheep drinking wine, Hadith 3 and 7-9, selection from the chapter, not to be fully understood.

References [R41, R49]: Tahdhib al-Ahkam, Vol. 9, p. 13, Hadith 48, and p. 45, Hadith 189; al-Istibsar, Vol. 4, p. 77, Hadith 282; Wasa'il al-Shi'a, Vol. 24, pp. 166-168, Hadith 30253 and 30256 and their footnotes; Mir'at al-'Uqul, Vol. 22, p. 45.

Mir'at al-'Uqul [S2], Vol. 22, pp. 42-44.

[F5] Sayyid al-Sistani, Minhaj al-Salihin, Vol. 3, Corrected Edition 1445 AH, Book of Foods and Drinks, Issues 889-894 in jallal (habitual feeding on human excrement) and istibra (cleansing through a prescribed feeding period); accessed: October 14, 2026.

As for leather, wool, dairy products, eggs, gelatin, and composite products, these involve complex issues related to the nature of the substance, as well as rulings on purity, consumption, and prayer. It is not appropriate to apply a single, arbitrary

rule to all these matters. The reader should consult the rulings of their religious authority and seek the assistance of a specialist to determine the substance or type when there is any doubt.

Meat of mounts and the context of Khaybar

The donkey, horse, and mule are included in the category of foodstuffs in four adjacent hadiths from al-Kafi ([R57]). Muhammad ibn Muslim and Zurarah narrate from Imam al-Baqir (peace be upon him) a hadith about the prohibition of donkeys in Khaybar, related to the need for their use. Another hadith on the same topic comes from Abu al-Jarud. The first is considered sound (hasan) and the second weak (da'if) according to al-Majlisi's assessment. We do not disregard the context of the need for means of transport, nor do we equate the transmission of the reasoning in two chains of narration with the agreement of all texts on a single ruling.

Then comes the report of Aban ibn Taghlib, on the authority of someone who informed him on the authority of Imam al-Sadiq (peace be upon him), concerning horses and the need for them. This report includes a passage related to donkeys. Next comes the report of Ibn Muskan concerning horses, mules, and necessity. Al-Majlisi judged the first to be mursal and the second to be sahih (authentic). Thus, the discussion does not end with simply choosing the strongest statement that aligns with a previous opinion; the text, the context, and its relationship to the rest of the evidence are all parts of the issue.

Al-Majlisi explored the reconciliation of these reports and interpreted some prohibitions as indicating mere dislike (makruh). We mention this as a jurisprudential reading within the commentary, not as an independent fatwa issued to the reader. This book aims to clarify the context of the animal, preserve the differing transmissions, and connect the chapter on food with the chapter on the benefits of riding. As for practical application, the individual should refer to the fatwa they rely on, specifying the type and circumstances.

The issue of eggs of unknown reliability in Chapter 21 [R55] is similar to this need to define the question before the answer: Is the species known or suspected? Is the discussion about a specific incident or a general rule? The presence of the animal's name in the text does not negate the need to read what is around the name.

[R57] al-Kafi, Vol. 6, pp. 245-246, Chapter on what is permissible to eat and what is forbidden of wild animals and birds, Hadith 10-13; Al-Fajr edition, p. 154. Mir'at al-'Uqul, Vol. 22, p. 34: Hasan, Da'if, Mursal, Sahih, in order.

Even in situations of permissibility, pain still has a place

In the chapter on the manner of slaughtering and sacrificing in al-Kafi, there are two hadiths prohibiting the severing of the spinal cord before the animal's death, followed by a hadith about avoiding the slaughter of one animal in front of another of its kind ([R21]). Al-Majlisi described the chains of transmission for the fifth and sixth hadiths as sahih (authentic), and the seventh as muwaththaq (reliable). We attribute these rulings to him, without conflating the examination of the narration with the derivation of the practical ruling.

Therefore, we do not change the term “disliked acts” in presenting the aforementioned religious authority’s fatwa based on a single interpretation of the prohibition in the hadith. The researcher gathers the texts and examines the evidence, and the individual is bound by the ruling to refer to the established fatwa. The educational implication we are considering is that permitting the use of something does not transform the act into an act devoid of decorum.

It is important that this chapter remains one of meaning and boundaries, not a technical guide to the practice of slaughter. Good intentions alone are not enough to enable a non-expert to perform the act correctly; nor does custom justify adding unnecessary hardship. We can reject cruelty without inventing a rule, and uphold the rule without neglecting the effect of the act on the creature.

[R21] al-Kulayni, al-Kafi, Vol. 6, pp. 229-230, Chapter on the Description of Slaughtering and Sacrificing, Hadith 5-7.

al-Kafi, Vol. 6, p. 230: Continuation of the seventh report.

al-Majlisi, Mir'at al-'Uqul, Vol. 22, p. 9: assessment reports 5-7 of Chapter [S2].

[F2] The official website of Sayyid al-Sistani’s office, al-Masa’il al-Muntakhaba, Chapters on Slaughtering and Hunting, especially issues 1180-1214 according to the numbering of the read text; accessed: October 14, 2026.

Chapter 46 - Hunting between Need and Needless Harm

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

God Almighty said: "They ask you what has been made lawful for them. Say, 'Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as God has taught you. So eat of what they catch for you, and mention the name of God over it, and fear God. Indeed, God is swift in account.'" [Al-Ma'idah: 4]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ شَيْئًا مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾

O you who have believed, Allah will surely test you with something of the game that your hands and spears can reach, that Allah may know who fears Him unseen. So whoever transgresses after that will have a painful punishment. [Al-Ma'idah: 94]

Hunting may be a means of livelihood, a pursuit of personal gain, or it may devolve into a competition of taking lives where the hunters have no need for what they hunt. We do not lump all these scenarios into a single moral category. The Qur'an mentions trained hunting animals [Al-Ma'idah: 4], and it mentions the trial of those in a state of ihram when game is within their grasp [Al-Ma'idah: 94]. The ability to take does not imply perpetual permission to do so.

When abstinence is worship

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّذَوِّقٍ وَبَالٍ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

Allah Almighty says: "O you who have believed, do not kill game while you are in a state of ihram. And whoever of you kills it intentionally, the penalty is an equivalent from sacrificial animals, as judged by two just men among you, as an offering to be brought to the Kaaba, or an expiation: feeding the poor, or its equivalent in fasting, so that he may taste the consequences of his deed. Allah has pardoned what is past. But whoever returns to it, then Allah will take retribution from him. And Allah is the One Who is Forgiving and Merciful." Exalted in Might, Possessor of Retribution (Al-Ma'idah: 95).

﴿أُحِلَّ لَكُم صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

“Lawful to you is the game of the sea and its food as provision for yourselves and for travelers, but forbidden to you is the game of the land as long as you are in a state of ihram. And fear Allah, to whom you will be gathered.” [Al-Ma'idah: 96]

The meaning is clearly evident in the rulings concerning the state of ihram: a person may hunt, but is commanded to know its limits. The penalty for hunting and the warning against repeating the offense are explained in this context [Al-Ma'idah: 95], followed by the distinction between sea and land hunting [96]. However, reading these verses does not negate the need for jurisprudence in determining the types of hunting and the boundaries of ihram and the sacred precincts.

The question of the legality of a hunting method differs from the question of whether it is permissible to eat the resulting product. A situation may arise where the animal is not slaughtered according to Islamic rites, even if the hunter intends to eat it; hence, referring to the rulings on hunting is essential. Furthermore, ownership of the land, the rights of individuals, and wildlife protection regulations are matters not negated by the possession of a hunting tool. [F2]

The Net and the Shore: When Is a Fish Considered Caught?

We begin with the water before returning to the predators. The fish may be in the fisherman's hands, or caught in a net, or on a bank where it reached itself. The end seems the same to those who only see the table, but the fishing news in al-Kafi raises eighteen questions and a narrative that reveals the different paths to that end. [R45]

The chapter begins by asking about the name, then about taking the fish alive. Following this are two images of fish that were caught and then returned to the water, where they died; in one of them, a fish is tied with a string [hadiths 1-4]. The account of where it died is not merely a narrative detail, but rather part of the question that guides the answer. Therefore, the reader should not simply dismiss these images by stating that the fish were caught earlier.

There are also questions about fish caught by a Magian or a Jew [hadiths 5-6, 8-9, 13]. These concern fulfilment of the conditions of tadhkiya and knowledge of the circumstances of capture, rather than judgements about people's dignity. The contemporary discussion in Fiqh for Muslims in the West distinguishes the fisher's religion from fulfilment of the conditions, and states that neither being Muslim nor pronouncing God's name is required [F1, issue 162].

Then a reed enclosure is shown, erected for fishing, and a net is left by its owner, who returns to it to find fish dead in it [hadith 9-10]. Al-Majlisi presents various interpretations of these reports by jurists. I do not remove this difference from the history of the issue, nor do I confuse a fish returned to the water after being caught with a fish that entered a device designed to catch it.

In 'Ali ibn Ja'far's report from his brother Imam Musa al-Kazim (peace be upon him), a fish leaps from a river onto its bank. The answer distinguishes taking hold of it before it dies from its dying before it is taken [hadith 11]. The seventh report describes reaching the fish and its movement; the commentator discusses how this

relates to the distinction between taking hold of it and reaching it. A brief moment on the bank thus becomes the subject of a precise question, rather than a scene with only one possible account.

A fish inside a fish

The question appears twice about a fish found inside another fish [hadiths 12 and 14], and then about a snake that swallowed a fish and then regurgitated it, along with a description of the condition of its scales [hadith 16]. I have included the images of the questions without providing any instructions on how to consume an animal found in this state. The context of the story, the verification of its imagery, and its safety are complex issues that cannot be fully addressed in a single description.

In question 879 of Minhaj al-Salihin ([F6]), Sayyid al-Sistani raises a question regarding the permissibility of consuming dead fish found inside a permissible fish, while emphasizing the need to exercise caution by avoiding it. Therefore, presenting the two narrations does not negate the need to consult a religious authority's ruling; the narration may be readily available to the reader, but the ruling based solely on it may not be the same.

Floating Fish and the Time of Capture: More Than a Question of Smell

The floating fish is mentioned in the fifteenth and eighteenth reports. The latter relates to a change in smell, but it is a mursal according to al-Majlisi, and the commentator interpreted the mention of smell as referring to the most likely scenario. This should not be taken as a rule that all fish without smell are permissible or safe to eat; the hadith itself is part of a collection that needs to be compiled, and the fatwa (legal ruling) details the methods of fishing and the circumstances of death.

The seventeenth [narration] mentions the prohibition of hunting on Friday before the prayer, based on a report attributed to the Commander of the Faithful. Al-Majlisi described its chain of transmission as having unknown reliability and conveyed its meaning as disliked. We acknowledge the presence of the time in the question, but we do not generalize from this single instance a definitive ruling applicable to all hunting and all those obligated to perform religious duties.

Al-Majlisi's rulings on the chains of transmission (of the hadith), from the first to the eighteenth, are: Hasan (good), Da'if (weak), of unknown reliability, Hasan, Muwaththaq (reliable), Hasan, of unknown reliability, of unknown reliability, Hasan, Sahih (authentic), Sahih (authentic), weak according to the prevalent view, weak according to the prevalent view, Mursal, Da'if, of unknown reliability, of unknown reliability, Mursal. The source of these descriptions is Mir'at al-'Uqul; it is not an independent biographical investigation of this book.

The concise practical presentation in Fiqh for Muslims in the West ([F1, issue 162]) combines the presence of scales and the determination of whether the fish was caught alive or dead in the fishing net, with details regarding its source. I mention this so that the reader does not take one version of the reports and ignore the others, nor so that this chapter does not issue a new fatwa.

When the picture of this discussion is complete, we don't see only the fisherman. We see the fish's movement, how it entered the net, the hand that caught it, and the question that arose when the person was unaware of its condition. Listening carefully to these details teaches us not to mistake haste for knowledge, and not to let the abundance in the net excuse our lack of attention.

[R45] al-Kafi, Vol. 6, pp. 216-219, Chapter on Fishing, Hadith 1-18.

Mir'at al-'Uqul [S2], Vol. 21, pp. 357-362.

The conditions for fish are reviewed in Fiqh for Muslims in the West [F1, M162], and the fish found in the hollow is reviewed in Minhaj al-Salihin [F6, M879].

The Hawk, the Falcon and the Eagle: The Hunter and the Prey

In a hunting scene, there are two animals, not one: a bird that pursues and an animal that is pursued. A person might stand behind both, having trained one of them to return to him. But the success of the training does not answer all the questions; the ruling on the meat of the bird of prey itself is different from the ruling on what it catches, and the state of the prey upon reaching it is part of the matter.

In the chapter on hunting hawks, falcons, and other birds of prey in al-Kafi, the first hadith, narrated from Imam al-Sadiq (peace be upon him), links the permissibility of hunting to the proper ritual slaughter of the prey, connecting the discussion to the verse about trained birds of prey [al-Ma'idah: 4]. The second hadith addresses hawks, falcons, and eagles, while the seventh emphasizes the difference between the proper ritual slaughter and the impermissibility of it. The subject of these reports is what the birds of prey have hunted, not that eating prey becomes permissible simply because it has been well-trained. [R33]

Al-Majlisi described the first chain of transmission as authentic, the second as weak according to the well-known view, and the seventh as hasan, similar to sahih ([S2]). This completes the assessment of the three selected reports, not the assessment of all the chains of transmission. The first also includes mention of taqiyya (dissimulation) in the context of the Imam's narration from his father; we keep this qualification in its context and do not make it a ready-made explanation for every difference we find between the reports.

The lesson we learn from this is that the ability to capture does not negate the conditions for its use. Practical research refers to the legal source [F2], and the point of the story is that the prey should remain present as a life with defined limits, not merely a prize for the hunter to boast about. Similarly, the hunting animal used by humans is not a tool without needs; it is subject to the responsibility of care discussed in the chapters on rights.

[R33] al-Kafi, Vol. 6, pp. 207-208, Chapter on hunting hawks, falcons and other things, Hadith 1-2 and 7.

Mir'at al-'Uqul [S2], vol. 21, pp. 342-343: assessment reports 1, 2, and 7.

Sandgrouse, Partridges and Francolins: Eggs Have a Place in the Story

The egg is not a trivial detail to be mentioned after the discussion of the bird. When the text places it in a separate section alongside the hunt, it draws our attention to an aspect that might be overlooked in the immediate scene: what we see lying dormant among the pebbles or grass is not outside the story of life. This is a reflective reading of the subject, not a legalistic justification that we deem to be the sole intended meaning of the ruling.

In al-Kafi, under the section on expiation for what a pilgrim in ihram might eat of birds and eggs, there is a report from Imam al-Baqir (peace be upon him) quoting from the book of the Commander of the Faithful (Ali ibn Abi Talib) mentioning qata (sandgrouse), hajala (partridge), darraja (female francolin), and similar birds; this is the ninth report in the chapter. The fifth report is from Imam al-Sadiq concerning qata (sandgrouse) eggs, compared to ostrich eggs ([R34]). Al-Majlisi described the fifth report as sahih (authentic), and regarding the ninth, he said: "Of unknown reliability. It does not fall short of sahih." We retain both statements as he presented them, without abbreviating the second to "sahih" or altering the attribution of the reports to the two Imams.

This presence highlights a crucial distinction: the permissibility of consuming a certain type of bird does not automatically make it permissible to hunt it, nor does reaching its nest justify taking what is inside. The rituals of ihram and the sacred precincts have rulings that cannot be summarized in a single sentence about a bird. Therefore, we will not provide the reader with a method for calculating expiation based on this passage; instead, we will delve into the detailed rulings of the rituals and the fatwa of the relevant religious authority.

Returning from the realm of jurisprudence to the meaning of the journey, human strength appears in another form: to see what one can take and then know when to let go. Not everything within reach belongs to one, nor is every ability to intervene an invitation to do so. In this sense, the story of the bird and the story of the human being learning the limits of their power are intertwined.

[R34] al-Kulayni, al-Kafi, vol. 4, Book of Hajj, Chapter on Expiation for What a Pilgrim Gets from Birds and Eggs, Hadiths 5 and 9; the electronic text was read in the Thaqalayn Library. The numbers are the numbers of reports within it.

Mir'at al-'Uqul [S2], Vol. 17, pp. 380-381: The fifth is "correct," and the ninth is "of unknown reliability. It does not fall short of being correct."

A Bird Lands on a House: To Whom Does It Belong?

A bird might land on a house, and the homeowner might see it as an easy opportunity. However, the chapter on hunting domestic birds in al-Kafi poses a question before any benefit can be derived: Does this bird have an owner? In the first narration, Ahmad ibn Muhammad ibn Abi Nasr asks Imam al-Rida (peace be upon him) about a valuable bird whose owner is known or who comes seeking it. In the third, there is a question about a pigeon. The ability to capture does not negate the rights of another person. [R48]

The second, fourth, and fifth reports deal with the bird that owns its wings, with the fourth explaining that it goes wherever it pleases. The sixth report describes a man following a specific bird, only to be overtaken by another who seizes it. The Commander of the Faithful's response is included: "The eye sees what it sees, and the hand takes what it takes." I do not extend this statement to all possessions that fall into someone's hands; its context is the aforementioned game, and the rest of the chapter preserves the knowledge of the owner.

Al-Majlisi's assessment of the six hadiths is as follows: *sahih*, *mursal*, of unknown reliability, of unknown reliability, weak according to the prevalent view, weak according to the prevalent view. In his commentary on the first hadith, he discusses the implications of a claim made without proof and quotes legal opinions on the effect of signs of ownership, such as clipping a wing. Thus, establishing the existence of the statement is not the same as transforming it into an absolute rule of ownership.

Here the hunter's responsibility expands: he has an animal before him that needs care, and there may be an owner searching for it. Learning the boundaries is not limited to refraining from killing what is useless; it also includes refraining from claiming everything we can take as our own. These reports should be read in conjunction with the rulings on lost property, ownership, and hunting according to Islamic jurisprudence, and with the wildlife protection regulations in the workplace, not as a replacement for them.

[R48] al-Kafi, Vol. 6, pp. 222-223, Chapter on Hunting Domestic Birds, Hadith 1-6. Mir'at al-'Uqul [S2], Vol. 21, pp. 368-369.

From an educational standpoint, we should ask what the activity does to the heart: Do we learn patience, responsibility, and the preservation of benefit, or do we learn to boast about pains that have no purpose? It is not loyalty to the hunted animal to take a picture of it as a souvenir and then leave what was required of its meat or other things as a waste.

This chapter does not establish a legal ruling for every country or a religious ruling for every species. Its purpose is to establish that hunting is an activity with limits, that necessity does not justify every means, and that pleasure alone is not a sufficient answer for every harm.

Reading places: Al-Ma'idah: 4 and 94-96; and the jurisprudential reference [F2].

Chapter 47 - Animals in Worship and Rituals

The animal is present in the context of sacrificial offerings (hady and udhiyah), the jurisprudence of 'aqiqah (birth sacrifice), zakat (alms), vows, and the restrictions of ihram (state of ritual consecration) and hunting. These areas differ in their reasons and conditions; therefore, it is incorrect to call every slaughter an udhiyah, or to treat 'aqiqah and hady as a single ruling. The same animal used does not imply a single act of worship.

Piety is the ultimate goal of the ritual

﴿وَالْبُذْنُ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

God Almighty said: "And the sacrificial animals We have appointed for you as among the symbols of God; therein is good for you. So mention the name of God over them when they are standing in rows [for sacrifice]. And when they have fallen on their sides [after slaughter], then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful." [Al-Hajj: 36]

﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ﴾

"Neither their meat nor their blood reaches Allah, but what reaches Him is piety from you. Thus He has subjected them to you so that you may glorify Allah for having guided you. And give good tidings to the doers of good." [Al-Hajj: 37]

In Surah Al-Hajj, the mention of sacrificial animals is linked to food and feeding the needy and the poor. Then comes the statement that restores the purpose to its proper context: "Neither meat nor blood reaches Allah, but piety reaches Him" [Al-Hajj: 36-37]. The ritual is not complete merely by displaying its outward form; it is connected to reverence, obedience, feeding the needy, and refraining from extravagance and excessive harm.

The Commander of the Faithful's book on alms ([N3]) clarifies that collecting obligatory alms is not an excuse to frighten or exhaust animals during transport. The means of performing an act of worship should not compromise its proper conduct. Those who collect alms are required to safeguard their trust until it is delivered, and are not merely to record numbers in a ledger.

Aqiqah: A joy that leads to giving

Al-Kafi, in the chapter on the 'aqiqah of the Prophet and Fatima, narrates on the authority of al-Hasan and al-Husayn a report from Imam al-Sadiq mentioning the 'aqiqah of Fatima on their behalf, the shaving of the hair on the seventh day, and the giving of silver equivalent to its weight in charity, while prohibiting the smearing of the newborn's head with blood. He also includes a subsequent report from Imam al-

Sadiq on the authority of his father concerning the 'aqiqah of the Messenger of God on their behalf, which includes a share for the midwife and the same meaning of charity. Al-Majlisi judged the chains of transmission for these two reports, the second and third in the chapter, to be authentic. [R22]

The narrative here expands to encompass the animal: a child entering life, a family whose joy extends to others, and an act of worship that transcends mere bloodshed. We do not claim this interpretation fully captures the philosophy of Islamic law; rather, we observe elements gathered within the text itself, and then reflect on how joy becomes an occasion for feeding and giving alms.

The refusal to smear the head with blood teaches a lesson in distinguishing between religious rites and the customs that become attached to them. Not everything people are accustomed to is part of worship, and a writer has no right to add a scene simply because it seems impactful in the narrative. Part of loving the Ahl al-Bayt is to adhere to the limits of what we narrate about them and to leave the details of the work to its proper jurisprudential chapters.

[R22] al-Kulayni, al-Kafi, Vol. 6, p. 33, Chapter: The Messenger of God, may God bless him and his family, and Fatima, peace be upon her, performed the 'aqiqah for al-Hasan and al-Husayn, peace be upon them, Hadith 2-3.

al-Majlisi, Mir'at al-'Uqul, Vol. 21, p. 58: assessment of the second and third reports as authentic [S2]; this transmission does not include all the reports of the Aqiqah.

As for the practical details regarding the animal's age and health, the timing and location of the sacrifice, the type of obligation, and its distribution, these cannot be found in these brief pages; these should be consulted in the chapters of jurisprudence and the rulings of the relevant authorities. The purpose here is for the reader to see the connection between worship and conduct: glorifying God does not absolve one from caring for His creation.

As for the young children who witness the rituals, explaining their purpose, the importance of mercy, and the preservation of food is preferable to leaving them with a scene they don't understand. This is an educational responsibility that parents should fulfill in a manner appropriate to their age and circumstances.

The places of reading: Hajj: 28 and 34-37; Al-Ma'idah: 95-97; Nahj al-Balagha, Book 25 [N3]; and the two hadiths on the 'Aqiqah [R22]. The two hadiths were presented, but the jurisprudence of the 'Aqiqah or all its narrations were not fully covered in this chapter.

Chapter 48 - Preventing Harm from Animals and Human Responsibility for Their Environment

Living with animals is not without risk; an animal might attack, damage crops, or require medical intervention. Acknowledging this does not contradict compassion. However, the risk should be specific, and the means of addressing it should be proportionate, ensuring that confronting one situation does not lead to hatred of all similar situations.

Care begins before a problem occurs

Humans may create some causes of conflict: leaving waste uncovered, approaching nests and young, or keeping an animal they don't control, then blaming the animal alone for the negligence. It is our responsibility to consider prevention, organize the area, and seek expert help before resorting to more forceful intervention.

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

God Almighty said: "Do not cause corruption on the earth after its reformation. And invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good." [Al-A'raf: 56]

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

"Corruption has appeared on land and sea because of what the hands of people have earned, so that He may let them taste some of what they have done, so that perhaps they will return [to the right path]." [Ar-Rum: 41]

The question extends from the individual to their environment. If we pollute water sources or cut off food and shelter, we are not only harming one animal; we are restricting the means of survival for entire populations. The Qur'an reminds us of the prohibition against corruption on Earth [Al-A'raf: 56] and of the corruption that has appeared on land and sea because of what people have earned [Ar-Rum: 41]. Applying these two principles to a specific environmental issue requires understanding the cause and extent of the damage, not making accusations without evidence.

In the hadith about the snake and scorpion during prayer ([R29]), the condition of harm is mentioned in the question; its place is preserved in Chapter 25. From this, we learn the necessity of observing the incident and its limits, not of issuing instructions for confrontation, nor of justifying every action taken in the name of fear. The choice of safe action in reality rests with specialists according to the situation, while avoiding unnecessary exposure of humans or animals to danger.

In cities, compassion is linked to order: caring for animals while respecting the rights of neighbors and the safety of passersby, preventing the release of species or substances that could harm the environment, and ensuring the responsible handling of stray animals by the relevant authorities. Compassion is not about abandoning everything, nor is protection about eliminating all life.

Crops and Offspring: When Harm Extends beyond One Animal

﴿وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

God Almighty said: “And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and animals. And God does not like corruption.” [Al-Baqarah: 205]

Surah Al-Baqarah, verse 205, combines corruption on Earth with the destruction of crops and livestock. We do not reduce this statement to a modern environmental term, nor do we claim that the verse names every problem we face today; however, the combination of planting and the continuation of life in this warning prevents us from separating what we plant from what lives around it.

A decision may seem minor to the person making it, such as damaging a water source or destroying a shelter, but its effects can extend far beyond what they perceive. Therefore, a claim for reform needs to consider the consequences, not the label the perpetrator gives to their action. This is a practical application of the ethical principle; however, proving harm in a specific instance requires observation, knowledge, and expert review.

Al-Baqarah: 205.

Protecting the crop without putting lives at further risk

Locusts highlight the animal-plant relationship; people's livelihoods can be affected when infestations become severe, making intervention to protect crops a real necessity. However, the Food and Agriculture Organization (FAO) mandates that control efforts be carried out by trained and equipped teams and warns against consuming locusts killed by pesticides. Knowledge of the Islamic legal ruling regarding the type of animal does not constitute a guarantee that every individual locust is safe for consumption. [A13]

What I conclude here is the necessity of linking intention with knowledge: the desire to save a tree is not enough to justify choosing a specific substance, dosage, or spraying method, just as love for an animal is not enough to deny the damage inflicted on the crop. The matter rests with the relevant authority and its instructions; however, the story reminds us that a decision concerning an insect can have repercussions for bees, water, and even humans who eat from the same land.

Here, The Story of Animals meets The Story of Plants and The Story of the Universe: no creature lives in isolation from its surroundings, and humans cannot sever the threads of their environment and expect the results to remain unchanged. Every rational use of resources allows life to continue.

Reading places: Al-A'raf: 56; Ar-Rum: 41; Al-An'am: 38. And for the habitat and animal needs: Chapter 4 [A8].

Part Eight - Animal Death and the Scenes of the Gathering

Chapter 49 - The death of the animal and the end of its earthly life

The animal that moved before our eyes will not remain unchanged in this life. It is born, grows, weakens, and dies; and we may witness its end after illness, an accident, predation, or authorized use. The death of an animal awakens in humans a variety of questions: grief for a companion, responsibility for negligence, and wonder about a fate beyond the grasp of the senses.

Death is a reality, negligence is another matter

We cannot use the inevitability of death as an excuse for neglecting the living. Just as an animal will eventually die, this does not justify denying it water today, and just as a person's inability to prevent every illness does not absolve them of the responsibility to seek available care. We must distinguish between what is beyond our control and what results from negligence.

﴿وَلَوْ يُوْأْخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَابَّةٍ وَلٰكِنْ يُؤَخِّرُهُمْ اِلٰى اَجَلٍ مُّسَمًّى فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهِۦ بَصِيْرًا﴾

God Almighty said: "If God were to punish people for what they have earned, He would not leave a single creature on the face of the earth. But He defers them for a specified term. And when their term comes, then surely God is ever Seeing of His servants." [Fatir: 45]

The Qur'an reminds us that if God were to punish people for what they have earned, He would not leave a single creature on the face of the earth, but He delays their punishment until an appointed time [Fatir: 45]. This verse connects human actions to the broader context of life, not stating that every animal that dies was a punishment for a specific sin we know. Such a determination requires evidence that observation alone cannot provide.

The reader may grieve the loss of a beloved pet. They are not required to deny their feelings, nor to console themselves with fabricated certainties about the afterlife. They can cherish the memory of the companionship, learn from the experience, and entrust what they missed to God's justice and mercy. Ignorance of the details does not diminish the value of the relationship they shared.

From here the final chapters begin: not to draw a metaphysical map in the colors of imagination, but to know what the Qur'an proves, what the reports add, and what remains outside what has been achieved for us.

Reading place: Fatir: 45; and compare it to An-Nahl: 61. This book did not rely on attributing a specific supernatural cause to the death of a particular animal.

Chapter 50 - The Gathering of Animals in the Holy Qur'an

﴿وَمِمَّا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾
 ﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

We return at the end of the story to the verse that accompanied its beginning: "And there is no creature on earth nor bird that flies with its wings except that they are communities like yourselves. We have not neglected anything in the Book. Then to their Lord they will be gathered." [Al-An'am: 38]. The discussion there is about creatures, birds, and communities, so their presence doesn't end with the benefit we derive from them. Then comes the concise verse in At-Takwir: "And when the wild beasts are gathered together." [At-Takwir: 5], placing the world of the wild within this grand scene.

The origin of the gathering is broader than the details of our imagination

Al-Tabrisi interprets the verse in Surah Al-An'am as referring to the resurrection of animals after death, discussing compensation and justice, and citing related accounts. Al-Tabataba'i reads the verse in connection with the resurrection of animal societies, exploring their perception and actions. This is a presentation of a documented interpretive approach, not a claim of agreement among all commentators on every detail. [M7] [M5]

The resurrection of the dead is not sufficient to prove that the system of accountability and judgment in animals is exactly the same as in humans. Similarity in the description of nations does not necessitate similarity in intellects, laws, and functions. Al-Tabrisi rejected using this verse to argue for reincarnation or to impose upon the similarity what it does not imply.

Al-Tibyan, in his commentary on Surah At-Takwir (5), quotes Ikrimah as saying that the resurrection of the beasts is their death. He then presents the view that they will be gathered together, their suffering compensated, and justice served among them. Mentioning both views in the source prevents reducing the entire tradition to a single statement. Furthermore, the investigation into the cause of the resurrection is not the same as the investigation into the duration of the animals' existence afterward; this distinction will be detailed in Chapter 52. [M12]

What this principle changes for us is that animals are not forgotten by their Creator. As for the order of their resurrection, their forms, and their lifespans, we do not fill the gaps with conjecture. It suffices that the end of knowledge here should be the beginning of humility: He who has counted all of life is not unaware of even the smallest detail, and He who commanded humankind to be just is not limited in His knowledge to what our eyes have recorded.

[M7] al-Tabrisi, *Majma' al-Bayan*, *Tafsir al-An'am*: 38-39. See also al-Mizan [M5] in the same place; and al-Tusi, *al-Tibyan*, *Tafsir al-Takwir*: 5 within verses 1-14 [M12]. The statements of the commentators are separated from the attributed texts.

Chapter 51 - Justice and Retribution Among Animals: A Study of Narratives

The most common interpretation of this concept is that the horned animal is the one that has been gored by the horned animal. Majma' al-Bayan cites this meaning on the authority of Abu Hurayrah, and then quotes a hadith on the authority of Abu Dharr about two goats that butted each other, and that God knows what happened and will judge between them. The presence of these two hadiths in an Imamite commentary does not change the identity of the one from whom they were transmitted, nor does it automatically make them narrations from one of the Imams.

Distinguishing the original from the addition

﴿وَمَلِجٌ مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

God Almighty said: "There is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." [Al-An'am: 38]

The Qur'anic verse establishes the Resurrection within its context, while the image of retribution mentioned comes from interpretive and hadithic transmission. Al-Tabrisi does not present a detailed, continuous chain of transmission for each report here; therefore, we consulted other texts to determine what was attributed to the Prophet and what remained with the Companions, and we distinguished the principle of retribution from the additional act of turning to dust. This comparison does not imply the authentication of all chains of transmission according to the principles of the Imami study of hadith narrators.

The Hornless and the Horned: An Independent Report

In Sahih Muslim, Book of Righteousness, Kinship, and Good Manners, Chapter on the Prohibition of Injustice, Hadith 2582, Yahya ibn Ayyub, Qutaybah, and Ibn Hajar all narrate from Isma'il ibn Ja'far, from al-'Ala', from his father, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said: "Rights will be restored to their owners on the Day of Resurrection, even to the extent that a hornless sheep will be given its due from a horned sheep." This is a hadith marfu' in the source, and this narration does not include the additional command for the animal to be turned to dust. [R16]

The description of the book as "Sahih" refers to the source's name and its position within the Sunni hadith classification; we do not borrow from it any Imamite biographical rulings not established within it. However, it allows for the precise identification of a specific text and its chain of transmission, rather than reducing everything said on the subject to a single interpretive formula.

Abu Dharr's saying: Ambiguity is not removed by the abundance of titles

In Musnad Ahmad, Hadith 21438 (in the readable numbering), there is a chain of narration from Muhammad ibn Ja'far, from Shu'bah, from Sulayman, from Mundhir al-Thawri, from their elders, from Abu Dharr. Another chain of narration is from Abu Mu'awiyah, from al-A'mash, from Mundhir ibn Ya'la, from Abu Ya'la, from his elders, from Abu Dharr. This includes the Prophet's question about two sheep butting heads, and his statement that God knows and will judge between them. The position of "elders" is not specified in this text; therefore, the multiplicity of narrators at the beginning is insufficient to resolve the ambiguity of this chain.

In Musnad Ahmad, Hadith 21511, another version appears: Ubayd Allah ibn Muhammad, on the authority of Hammad ibn Salamah, on the authority of Layth, on the authority of Abd al-Rahman ibn Thawran, on the authority of al-Huzayl ibn Sharhabil, on the authority of Abu Dharr. It mentions a butt that caused a sheep to miscarry, and that it will be held accountable for it on the Day of Resurrection. This version preserves the name of Layth and does not omit it when shortening the chain of narration, and it separates the addition in the text from the previous question. Al-Albani deemed Layth ibn Abi Sulaym weak due to his unreliability, while considering the chain of narration acceptable for corroborating evidence and supporting narrations ([S10, vol. 4 p. 610]); this is separate from independently authenticating the chain of narration.

Differences in Assessment and the Limits of Inference

In the commentary published with the text of Musnad Hadith No. 21438, the hadith is described as "hasan," with this chain of transmission deemed weak due to the unknown status of Mundhir's teachers, and a warning also being issued regarding the weakness of the other chain. Al-Albani, however, authenticated the chain of transmission of the teachers based on his reasoning that the unknown status was overlooked because they all agreed on the narration ([S10]). This is a difference in how the ambiguous link in the chain is treated; therefore, it is not considered a consensus, nor is it automatically transferred to the established methodology of hadith criticism.

The comparison reveals a crucial distinction: a hadith critic may improve the hadith by considering all its chains of transmission and supporting evidence, while simultaneously weakening a particular chain of transmission. We do not equate judging a chain of transmission with judging a hadith based on all its supporting evidence, nor do we replace the names of the narrators or the wording of the source with a general phrase like "a group narrated it."

Thus, the comparison has three specific points: the hadith of Abu Hurayrah (marfu') in Muslim, the report of the question in Musnad Ahmad, and the report of the buttock injury and miscarriage in another chain of narration in the Musnad. As for the command to become dust, there are other texts that will be discussed in the following chapter. They are all united by the theme of fairness, but not by a single chain of narration or a single ruling. [R16]

There is also a question of meaning: Does retribution signify a human obligation, or does it signify the manifestation of justice and equity in a manner known only to God? We should not allow a single word to resolve all aspects of theological discourse. Some commentators have interpreted it as meaning fairness and compensation, while acknowledging that animals are not equal to humans in terms of their legal responsibility.

The most relevant lesson for us is that the victim's weakness does not place what befalls them outside of divine knowledge. This lesson does not grant us detailed knowledge of what transpires between every predator and its prey, nor does it allow us to condemn the natural order in the language of human courts. Our first course of action is to examine our own injustices, for we know our own power, our intentions, and the limits we are required to uphold.

[R16] For comparison: *Majma' al-Bayan*, *Al-An'am*: 38 [M7]; *Sahih Muslim*, Hadith 2582; and *Musnad Ahmad*, Hadith 21438 and 21511. To distinguish between *mawquf* and *marfu'* in the phrase "becoming dust": *Tafsir al-Tabari*, *Al-An'am*: 38 and *An-Naba'*: 40, as in Chapter 52. The case: a comparison of specific wordings and chains of transmission, with an explanation of points of ambiguity and the limits of assessment. To compare the rulings on the chains of transmission: the commentary accompanying the text of the *Musnad*, and the authentic chain [S10]; the rulings are attributed to their respective places, and improving a hadith is not equivalent to correcting every chain of transmission.

Chapter 52 - The Fate of Animals after the Gathering

﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا﴾

What happens after the Resurrection? It's a natural question, but its simplicity doesn't mean a detailed answer is readily available. The narration in Majma' al-Bayan, attributed to Abu Hurayrah, states that the animals will turn to dust after the Day of Judgment. This narration connects this to the disbeliever's statement: "Indeed, We have warned you of an imminent punishment on the Day when a person will see what his hands have put forth, and the disbeliever will say, 'Oh, I wish I were dust!'" [An-Naba': 40]. However, the verse itself doesn't explicitly state that all animals will turn to dust; this is an addition from the transmitted interpretation and should remain attributed to its source.

Mawquf and Marfu' in the Report about Dust

﴿وَمِمَّا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

God Almighty said: "There is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." [Al-An'am: 38]

In Surah Al-An'am, verse 38, al-Tabari, in hadith no. 13222 (according to the numbering), cites the chain of transmission: Ibn 'Abd al-A'la, from Ibn Thawr, from Ma'mar, from Ja'far ibn Burqan, from Yazid ibn al-Asamm, from Abu Hurayrah. The narration ends with Abu Hurayrah mentioning justice and then the transformation into dust. This is a statement attributed to a Companion (mawquf) based on the apparent chain of transmission, and it is not explicitly attributed to the Prophet (peace and blessings be upon him) in the same context. Al-Tabari repeats this chain of transmission in his commentary on Surah An-Naba', verse 40. [R16]

In explaining the same hadith, he also narrates a report from Abdullah ibn Amr, and then another report attributed to Abu Hurayrah via Abu Kurayb, from al-Muharibi, from Ismail ibn Rafi, from Yazid ibn Ziyad, from Muhammad ibn Ka'b al-Qurazi, from a man from the Ansar, from Abu Hurayrah, from the Prophet. The presence of the unnamed man is part of the chain of transmission. We acknowledge the difference between the two versions without deeming this chain authentic, and without claiming that everything reported concerning the transformation into dust is a suspended (mawquf) hadith.

The term 'marfu' describes the one to whom the statement is attributed, and 'mawquf' describes the end of the attribution to the Companion; however, these alone are not sufficient to determine the soundness or weakness of the chain of transmission. Furthermore, discussing the ruling on attributing certain unseen mat-

ters to the Prophet is a separate topic requiring its own conditions, and it does not permit altering the wording of the chains of transmission when presenting the source.

In his Sahih series, Al-Albani distinguished between these chains of transmission: he deemed the chain of transmission of Ismail ibn Rafi' (marfu') weak, and the chain of transmission of the report (mawquf) to Abu Hurayrah authentic, considering it supporting evidence for the marfu' because, in his view, its content cannot be based on personal opinion. He graded the chain of transmission of the report of Abdullah ibn Amr as "good" ([S10, vol. 4 p. 606-607]). We will quote his selection along with its explanation; thus, the ruling of being marfu' does not become an explicit attribution in the wording of the chain of transmission, nor does a weak chain of transmission become authentic in itself.

Compensation and the fate of the animal in al-Tibyan

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

God Almighty said: "And when the wild beasts are gathered together" [At-Takwir: 5].

In his commentary on Al-Takwir: 5, al-Tusi presents a disagreement concerning compensation [M12]. Those who hold that compensation is permanent maintain that the animal continues in bliss. Those who hold that its entitlement ends differ: some say the bliss continues as a favour, sparing it the grief of cessation; others say it becomes dust after receiving its compensation. These are opinions related by the commentator in a theological discussion. We do not turn them into a narration with a chain from an Imam or attribute any one of them to all Imami scholars.

This comparison precludes equating three matters: the origin of the Resurrection, the manner of justice, and the fate thereafter. The third cannot be established merely by inferring the first, nor does the presence of a statement in a book of exegesis detailing it make it a matter of consensus. A faithful presentation remains capable of clarifying the various opinions and their sources, while also stating the extent to which they have been substantiated.

We do not promise what has not been proven

When a person seeks reassurance about a beloved animal, they may find someone who promises a reunion, or someone who asserts its certain demise in every instance. This book cannot offer detailed certainty that has not been proven. Hoping for God's mercy is one thing, and stating definitively the fate of a particular individual is quite another.

A Transmitted List and the Limits of Its Attribution

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ﴾

God Almighty said: "And recite to them the story of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became of those who went astray." [Al-A'raf: 175]

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَاجٍ وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَثِلُهُ الْكَلْبُ إِنَّ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَرْكُهُ يَلْهَثُ ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desires. So his example is like that of a dog: if you chase it, it pants, or if you leave it, it [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought. [Al-A'raf: 176]

Among the lists that could be traced back to their original context is a report in Tafsir al-Qummi, attributed to Imam al-Rida (peace be upon him), which mentions three things: Balaam's donkey, the dog of the Companions of the Cave, and the wolf. This report appears in the context of the story of Balaam under verses 175-176 of Surah al-A'raf; however, the Qur'an does not name Balaam in these verses, nor does it narrate the story of his donkey. These details remain from the exegetical report and are not included in the wording of the verses. [R66]

The chain of transmission begins in the readable version: on the authority of his father, on the authority of al-Hasan ibn Khalid, with the addition of "al-Husayn" due to a printing difference, on the authority of Abu al-Hasan al-Rida. We record the difference as we found it, without choosing a name and then basing a correction of the chain of transmission upon it. As for the wolf in the continuation of this account, it relates to the story of a policeman sent by a tyrannical king to harm believers, and the wolf that devoured the policeman's son; this text does not call it the wolf of Joseph. However, the name appears explicitly in another place in Tafsir al-Qummi [R88], as will be discussed later; therefore, its absence in one of the two narrations should not be generalized to the entire book.

Reading the name Ibn Khalid requires more than simply noting a typographical difference. In al-Mufid min Mu'jam Rijal al-Hadith, al-Jawahiri suggests that the name "al-Husayn ibn Khalid" should be understood as referring to al-Khaffaf, explaining the exception and the basis for its authentication, which is linked to his narration in Tafsir al-Qummi ([S4, p. 167]). In the original dictionary, al-Khoei states that the name should refer to al-Khaffaf when there is no contextual evidence ([S5, vol. 6 p. 251]). This is a well-founded opinion on the subject of hadith transmission, not merely a spelling correction.

In contrast, the text of the revised edition distinguishes between the narrator on the authority of al-Rida and the narrator on the authority of al-Sadiq. The footnote in the verified edition discusses the application of the absolute name to al-Khaffaf, favoring al-Sayrafi based on name and social class ([S6, vol. 22 p. 43]). I will attribute the detailed footnote to its proper place and not present it entirely as al-Mamaqani's words. The disagreement here concerns identifying the person to whom we attribute the narration, and it does not end with the addition or omission of a "ya."

As for the beginning of the chain of transmission, it is Ali ibn Ibrahim, considered reliable by al-Najashi ([S1: 680]), and his father, Ibrahim ibn Hashim, considered reliable according to al-Khoei's methodology ([S5: 332]). If the designation of Ibn Khalid as al-Khaffaf and the aforementioned methodology for his reliability are accepted, a positive conclusion regarding the narrators could be drawn from these premises; however, this conclusion is conditional, not conclusive regarding the narrator's identity, nor is it a definitive ruling on the authenticity of this particular report. Therefore, the list presented here remains attributed to its source, despite this discrepancy, without definitively stating the details of the animal's fate.

We are not dealing with a Qur'anic list, nor with a report whose authenticity we are judging here. Likewise, we are not deriving from the story any guilt on the part of a child, nor permission to harm a wrongdoing child. Its value in this comparison lies in revealing the source of a specific formulation and preventing its confusion with other lists that add or change names. The following comparison clarifies two further points, while maintaining the judgment on each transmission within its own context.

[R66] Tafsir al-Qummi, vol. 1, pp. 248-249, Dar al-Kitab edition, corrected by Tayyib al-Musawi al-Jaza'iri, in the interpretation of Al-A'raf: 175-176. And to distinguish Ibn Khalid: Al-Jawahiri [S4], p. 167, entries 3380-3382. There is no judgment here on the authenticity of the chain of transmission.

References for the men of [R66]: al-Najashi [S1], p. 260, translation 680; al-Khoei [S5], translation of Ibrahim bin Hashim 332, and vol. 6 p. 251; Tanqih al-Maqal [S6], vol. 22 p. 43, the text of the distinction and the footnote of the edition.

Joseph's wolf in another place

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكَّا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

God Almighty said: "They said, 'O our father, indeed we went racing each other and left Joseph with our belongings, and a wolf ate him. But you would not believe us, even if we were truthful.'" [Yusuf: 17]

﴿وَتَحْسِبُهُمْ يَقَظًا وَهُمْ رُقُودٌ وَنَقَلْهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رَعْبًا﴾

And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned away from them in flight and would have been filled with terror of them. [Al-Kahf: 18]

In the story of the Companions of the Cave in Tafsir al-Qummi, Imam al-Sadiq (peace be upon him) mentions another list of three: the donkey of Balaam son of Beor, the wolf of Joseph, and the dog of the Companions of the Cave ([R88]). Here, the name that was not mentioned in the account of al-A'raf ([R66]) is confirmed. We do not replace the wolf of one story with the wolf of the other, nor do we transfer the story of the policeman's son to Joseph. The Qur'an itself presents the claim of

Joseph's brothers that a wolf devoured him within their story, then reveals that Joseph continued to live; therefore, the mention of the name in the exegetical account should not be understood as confirmation of their claim.

In al-Huwayzi's transmission of this context in *Nur al-Thaqalayn*, the account of the reason for the revelation of the surah begins with the chain of transmission of Ali ibn Ibrahim, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Abu Basir, on the authority of Abu Abdullah (peace be upon him). The story then continues until the mention of the three animals. Therefore, it is incorrect to judge the entire passage as lacking a chain of transmission simply because it is taken out of context. Conversely, presenting the chain of transmission at the beginning of the narrative is insufficient to deem every detail authentic without examining the continuity of the narration and identifying its narrators. We establish the text, its location, and its context, but we do not claim to have reached a definitive conclusion in this investigation.

[R88] Tafsir al-Qummi, Surat al-Kahf: 10, The Story of the Youth and the List of the Three Animals; and to see the context with the beginning of the path: al-Huwayzi, *Nur al-Thaqalayn*, First interpretation of Surat al-Kahf, Hadith 29; this place differs from the Hadith of al-A'raf [R66].

Where did the list of ten come from?

In the commentary on Surah Al-Kahf, verse 18, by Ismail Haqqi al-Burusawi, we find a list attributed to Muqatil: the she-camel of Salih, the calf of Abraham, the ram of Ishmael, the cow of Moses, the whale of Jonah, the donkey of Ezra, the ant of Solomon, the hoopoe of Bilqis, the dog of the Companions of the Cave, and the she-camel of Muhammad (peace and blessings be upon him and his family). The text adds that it takes the form of a ram. We have retained the original form of the source; the hoopoe is linked to Bilqis, and we do not alter this link when quoting his list. [R89]

This is evidence of the circulation of the list of ten in a commentary, not a hadith with a chain of transmission from the Prophet or one of the Imams of Ahl al-Bayt in the passage read. Al-Burusawi attributes the transmission to a book called *Mishkat al-Anwar* without specifying its author in this passage; therefore, we cannot attribute it to another book simply because of the similarity in title. Furthermore, the attribution of the statement to Muqatil here is a transmission from Ruh al-Bayan, not a direct comparison with one of his books. Thus, the reader will know where we found the list, what its existence confirms, and what it does not.

The number three appears in the account of Al-A'raf, three is mentioned along with the naming of Joseph's wolf in the account of Al-Kahf, and ten appears in the narration attributed to Muqatil. We do not add them together to produce a more complete list, nor do we claim that their differences prove them all false. Each text has its source, method, and meaning; and establishing its place within the tradition is a step different from making definitive pronouncements about the unseen.

[R89] Ismail Haqqi al-Burusawi, *Ruh al-Bayan fi Tafsir al-Qur'an*, Tafsir al-Kahf: 18; This transmission is included for comparison and to determine the origin of the list, not within the authentic hadiths on the authority of Ahl al-Bayt.

This leads us to an important epistemological principle: not every pause is a sign of weak faith; it may be a sign of integrity in speaking about God. We affirm what is supported by evidence, distinguish between fact and interpretation, and entrust what we do not know to the One who wrongs no one. In doing so, we neither close the door to hope nor transform it into contrived knowledge.

Sources: An-Naba: 40; Majma' al-Bayan, Al-An'am: 38; Tafsir al-Tabari, Al-An'am: 38 and An-Naba: 40; al-Tibyan, At-Takwir: 5. For lists: Tafsir al-Qummi and Ruh al-Bayan, with the narration separated from the exegetical statement. [M7] [R16] [M12] [R66, R88] [R89]

Chapter 53 - Animals in the Scenes of Paradise and Punishment

﴿وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ﴾

God Almighty said: "And We provided them with fruit and meat, such as they desire." [At-Tur: 22]

﴿وَلَحْمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ﴾

The Qur'an mentions among the delights of Paradise, "And the flesh of birds, such as they desire" [Al-Waqi'ah: 21], and mentions fruits and meats that its inhabitants will crave [At-Tur: 22]. We affirm this description without reconstructing the world of Paradise according to the systems of food and predation we know in this world. Sharing a name does not grant us knowledge of all its reality and nature.

A delegation to the Most Merciful: The verse and the story of the she-camels

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾

In Surah Maryam, we read: "The Day We will gather the righteous to the Most Merciful as honored guests" [Maryam: 85]. The wording here leads the reader to the meaning of a dignified arrival. However, the description of the mounts and their adornments is not explicitly mentioned in the verse; this is something that should be included in a separate narrative, specifying its name, source, and the manner of its arrival.

Al-Kulayni, in his *Rawdat al-Kafi*, narrates a hadith entitled "The Hadith of Paradise and the Camels," on the authority of Imam al-Baqir, on the authority of the Messenger of God (peace and blessings be upon him and his family), in the interpretation of this passage. It describes the angels welcoming the righteous with camels of honor, mentioning saddles of gold, and then leading them to the place of gathering and the gate of Paradise. This is a summary of the narrated scene, not an addition attached to the words of the verse. [R64]

The chain of transmission passes through Ali ibn Ibrahim, on the authority of his father, on the authority of Ibn Mahbub, on the authority of Muhammad ibn Ishaq al-Madani, on the authority of Imam al-Baqir. Al-Majlisi described it as having unknown reliability ([S2]). Therefore, we preserve the report in its place within the tradition of descriptions of the Hereafter, and we do not present its details with the same degree of significance as the verse itself. The mention of camels here is not evidence that these are the camels of this world specifically, nor does it allow us to construct from the report a naturalistic description of their food, reproduction, and appearance.

What remains for the reader, after discerning the degrees of transmission, is that the journey to God is presented in the language of dignity and hope. This dignity does not require us to depict every detail that has escaped us. And the person who hopes to be welcomed by the Most Merciful can begin now by upholding the trust placed in him in the life he has before him.

[R64] al-Kafi, vol. 8, pp. 95-96, hadith 69, "The Hadith of the Gardens and the Camels"; the presentation was limited to the beginning of the hadith related to riding animals. Mir'at al-'Uqul [S2], vol. 25, p. 233: "of unknown reliability."

Snakes and Scorpions: The Report and the Limits of Its Attribution

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾

God Almighty said: "And indeed, Hell is their promised place, all of them." [Al-Hijr: 43]

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

It has seven gates; for each gate is a portion assigned to them. [Al-Hijr: 44]

When snakes and scorpions are mentioned in descriptions of torment, it is not enough to simply recall the fear they inspire in this world. There is a vast distance between the knowledge of the animals in this context and the descriptions of what awaits in the Hereafter, a distance that cannot be bridged by imagination alone. In Tafsir al-Qummi, commentary on verses 43-44 of Surah Al-Hijr provides a detailed account of the degrees of Hell, mentioning in its description snakes and scorpions of fire. This is a specific passage, not a Qur'anic text that explicitly names these two animals in connection with torment. [R90]

The attribution of this detail requires careful consideration. The context begins with Abu al-Jarud's narration on the authority of Abu Ja'far (peace be upon him) regarding the interpretation of the appointed time. Then, when explaining the gates, he says, "It has reached me, and God knows best," followed by a description of the levels. The same wording of the statement appears in the transmission of the proof. I am not combining the paragraphs to make the entire detail a definitive, authenticated statement from the Imam, nor am I certain of the identity of the one who said "It has reached me" based solely on the juxtaposition of the words. I am establishing the existence of the text in the commentary and distinguishing this from establishing its attribution.

The text mentions three hundred pavilions, each containing three hundred palaces, then three hundred dwellings in each palace, and three hundred forms of torment in each dwelling; in this context, it mentions snakes and scorpions. These are numbers recounted in that message, not a conclusion this book establishes about the unseen. This passage does not specify the size of the snakes and scorpions, nor the duration of their stings; therefore, details from other accounts should not be added simply because of a resemblance.

Thus, the door to the Hereafter remains open for contemplation, governed by the limits of transmitted knowledge. We read in the Qur'an promises and warnings, and in the narrations, we examine their chains of transmission and attribution, without attributing to the name of an animal a story not supported by the text. As for the lists that name specific animals as destined for Paradise, their sources and variations were detailed in the previous chapter [R66, R88, R89]; and the ruling based on one chain of transmission is not transferred to another.

[R90] Tafsir al-Qummi, Vol. 1, pp. 376-377, Tafsir al-Hijr: 43-44; and compare: Al-Burhan, Vol. 3, pp. 370-371, No. 5886/7.

Drinking like Thirst-Stricken Camels: Thirst in a Scene of Warning

﴿فَشَارِبُونَ شُرْبَ الْهَيْمِ﴾

In Surah Al-Waqi'ah, the description of drinking boiling water appears: "Then you will drink like thirsty camels" [Al-Waqi'ah: 55]. Al-Tabrisi explains that camels suffering from unquenchable thirst are described as being afflicted with a disease that prevents them from being satisfied, and he mentions the singular form as "ahim" and the feminine as "hayma'." This description makes the image of thirst more tangible, but it does not consign a group of camels to Hell simply because it appears in the simile. [M10]

What we are describing here is an interpretation of the word within its context, not a diagnosis of a veterinary disease using modern terminology. The power of the image does not require us to invent a medical report for it, nor to make the animal's condition a moral punishment for it. The point of comparison the interpreter evokes is intense thirst, and the warning remains directed at those addressed in the verses.

[M10] al-Tabrisi, Majma' al-Bayan, Interpretation of the Event: 55 within the collection of verses of the People of the Left; the two sections of language and meaning.

﴿فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ﴾

God Almighty said: "So what is the matter with them that they turn away from the Reminder?" [Al-Muddaththir: 49].

﴿كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ﴾

"As if they were startled donkeys" [Al-Muddaththir: 50].

﴿فَرَّتْ مِنْ قَسْوَرَةٍ﴾

"She fled from a lion" [Al-Muddaththir: 51].

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

On the Day when mankind will be like scattered moths. [Al-Qari'ah: 4]

It is also important not to transfer an animal from a Qur'anic simile to a terrestrial reality simply because it is mentioned in connection with punishment. The startled donkeys fleeing from a lion [Al-Muddaththir: 50-51] are a metaphor for people turn-

ing away from God, not an indication that lions are chasing them into Hell. Similarly, the scattered moths [Al-Qari'ah: 4] do not mean that humans will literally become insects.

This precision aims to preserve the majesty of the unseen, the boundaries of the text, and the name of literary imagination. We can be moved by promises and warnings without filling them with interpretations not sanctioned by revelation. The most immediate effect of this influence is to rectify our actions in the life where we have the opportunity for mercy and justice.

Reading places: Maryam: 85; Al-Waqi'ah: 20-21, 55; At-Tur: 22; Al-Muddaththir: 49-51; Al-Qari'ah: 4; Interpretation of camels suffering from unquenchable thirst [M10], and the story of the gardens and the she-camels [R64], and the report on the description of the blazing fire at Al-Hijr: 43-44 [R90]. The limits of attribution for each text have been separated; and the last report does not present a corrected hadith from Ahl al-Bayt.

Chapter 54 - The Beast of the Earth and the Limits of Knowledge about the End Times

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

The verse states: “And when the word is fulfilled against them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain.” [An-Naml: 82]. The text establishes the emergence and the speaking within its context, but it does not provide an anatomical description nor does it specify a known type of animal. It is a mistake to take a commonly circulated drawing of a strange creature and present it as the form prescribed by the Qur’an.

The beast between word and narrative interpretation

In Tafsir al-Qummi, there is a narration from Abu Abdullah (peace be upon him), transmitted through Ali ibn Ibrahim, from his father Ibrahim ibn Hashim, from Muhammad ibn Abi Umayr, from Abu Basir, linking the aforementioned beast to the Commander of the Faithful (peace be upon him). This narrational interpretation does not specify a particular animal species, but rather shifts the discussion to a specific designation and meaning connected to the return (of the Mahdi). We explained at the beginning of the book that the term "beast" is broader than its popular usage, which restricts it to non-human animals. [R17]

One report and two words in the transmission

In the passage read from Tafsir al-Qummi, the scene begins with the Prophet (peace and blessings be upon him and his family) finding Ali asleep in the mosque, and includes the call, “Arise, O beast of God.” However, al-Mizan, when quoting the same account from Tafsir al-Qummi, uses the same wording, “Arise, O beast of the earth.” We note here a difference between the two published texts we have read; we do not call it a manuscript discrepancy, as this research did not compare it with the original manuscripts. [M11]

The report interprets the word as speaking, rather than wounding people; it then mentions the return and marking. These details must remain at the level of the transmitted report. They must not be merged into the wording of the verse or used to draw an animal whose form is unknown. On the following page of Tafsir al-Qummi another report begins, with a chain ending in al-Mufaddal from Imam al-Sadiq. The different chain prevents neighbouring reports from being joined into one chain merely because they share a page or subject.

What Does Examining the Narrators in the Chain Establish?

Al-Najashi describes Ali ibn Ibrahim as trustworthy, reliable, and dependable, and credits him with a book of exegesis. In his biography of Yahya ibn al-Qasim Abi Basir al-Asadi, he affirms his reliability. Al-Khoei also affirms the reliability of Ibrahim ibn Hashim, citing several reasons detailed in his biography, and in his biography of

Muhammad ibn Abi Umayr, he quotes al-Tusi's attestation to his reliability. This is a review of the names in the aforementioned chain of transmission, not a transmission of a ruling issued by these scholars on this specific report. [S1] [S5]

The identification of Abu Basir remains part of the research; a kunya alone is not a proper name. In the biography of Layth ibn al-Bakhtari, when discussing another report, al-Khoei suggests that the name Abu Basir refers to Yahya ibn Abi al-Qasim. If the kunya here is interpreted as referring to al-Asadi, according to this interpretation, and given the established attribution of this text to Ali ibn Ibrahim, then the narrators in the aforementioned chain are considered reliable in the cited sources. This is a conditional conclusion; we do not attribute to al-Khoei the correction of the report about the Beast of the Earth simply because he researched a narrator or suggested a kunya.

The Attribution of the Book and the Limits of the Conclusion

The presence of a commentary by Ali ibn Ibrahim in bibliographies is one issue, and the conformity of all circulating texts to that book is another. Baqir al-Irawani, in his section on the narrators of Tafsir al-Qummi, discusses the book's chain of transmission and the general authentication of its narrators attributed to its introduction. He then objects to relying solely on the book's title to establish the identity of the circulating version and any extraneous material it may contain. Therefore, compiling the narrators' authentications does not negate the need to investigate the attribution of the text itself. [S9]

The conclusion drawn from this discussion is that the report has a specific chain of transmission and a readable text, and that reviewing the narrators of that chain led to the aforementioned conditional result, and that there is a difference in the phrasing between the two contrasting texts. However, this comparison did not accomplish definitively determining the overall interpretation, compiling all the chains of transmission, or comparing the manuscripts. What has been established does not become a broader certainty, nor is what has been established invalidated simply because another question remains.

Studying this topic requires combining the various narrations, examining their chains of transmission, their implications, and their connection to the return of the Mahdi and the signs of the Hour. However, discussing it does not allow us to specify a date, attribute the verse to a contemporary figure, or interpret a political or technological event as a definitive sign of our own making.

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِن سَعَاةٍ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

God Almighty said: "Then, when We decreed death for him, nothing showed them his death except a creature of the earth eating away his staff. And when he fell, the jinn realized that if they had known the unseen, they would not have remained in humiliating punishment." [Saba: 14]

The creature here is not the same as the creature of the earth that ate Solomon's staff [Saba: 14]; the shared terminology is insufficient to establish a single reference. We have placed this chapter at the end of the research because it tests what we have learned throughout: respecting evidence, distinguishing between the text and its interpretation, and acknowledging that some areas remain beyond our comprehension.

And so the chapters of the story end at the limit at which every honest story should stop: we see from the verses what awakens us, and we know from the narrations what has been proven to us in its place, and we leave what has not yet been achieved with its clear name: an incomplete research, no certainty to be distributed to the readers.

[R17] Tafsir al-Qummi, vol. 2, pp. 130-131, Tafsir al-Naml: 82 and onwards; the narration of Abu Basir, with the following chain of transmission being distinguished from it. For comparison: al-Mizan [M11]; for the men of the chain of transmission: [S1, S5]; for the issue of the commonly used attribution: [S9].

References for the men of [R17]: al-Najashi, p. 260, biography 680; and p. 441, biography 1187. Mu'jam Rijal al-Hadith: The biographies of Ibrahim bin Hashim and Muhammad bin Abi Umair; and vol. 15, p. 151, within the biography of Layth bin al-Bakhtari, in the discontinuation of the release of Abu Basir.

Conclusion - What Have We Learned from The Story of Animals?

This story began with a question about the animal and ended with a question about the human being observing it. We saw how habit can obscure wonder, utility can obscure need, and a popular story can obscure the text from which it arose. And the more we calmly return to the verses, the more we find that the beings we encounter are not insignificant margins of life.

In the camel there is an invitation to reflect; in the bird there is a scene of movement and glorification; in the bee there is guidance and sustenance; and in the ant there is a warning against the harm that might result from unwitting acts of strength. Humankind learned from the raven, and animals became part of Noah's salvation. The she-camel of Salih stood as a sacred test for her people, and the hoopoe carried news that did not absolve its listener from the need for verification. In these scenes, the animal was not merely a metaphor for humankind; it was present in the position the text had chosen for it.

Then the narrations of the Prophet and the Ahl al-Bayt (peace be upon them) opened up questions of care: What are the responsibilities of the animal's owner? How should he accompany it on the journey? Should he leave milk for the young? Should he use its back as a seat and its energy limitless? Between the reports whose sources could be identified and those that still required verification, I tried to preserve the distinction for the reader. Neither affection exempts me from documentation, nor does scholarly caution compel me to lose my critical eye.

It turns out that compassion isn't just a word we repeat at the end of chapters. It's about providing food, water, and rest; knowing what a creature needs; controlling our anger; and refraining from misbehaving when no one is watching. Compassion might mean seeking professional help, correcting an animal-care habit, or giving up on owning a pet we can't care for.

In science, we learn not to burden a verse with meanings it doesn't convey, and not to treat an unverified account as geological evidence or a medical prescription. A believer can revere the text and seek knowledge simultaneously; they are not obligated to answer every question with a grand pronouncement before understanding its tools and supporting evidence.

As for the Day of Resurrection, we will arrive at a place that teaches us humility. The essence of the Qur'anic message is broader than our comprehension, and the details of our destiny cannot be fully grasped by our desires. He who encompasses all creation with His knowledge does not require us to fill our silence with words for which we have no proof. It suffices for us to do good with what has been entrusted to us, and to entrust what is beyond our understanding to His justice and mercy.

I do not claim that these pages encompass every narration concerning animals, nor that the investigation is complete. This research edition, from the introduction to the indexes, has been expanded by comparing specific chapters, verifying variations in wording, and attributing assessments of chains of transmission to the scholars

who made them. Further investigations into different methods and chapters, comparisons of manuscripts, and specialized review remain; these have been compiled in the appendices to familiarize the reader with the scope of their work. I have established these limitations because a book that addresses the integrity of its methodology should begin with itself.

I hope that when readers close the final page, they will see the life around them more broadly: pause before harming a small creature, verify a report before passing it on, and remember that the value of knowledge appears in the conduct it changes. If *The Story of Animals* makes us more truthful and less cruel, it has given us something worth writing and reading for.

Praise be to God, Lord of the Worlds, and peace and blessings be upon Muhammad and his pure family.

Appendix One - Animals and Related Terms in the Qur'an

This is a thematic guide to the main names, descriptions, and their readings in this book. The following references compile the most prominent occurrences and are not a definitive morphological index of every derivative in the Qur'an. The explicit name is separated from the description and explanatory designation; the numbers following the word "chapters" refer to the main text of the book.

Names of animals and their explicit classifications

Camels: Al-Ghashiyah: 17; and they are included in pairs of livestock, Al-An'am: 144. Chapters 11, 44 and 47.

The camel: Joseph: 65 and 72, regarding the weight and load of a camel. Chapter 11, and Chapter 31 is connected to the context of the surah.

The camel: Al-A'raf: 40, in the proverb. The camels: Al-Mursalat: 33, in the simile. The noun should not be confused with the context of describing the species. Chapter 11.

The she-camel: Al-A'raf: 73 and 77; Hud: 64; Al-Isra: 59; Ash-Shu'ara: 155; Al-Qamar: 27; Ash-Shams: 13. Chapter 29.

Cows, cows, and cows: Al-Baqarah: 67-71; Al-An'am: 144 and 146; Yusuf: 43 and 46. Chapters 12, 31, and 32.

The calf: Al-Baqarah: 51, 54, 92-93; An-Nisa: 153; Al-A'raf: 148, 152; Hud: 69; Ta-Ha: 88; Adh-Dhariyat: 26. It distinguishes between food and animals, and the calf made during the temptation of worship. Chapters 12 and 32.

Sheep: Al-An'am: 146; Taha: 18; Al-Anbiya: 78. Chapter 13, and the stories of Moses and Solomon in 32-33.

Sheep and goats: Livestock: 143. Chapter 13.

The ewe and ewes: Sad: 23-24. Chapter 13.

Horses: Al Imran: 14; Al Anfal: 60; An-Nahl: 8; Al Isra: 64; Al-Hashr: 6. Chapters 14 and 44.

Mules: Bees: 8. Chapter 15.

The donkey, donkeys, and asses: Al-Baqarah: 259; An-Nahl: 8; Luqman: 19; Al-Jumu'ah: 5; Al-Muddaththir: 50. Chapters 15 and 35. The word "asses" in Fatir: 27 is a description of a color, not the name of the animal.

The dog: Al-A'raf: 176; Al-Kahf: 18 and 22. "Dogs" and birds of prey are discussed in Al-Ma'idah: 4. Chapters 16, 35 and 45-46.

The Wolf: Joseph: 13-14 and 17. Chapters 16 and 31.

The Elephant: The Elephant: 1. Chapters 17 and 36.

Monkeys: Al-Baqarah: 65; Al-Ma'idah: 60; Al-A'raf: 166. Chapter 18.

The pig and pigs: Al-Baqarah: 173; Al-Ma'idah: 3 and 60; Al-An'am: 145; An-Nahl: 115. Chapters 18 and 45.

The Crow: Table: 31. Chapters 20 and 27.

The hoopoe: Ants: 20, and its story in 20-28. Chapters 20 and 33.

Quail: Al-Baqarah: 57; Al-A'raf: 160; Ta-Ha: 80. The wording is explicit, and specifying it as a type of bird is an interpretation. Chapter 20.

Bees: Bees: 68-69. Chapter 22.

Ants and the Ant: Ants: 18. Chapters 23 and 33.

The Spider: The Spider: 41. Chapter 23.

The mosquito: The cow: 26. Chapter 24.

Flies: Hajj: 73. Chapter 24.

Locusts: Al-A'raf: 133; Al-Qamar: 7. Chapters 24 and 32.

Qummal: Al-A'raf: 133; the determination of the intended natural meaning is subject to differing interpretations. Chapters 24 and 32.

moths: Al-Qari'ah: 4, in the simile. Chapter 24.

The snake: Taha: 20. The serpent: Al-A'raf: 107; Ash-Shu'ara: 32. The jinn in describing the movement of the staff: An-Naml: 10; Al-Qasas: 31. Chapters 25 and 32.

Frogs: Al-A'raf: 133. Chapters 25 and 32.

The whale and whales: Al-A'raf: 163; Al-Kahf: 61 and 63; As-Saffat: 142; Al-Qalam: 48. And Dhul-Nun in Al-Anbiya: 87 is a title in the story of Jonah, with no scientific identification of the type of whale. Chapters 26 and 34.

Common names, descriptions, and contexts

Al-hayawan: Al-'Ankabut: 64, meaning life in the context of the Hereafter. In this passage it is not the name of the animal kingdom in the modern sense. Chapter 1.

Dabba and dawabb: occurrences include Al-Baqarah: 164; Al-An'am: 38; Al-Anfal: 22 and 55; Hud: 6 and 56; Al-Nahl: 49 and 61; Al-Hajj: 18; Al-Nur: 45; Al-Naml: 82; Al-'Ankabut: 60; Luqman: 10; Saba': 14; Fatir: 28 and 45; Al-Shura: 29; Al-Jathiyah: 4. These words do not refer exclusively to non-human creatures in every context. Chapters 1-10 and 49-54.

Livestock and livestock: Al-Ma'idah: 1; Al-An'am: 136-146; An-Nahl: 5, 66, and 80; Al-Hajj: 28 and 34; Al-Mu'minun: 21-22; Ya-Sin: 71-73; Az-Zumar: 6; Ghafir: 79-80. And among the places of grazing: Ta-Ha: 54; As-Sajdah: 27; An-Nazi'at: 33; 'Abasa: 32. Chapters 11-13 and 44-47.

Birds and birds: Al-Baqarah: 260; Al-Imran: 49; Al-Ma'idah: 110; Al-An'am: 38; Yusuf: 36 and 41; An-Nahl: 79; Al-Anbiya: 79; Al-Hajj: 31; An-Nur: 41; An-Naml: 16-20; Saba': 10; Sad: 19; Al-Waqi'ah: 21; Al-Mulk: 19; Al-Fil: 3. Chapters 19-21, 27, 30-36 and 53.

The seven: Al-Ma'idah: 3, regarding what he ate. The beasts: At-Takwir: 5, regarding the gathering. Chapter 17 and Chapter 50.

Birds of Prey: Al-Ma'idah: 4, in hunting and training, and the general name does not suffice without detailing the ruling. Chapters 16 and 45-46.

Al-safinat al-jiyad, the noble steeds: Sad: 31. Al-'adiyat and related descriptions: Al-'Adiyat: 1-5, with differing interpretations of the identification. Chapter 14.

The sacrificial animals: Hajj: 36; the pregnant camels: At-Takwir: 4; camels suffering from unquenchable thirst: Al-Waqi'ah: 55, in the simile of drinking to thirsty camels according to the presented linguistic interpretation [M10]. The first two are in Chapter 11, and camels suffering from unquenchable thirst is in Chapter 53.

The lake, the free-range, the free-range, and the free-range: Al-Ma'idah: 103; terms for customs concerning livestock which the Qur'an refutes the claim that they constitute divine legislation. Chapter 11.

The sacrificial animals and garlands: their mention is found in Al-Baqarah: 196; Al-Ma'idah: 2, 95, and 97; Al-Fath: 25. These are terms related to animals and rituals, not names of independent species. Chapter 47.

The Beast of the Earth in Saba': 14: It has been interpreted as the termite, though the name is not explicitly stated in the verse. The Beast of the Earth in An-Naml: 82: A chapter with differing interpretations and accounts of the end times. Chapters 25, 33, and 54.

Qaswara: Al-Muddaththir: 51; among the interpretations of this verse are "lion" and "archers," so it is not recorded in the list of explicit names as an undisputed designation. Chapters 15 and 17.

Ababil: The Elephant: 3; a description of flocks of birds, not a species name. Chapter 20 and Chapter 36.

Milk, hides, wool, fur, hair, meat, honey, and eggs: these are terms connected to utility and life, and not all of them are names of animals. See Surah An-Nahl (16:66, 69, 80), Surah Al-Mu'minun (23:21), Surah Muhammad (47:15), and Surah As-Saffat (37:49) in the simile comparing the maidens of Paradise to hidden eggs. These terms should be understood within their contexts, and no unnamed categories should be derived from them.

Pearls and coral: Ar-Rahman: 22 and 58; and pearls in Al-Hajj: 23, Fatir: 33, At-Tur: 24, Al-Waqi'ah: 23, and Al-Insan: 19. See the ornament extracted from the sea in An-Nahl: 14 and Fatir: 12. Chapter 26 [M9, A14] distinguishes the difference in interpretation from the contemporary classification of coral; not every word is an explicit animal name.

Names not explicitly mentioned in the Qur'an, though found in tradition or exegesis, include: the lion (by name), the bull, the ram, the gazelle, the rabbit, the cat, the mouse, the scorpion, the lizard, the bat, the peacock, the rooster, the pigeon, the sparrow, and the termite. The absence of a name does not negate the animal's existence or its inclusion in general categories.

Further Passages Relevant to the Inventory

Animals in the discourse of human assessment: Al-Anfal: 22 and 55; and the comparison to eating livestock: Muhammad: 12; Chapter 1. Sustenance and care: Hud: 6 and 56, Taha: 54, Abasa: 32; Chapter 7.

The ears of livestock are cut: Women: 119; Chapter 43. Loads and bedding: Livestock: 142, and subjugation and benefits: Ya-Sin: 71-73, and hides, wool, fur and hair: Bees: 80; Chapter 44.

Every animal with claws and fat is addressed in a special discourse to the Children of Israel: Al-An'am: 146; Chapter 45. The destruction of crops and offspring: Al-Baqarah: 205; Chapter 48. These are places that have been added to the treatment, and do not mean that the interpretive induction of each surah has been closed.

Appendix Two - A Glossary of Animal Names in the Narrations

This glossary presents the narrative material examined and maps what remains to be collected; it does not claim to survey every narration. "Documented location" means that the location of a passage has been identified, not that its chain has been authenticated. This distinction prevents names still requiring investigation from appearing as though the reports about them have been settled.

Names treated with specific texts or chapters

The animal and the mount: the general term in animal rights and its relation; al-Kafi, Book of Domestic Animals, Chapter on rare things about animals [R1, R11].

Camels, she-camels, and foals: The testament to almsgiving ([N3]), the camel's complaint ([R10]), the she-camel of Imam al-Sajjad ([R12]), and the accounts of the chapter on acquiring camels ([R50]); Chapter 11. A foal is a young she-camel in the context of suckling and care, not an independent species. "Al-Ashwah" and "al-Ahmar" are descriptions in specific accounts, not designations of two contemporary breeds.

Sheep, ewe, lamb, milking goat, ewe, and lactating cow: Chapter on Sheep [R51]; Section 13. The cow is mentioned in the seventh hadith among milk-producing animals, not as a sheep in the classification. The marking of livestock and sheep on the face and ear [R52]; Section 43.

Horses: al-Kafi, Chapter on the virtue of keeping horses [R5]. Forelocks is the plural of forelock, and its mention in the hadith is a description, not the name of an animal.

The dog: The door to dogs [R6]; and the news of incitement [R15]. As for the reports that link some dogs to jinn or transformed creatures, these require independent investigation and should not be used to justify harming dogs based on their color.

Pigeons: News of acquisition and feeding [R8], and return from the distant position [R9]; Chapter 21. And the pigeon and the bird that owns its wings in the chapter on hunting domestic birds [R48]; Chapter 46. The pigeon is a description of a class of pigeons in the source, and the name is not sufficient to designate a contemporary breed.

qunbura (lark) and the lark and the qunbura: noun forms mentioned in the linguistic discussion; the four reports of the qunbura (lark) chapter [R35] were presented in chapter 21, and the story of Solomon was referred to in 33. The difference in form does not establish a new scientific type.

The rooster: six reports in al-Kafi [R36], and its characteristics compared to the report of al-Khisal [R67], with the two paths and the number mentioned being distinguished. warashan (a kind of pigeon): three reports [R37]; the first assessment is not transferred to another. Chapter 21 and reference 41.

Fakhita (a kind of dove) and Sulsul: three reports [R38], with the narrator's ambiguity in the first and al-Majlisi's assessments; Chapter 21 and reference 41. The relationship between the two names in the explanation is linguistic, not a definitive classificatory designation. The peacock: Nahj al-Balagha [N4] describes it, and the comparison in the third report, the rooster [R36], is of a similar degree.

The ant and the locust: Nahj al-Balagha, Sermon 185 [N1]. And for the locust and the grasshopper, a chapter in al-Kafi [R47], with a section on narration, legal opinion, and scientific description; Chapter 24. The bat and its young: Sermon 155 [N2].

The sparrow, sparrows, and snake: the news of the speech of birds and warding off danger from the chicks, met in Basa'ir al-Darajat, p. 365, nos. 20 and 19, [R13-R14]. The documentation of Salem and the documentation of Suleiman, whose name is mentioned in al-Khara'ij, are explained; however, this is not sufficient to correct the two chains of transmission. "Chicks" here refers to young birds, not a new species.

The monkey, the pig, and the bear: news of the non-reproduction of the transformed creatures [R7]. The two lists of al-Khisal, which include the elephant, the lizard, the tadpole, the jirrith, the scorpion, the spider, the bat, the hedgehog, the rabbit, Suhail, and the flower [R87], were compared; Chapter 18. These reports are not to be taken as proof of the lineage of the animals present.

The goat, the horned animal: The news of the retaliation transmitted in Majma' al-Bayan [R16]; its source is not one of the imams of Ahl al-Bayt in the place studied.

The beast of the earth: Tafsir al-Qummi for the ant: 82 [R17], and it has a special interpretive significance that is not equal to the popular animal meaning.

The swallow: three reports in a dedicated chapter [R18]. The hoopoe, the shrike, the sawwam bird and the bee: the chapter on the hoopoe and shrike [R19]. Chapter 21 distinguishes their chains, the wording of the reports and the marginal note.

Al-Buraq [R24], the names of the Prophet's mounts [R23], the gazelle of the scene and the leopard [R25], and the horse of Imam Al-Hussein [R26]: specific locations were presented in chapters 37 and 40. The investigation of the methods and the additions remained unfulfilled; and the special names are not treated as scientific types.

The ram in Abel's offering [R70], and the formula of the two ravens attributed to Wahb [R71] - Chapter 27. The she-camel of Salih and her offspring in two different accounts [R72] - Chapter 29. The staff in the accounts of inheritance [R73] and the cow in the account of righteousness towards the father [R74] - Chapter 32.

Sheep, cattle, and camels in the chapter on spoiling crops [R75] - Chapter 33. Mahmud is the name of the elephant in the hadith of al-Kafi [R76], and the comparison to swallows in it does not equal a scientific designation of the bird - Chapter 36.

The bat in the report about Jesus' bird [R77] - Chapter 36, with the unidentified narrator in its chain explained. The seven days of Jonah's whale, and the roasted fish in Moses' journey [R78-R79] - Chapter 34: two details from narrations, not Qur'anic wording.

Qitmir, Al-Anmar, and Al-Asfar in the sayings of the Cave Dog [R80], and the difference between Ezra, Jeremiah, and Al-Khidr in identifying the one who passed by the village [R81] - Chapter 35. And the white, horned ram in the story of the redemption [R82] - Chapter 30. Do not extract modern breeds from these descriptions.

The cat: Question of leftovers in Tahdhib al-Ahkam [R20]; Chapter 25. The sheep and the camel: Etiquette of slaughter [R21]; Chapter 45. The Aqiqah for Al-Hasan and Al-Husayn: [R22]; Chapter 47. These are specific examples, not a fulfillment of all the news of the types.

The mouse and the rat: images of falling into food and the difference in the state of life and death [R27]; Chapter 25 and reference 45. The gecko: the story of the well water and the story of the garden, with the separation between their paths [R28]; Chapters 18 and 25.

The scorpion, the snake, the bedbug, the flea, the louse, and the fly: a question of warding off harm or the validity of prayer in two hadiths [R29]; Chapter 25 and reference 48. The rabbit: the hadith of the list and the hadith of al-Tahdhib and the commentary of al-Tusi [R30]; Chapters 18, 25, and 45. These places do not include the rest of the hadiths of the species.

durraj (francolin), qabaj (partridge), al-qabaj, qata (sandgrouse), geese, and chickens in the news of the simile: The chapter on bird meat [R31] was presented in Chapter 21, with reference 41. The jurisprudential signs of birds [R32] in Chapter 45; these names are not a list of scientific classification.

The baz (hawk), hawks, falcon, and eagle: examples of birds of prey hunting [R33]; Chapter 46, with a separation between the ruling on the hunted bird and the meat of the bird. The kite in the example of flight [R32]; Chapter 45.

Qata (sandgrouse), hajala (partridge), darraja (female francolin), qata (sandgrouse) eggs, and ostriches: [R34]; Chapter 46. The al-Majlisi's assessments for the two specified hadiths have been transmitted; the details of the expiations and the matching of names remain. No fatwa is to be extracted from this index.

Horses, mules, and donkeys: The chapter on the connection between animals and mounts ([R53]) and the continuation of the anecdotes about animals ([R54]) were presented in chapters 9, 14-15, and 43-44, and the news about the meat of mounts ([R57]) was collected in 45. The colors of horses are descriptions, not personal names of mounts; and domestic and wild donkeys are subjects that need to be distinguished.

The raven, the peacock and eggs of unknown species: the raven and peacock reports [R56] and the chapter on recognising eggs [R55] are discussed in Chapter 21. They supplement the earlier Qur'anic and descriptive passages without covering every chain in the two chapters.

The Wild Donkeys: Chapter on the Meat of Gazelles and Wild Donkeys [R58] in Chapter 15, and the Correspondence of Their Skins [R59] in 44. Gazelles in the title of the first chapter without asking for its information; the title is not added to the text of the narrative.

Buffaloes: two articles on meat, milk, and ghee [R60]; Chapter 12. Bridle rings, saddles, saddlecloths, velvet, and bridles are among the equipment for animals [R61]; Chapter 44, and are not species names.

Bees and their product: The chapter on honey with five reports and their transmitted degrees [R63]; Chapter 22. And tayhuj: Two linguistic descriptions in [L1]; Chapter 21, while preserving their difference and separating the lexicon from the narrative.

Limits of inquiry and naming

Sheep, lambs, goats, kids, kids, rams, cattle, calves, bulls, and buffalo: The section on sheep ([R51]), the section on livestock ([R52]), and the section on buffalo meat ([R60]) are presented; the remaining sections and methods cover poultry, food, slaughtered animals, sacrificial offerings, and the 'aqiqah (birth sacrifice), separating the rulings on the type of animal from its nutritional and medicinal properties. The specified sections do not encompass all information related to livestock.

Donkey, jenny, wild asses, male mule and female mule: the chapters on mounts [R53-R54], reports about their meat [R57-R58] and correspondence about hides [R59] have been discussed, along with the terms for shying and stumbling in al-Faqih [R62]. Further investigation of parallel reports and terms for species and sex in the remaining books is still needed. Wild asses must not be equated with domestic donkeys, and repeated transmission must not be counted as an independent chain.

The gazelle and the deer, and the rest of the news of the rabbit, the elephant, the lion, the wolf, the tiger, the leopard, the fox, and the lizard: Refer to the chapters on hunting, food, transformed creatures, and evidence, after the processed models [R25, R30]; and a generic name does not automatically designate a modern scientific genus.

The remaining news about mice, geckos, scorpions, snakes, and cats after [R20, R27-R29]: The chapters on ritual purity, warding off harm, prayer, and food are discussed, including news about Sam the Gecko. Further investigation of the methods, terminology, and transmitted properties remains; however, the ruling based on the presented report should not be generalized to everything attributed to the species.

The remaining bird-related information includes: the section on eggs ([R55]), information on crows and peacocks ([R56]), bustards ([R39]), chicken eggs ([R40]), and information on geese ([R31]). The descriptions of tayhuj and karawan were examined, and the entry for kurki (crane) in the two dictionaries ([L1-L2]) was reviewed. Further investigation of the routes and independent reports for the curlew, kurki (crane), and other birds is needed; the mere mention of a name in a fatwa or dictionary does not constitute a separate, specific report.

Fish and whale: News of the shell, jirri, jirrith, marmāhi, zimmir, kan'at, and rubbaytha [R42], and its continuation in zahu, and the turtle, crab, shells, frogs, hyrax, and monitor lizard [R43], and irbiyan (shrimp) or prawn [R44, R86], and iblami,

tabarani, and tamr [R85]; Chapter 26. And the fish jallal [R41] in 45, and fishing, snake, and floating [R45] in 46. And the material kan'at, kan'ad, and iblami [L1] were read; these are not automatic scientific designations of ancient names.

The chapter on fish from the book *Al-At'im wa al-Maḥāliṣ* ([R46]) was added to Chapter 26. The wording of the hadith on shells was compared in *al-Kāfi*, *al-Tahdhib*, *al-Masā'il*, and *Qurb al-Isnād*, and the term *irbiyān* (shrimp) was compared in *al-Tahdhib* and its commentary, and transmitted through *Wasā'il al-Shi'ā*. What remained unresolved by the comparison was evident. The various chains of transmission outside these places and the natural designations of names remain; the completion of the specified chapters does not imply the inclusion of all hadiths on aquatic animals.

Bees, ants, spiders, mosquitoes, flies, locusts, lice, fleas, and worms: Question on prayer ([R29]), chapter on locusts ([R47]), and chapter on honey ([R63]) are presented. The remaining information regarding their origins, properties, and glorification of God, as well as what is scattered across the chapters on creation, purification, harm, and foods, is not sufficient; the mere prevalence of their benefits does not negate the need for verification of the narration and medical evidence.

Appendix Three - Animals Associated with the Prophets, Prophet Muhammad and the Ahl al-Bayt

A guide linking the person or story to the animal and the subject of the research. The Qur'anic source is indicated as such, and the narrative account by its symbol and the manner of its transmission. The mere inclusion of a name in this appendix does not establish the authenticity of a chain of transmission.

The two sons of Adam: The raven, Al-Ma'idah: 31; Chapter 27. The names of the two brothers and the details of two fighting ravens are not words in the verse.

Noah, peace be upon him: pairs carried in the ark, Hud: 40 and Al-Mu'minun: 27; Chapter 28. There is no detailed Qur'anic list of species or their modern numbers.

Salih, peace be upon him: The She-Camel; Chapter 29. The verses in Al-A'raf, Hud, Ash-Shu'ara, Al-Qamar and Ash-Shams are read, and the details of the narrative descriptions are separated from them.

Abraham, peace be upon him: Four birds, Al-Baqarah: 260; and the great sacrifice, As-Saffat: 107; and the calf of hospitality, Hud: 69 and Adh-Dhariyat: 26; Chapters 12 and 30. The description of the ram of sacrifice in [R82] does not name the son; Al-Majlisi improves his way.

Jacob and Joseph, peace be upon them: The wolf in fear and false excuse, and the birds and cows in visions; Chapter 31. The Qur'an does not prove that the wolf ate Joseph.

Moses, peace be upon him: The sheep and the staff that became a snake, the cow, the temptation of the calf, the locusts, the gummal, the frogs, the quail, and the whale of the journey; Chapters 12-13, 20, 24-26, 32, and 34.

David, peace be upon him: The bird in praise, the case of the crops and sheep, and the ewes in the story of the two disputants; Chapters 13, 19 and 33. The offensive stories attributed to him should not be relied upon without criticism.

Solomon (peace be upon him): birds, the hoopoe, ants, horses, sheep and the creature that ate the staff; Chapter 33 and the references under individual animals. The story of the lark, the eggs and the gift [R35, hadith 4] is mursal according to al-Majlisi. It is discussed in Chapter 21 and referred to in Chapter 33; it is not Qur'anic wording.

Jonah, peace be upon him: The whale; Chapter 34. The duration of the seven days in Tafsir al-Ayyashi [R78] is an additional narration with the limits of the path presented; there is no specific duration or scientific type in the words of the Qur'an.

The one who passed by the village: the donkey, the cow: 259; Chapter 35. The person is not named in the verse; and the difference between Ezra, Jeremiah and Al-Khidr is transmitted in [R81] without a final preference.

The Companions of the Cave: The Dog; Chapter 35. The sayings of Qitmir, the color, and the speech are distinguished according to their transmitters in [R80], and are not words in the verses or a corrected Imami hadith.

Jesus, peace be upon him: The bird made in his likeness from clay by the permission of God; Chapter 36. The news of his designation as a bat in al-Khisal [R77], with an explanation of the condition of a narrator in his path; the designation is not attributed to the Qur'an.

The People of the Elephant: The elephant and birds in flocks; Chapter 36. The names of elephants and the forms of birds are in the chapter on narration and history, not in the words of the surah.

The Prophet Muhammad, may God bless him and his family and grant them peace: Horses [R5]; Pigeons [R8]; The Camel's Complaint [R10]; The Teaching of Care in the Hadith of Abu Dharr [R11]; Names of Riding Vehicles [R23], Chapter 37; and Al-Buraq [R24], Chapter 40. The boundaries of each route remain as shown in its place.

The Commander of the Faithful, peace be upon him: The animal in the descriptions of creation [N1, N2, N4], the she-camel and her offspring in the Book of Charity [N3], and the hadith of the dog transmitted from Imam al-Baqir [R6]; Chapters 5, 8, 16, 21, 38 and 42.

Imam Ali bin Al-Hussein, peace be upon them: The camel and the comfort of travel [R12], the swallow [R18, hadith 3], the news of the planting and qunbura (lark) [R35, hadith 2] and the story transmitted from him in the fourth; chapters 21, 38 and 40. The rules of the routes were preserved in the record of narrations.

Imam al-Baqir, peace be upon him: Narrator of the story of the she-camel, the story of the Commander of the Faithful concerning dogs, and the story of al-Buraq [R24]; and it is narrated from him that the mouse asked about the food within [R27], Chapter 25. His narration of the incident is not taken as evidence that it happened to him.

Imam al-Sadiq, peace be upon him: The rights of animals ([R1]), pigeons and birds ([R8-R9, R18]), sparrows ([R13]), incitement ([R15]), the leftovers of a cat ([R20]), slaughter and the 'aqiqah ([R21-R22]), names of mounts ([R23]), the news of the horse ([R26]); and the mouse, lizard, vermin, and rabbit ([R27-R30]), the markings of birds, hunting with birds of prey, and the eggs of sandgrouse ([R32-R34]). Chapters 21, 25, 37-40, 42-43, and 45-48, with the preservation of the condition of each path.

Imam al-Rida, peace be upon him: The story of the non-reproduction of the transformed creatures [R7], the story of the sparrow [R14], and the story of the list within [R30]; chapters 18, 25, and 39. The story of the gazelle at his shrine [R25] was presented in chapter 40, and it is neither a narration from the Imam nor a story of a guarantee during his lifetime.

The Birds' News in Chapter 21: The qunbura (lark) is narrated from Imam al-Rida ([R35]); al-Sadiq narrates the story of the rooster's crowing from the Commander of the Faithful ([R36, hadith 6]), and the stories of warashan (a kind of pigeon) ([R37]),

fakhita (a kind of dove), and sulsul ([R38]). Imam al-Baqir appears in the first fakhita (a kind of dove) scene, and Ismail, the son of Imam al-Sadiq, appears in the stories of the gift and the visit. Ismail here is not to be confused with the Prophet Ismail (peace be upon him).

Imam Hussein, peace be upon him: His horse in the accounts of his martyrdom, and what is narrated about the connection of some birds to his tragedy; a subject of ongoing investigation, and this appendix does not rely on details circulating without verification.

Imam al-Baqir, peace be upon him: Zurarah's question about the signs of the bird within [R32], and the report of qata (sandgrouse), hajala (partridge), and darraja (female francolin) within [R34]; chapters 45-46. The report of Ali ibn Mahziyar's lunch in [R31] is mentioned with its context and evidence, and is not attributed to al-Baqir merely because of the shared nickname "Abu Ja'far".

The houbara bustard on the authority of Imam Musa al-Kadhim [R39], and questions about chicken eggs within [R40]; Chapter 21. Question about chickens and fish jallal on the authority of Imam al-Rida within [R41]; Chapter 45. Imam al-Baqir and the books of the Commander of the Faithful, and narrations of Imam al-Sadiq about the husk and fish market within [R42]; Chapter 26. The degrees of the methods are reviewed in Appendix Four.

'Ali ibn Ja'far from Imam Musa al-Kazim: questions about turtles, crabs and shells [R43, hadith 11] and the fish on the bank [R45, hadith 11]; Chapters 26 and 46. Imam al-Rida in the zahu report and the correspondence about scales [R43, hadiths 10 and 13]. The designation Abu al-Hasan is preserved in the reports about irbiyan and the three names [R44, R85], without a new identification. The report in al-Mahasin from al-Sadiq [R86] has a chain not set out in full; Chapter 26.

Fatima al-Zahra and Imams al-Hasan and al-Husayn (peace be upon them): the two reports about 'aqiqa [R22]; Chapter 47, with a cross-reference in 38. Imam Musa al-Kazim (peace be upon him): his answer to 'Ali ibn Ja'far about the hoopoe [R19], and the report about qabaj within [R31]; Chapter 21. The remaining biographical and miracle accounts require further investigation; an event is not invented for each name merely to complete a list.

Fish in questions about food and cupping: [R46]; Chapter 26. The third is narrated by al-Mu'tab, and Abu Muhammad (peace be upon him) in the tenth, with the frequency of the third narration preserved as in the text. Locusts: On the authority of Imam al-Sadiq, and on the authority of Imam al-Kadhim in a question from his brother Ali ibn Ja'far [R47]; Chapter 24. Domestic birds and doves: On the authority of Imam al-Rida and the narrations of Imam al-Sadiq on the authority of the Commander of the Faithful [R48]; Chapter 46. The grades of each chain of transmission are reviewed in the following record.

Imam al-Sajjad and the purchase of the camel; Imam al-Sadiq and the she-camel of Ibn Abi Ya'fur and the purchase of Safwan al-Jamal; Imam al-Kadhim in the incident of the camels of Umar ibn Yazid; and Imam al-Baqir in the story of the difficult camel: [R50], Chapter 11. The difference in the degrees of the methods prevents placing them in one rank.

The sheep in the narrations of the two Imams, al-Baqir and al-Sadiq, and the Prophet's report with his unnamed aunt and Umm Salamah: [R51], Chapter 13. The narration of the aunt and the narration of Umm Salamah are weak according to al-Majlisi; the identity of the aunt cannot be ascertained from conjecture. The two answers of Imam al-Sadiq regarding the branding of livestock: [R52], Chapter 43.

Horses, mules, and donkeys: An-Nahl: 8; donkeys also: Al-Baqarah: 259, Luqman: 19, Al-Jumu'ah: 5, Al-Muddaththir: 49-51. Added to this are narrations about riding animals and anecdotes about animals ([R53-R54]) and news about food ([R57]), while maintaining the separation between the Qur'anic proverb, the narration, and the deduced ruling.

Remembrance and riding: Al Imran: 83, Al Araf: 43, Az-Zukhruf: 13; its mention is found in the news of rare animals [R54: 14, 17], Chapter 44. The verse is a Qur'anic text, and the attribution of the command to recite it in a specific circumstance is a report with its chain of transmission and degree.

Appendix Four - A Guide to the Narrations, Their Sources and Assessments

This record is key to understanding the scholarly status of the material. Verifying the position confirms the presence of the report in the source read, but does not validate its chain of transmission. Specific rulings attributed to al-Majlisi from Mir'at al-'Uqul ([S2]) and Maladh al-Akhyar ([S3]) have been added, not as a consensus or independent scholarly investigation of this book. Comparing the methods and studying the meaning remain distinct stages. Source data is found in the chapters and the bibliography.

[R1] Animal Rights: al-Kafi, vol. 6, p. 537, Chapter on Rare Cases of Animals, Hadith 1; al-Majlisi's ruling: "weak according to the prevailing view" [S2, vol. 22 p. 454]. It does not independently establish a legal ruling; Chapters 1 and 42-44.

[R2] "And some of them walk on more than that": Tafsir al-Qummi, vol. 2, p. 107, under the light: 45. This is an explanatory report, not part of the verse; the difference in the attribution of the statement between some of the narrations is noted. Chapter 2.

[R3] Hadith of the people of Syria: al-Kafi, vol. 8, p. 94, hadith 67; al-Majlisi: "of unknown reliability" [S2, vol. 25 p. 222]. The comparison with other primary reports and the study of their implications remain; Chapter 2.

[R4] The account of "a thousand thousand worlds" and "a thousand thousand Adams": al-Saduq, al-Tawhid, p. 277, no. 2. The chain of transmission was reviewed and includes Amr ibn Shamir, with the transmission of al-Najashi's weakening of it. [S1] This chain of transmission is not reliable for proving a geological sequence. Chapter 3.

[R5] Goodness lies in the forelocks of horses: al-Kafi, vol. 5, p. 48, chapter on the virtue of tethering, running, and shooting horses, hadith 2; al-Majlisi: "Sahih" [S2, vol. 18 p. 387]. assessment specific to this route; Chapter 14.

[R6] Hunting or livestock dog: al-Kafi, vol. 6, p. 552, chapter on dogs, hadith 4; al-Majlisi: "Sahih" [S2, vol. 22 p. 476]. This does not apply to all hadiths in this chapter, and the legal consensus remains; Chapter 16.

[R7] The non-reproduction of the transformed creatures: Uyun Akhbar al-Rida, vol. 1, pp. 244-245, hadith 2 of the source. The chain of transmission was read, and it includes Tamim ibn Abdullah ibn Tamim, whom al-Jawahiri described as having unknown reliability. [S4]. It does not provide a corrected chain of transmission; Chapter 18.

[R8] The bath with Imam al-Sadiq and the bath in the Prophet's house: al-Kafi, vol. 6, p. 548, hadiths 14 and 16. al-Majlisi's assessment in Mir'at al-'Uqul, vol. 22, pp. 469-470: weak according to the prevalent view, and mursal. Chapter 21. The collection of parallels and the study of the meaning remain.

[R9] Releasing birds: al-Kafi, vol. 6, p. 549, hadiths 1-4. Al-Majlisi's assessments have been checked [vol. 22, p. 471]: sahih; weak according to the prevalent view; muwaththaq; weak according to the prevalent view. Chapter 21. Gathering parallel reports and examining their meaning remain to be done; a reported distance does not become a general experimental measure of navigation.

[R10] The camel's complaint: Al-Khara'ij, vol. 2, p. 495, hadith 9, without a detailed chain of transmission in the place. Compared with al-Ikhtisas, pp. 295-296, and Basa'ir al-Darajat, pp. 368, hadiths 4-5 and 371-372, hadith 13, and quoted in Wasa'il al-Shi'a, vol. 6, pp. 385-386, hadiths 8250-8251. The chain of transmission of Abd al-Rahman is not considered in this review.

And in the two hadiths of Jabir, there is a difference between "Ali/Adi ibn Thabit"; the chain of transmission was not corrected according to al-Khoei's method in Ibn Sinan and al-Lu'lu'i. [S5] al-Kafi, vol. 5, pp. 507-508, hadith 6, pertains to the appendix. Chapters 37 and 40.

[R11] Abu Dharr watering his donkey: al-Kafi, vol. 6, p. 537, hadith 2 from the chapter on rare stories about animals; al-Majlisi: "Like muwaththaq (reliable)" [S2, vol. 22 p. 454]. The narrator's "I think" is preserved; Chapter 37.

[R12] Imam al-Sajjad's she-camel: the reports in al-Kafi, the chapter on his birth, hadiths 2-4, were compared with Basa'ir al-Darajat, part seven, chapter 15, hadiths 10-12, and Mukhtasar al-Basa'ir, hadith 26 and its appended passage. Al-Majlisi's assessments of the al-Kafi reports, in order, are "muwaththaq ka-l-sahih", "mursal" and "majhul" [S2, vol. 6, pp. 8-11]. The added three days and the variants Abu 'Umara / Abu 'Imran were distinguished, as were twenty-two and the appended forty introduced by "it was narrated". Abu 'Umara's entry 14623 and the differentiation of the chain to Sa'dan in the dictionary [S5] were examined. Neither establishes that the two names identify one person or that the whole chain is authentic; the unnamed intermediary and comparison of copies remain. Chapter 38, with a reference in 40.

[R13] The birds seek sustenance: Basa'ir al-Darajat p. 365, no. 20; the original was compared with the transmission of proof. Al-Jawahiri's structure was reviewed in the documentation of Salim in the original al-Khoei dictionary: vol. 1, p. 49, and vol. 9, pp. 30 and 33. The documentation is based on the general structure in the chains of transmission of Tafsir al-Qummi, not on an explicit individual documentation in the two entries; and it does not negate the need to examine the rest of the chain of transmission [S4-S5]; Chapter 39.

[R14] The Sparrow of Imam al-Rida and His Chicks: Basa'ir al-Darajat p. 365, no. 19; al-Khara'ij vol. 1 p. 359, no. 13; and Dala'il al-Imama p. 343, no. 301/44. The difference in the name of the one known as Ghazal, the naming of Sulayman, and the wording of the journey are preserved. Al-Najashi's authentication of Sulayman ibn Ja'far is added in biography 483, with its indication limited to this narrator and not correcting the rest of the chain of transmission with it [S1]; Chapter 39.

[R15] Incitement: al-Kafi, Vol. 6, pp. 553-554, Hadith 1-2. al-Majlisi described both paths as "muwaththaq (reliable) like sahih" [S2, vol. 22 p. 477-478]; Chapter 43. The interpretation of the exception of dogs for hunting is a possibility for the commentator, and not an independent fatwa in this book.

[R16] Retribution and Destiny: The texts of Muslim (Hadith 2582), Ahmad (Hadith 21438 and 21511), and al-Tabari (Surat al-An'am 38 and Surat al-Naba' 40) were compared. The chains of transmission of Abu Dharr, the hornless animal, and the horned animal were distinguished, along with the wording of the pause, the raising, and the addition of dust. The rulings of the commentary accompanying the Musnad were compared with al-Albani's selection ([S10]), while differentiating between strengthening the hadith based on the authenticity of a specific chain of transmission. Each assessment was attributed to its author and its context; this is not a comprehensive correction based on the Imamite methodology. Chapters 51-52 are supplemented by al-Tibyan's statements on compensation ([M12]).

[R17] The Beast of the Earth: Tafsir al-Qummi, vol. 2, pp. 130-131; its transmission was compared in al-Mizan [M11] and the difference in the call was established. The men of the route were consulted [S1, S5]; their authentication is conditional on the designation of Abu Basir and the establishment of the text's attribution. The investigation of the circulating version has not been concluded, nor have all the routes of the door been explored; see [S9] and chapter 54.

[R18] The swallow: al-Kafi, Vol. 6, pp. 223-224, Hadith 1-3; al-Majlisi rulings in order: weak, weak, good [S2, vol. 21 p. 369-370]; Chapter 21.

[R19] The hoopoe and the shrike: al-Kafi, vol. 6, p. 224, hadiths 1-3; al-Majlisi rulings in order: of unknown reliability, authentic, of unknown reliability [S2, vol. 21 p. 370-371]. The name of the ant in the margin is not part of the text of the third hadith; Chapter 21.

[R20] Water left after a cat drinks: Tahdhib al-Ahkam, vol. 1, p. 226, hadith 652. Al-Majlisi: "also sahih" [S3, vol. 2, pp. 249-250, local number 35]. The chain and wording were compared to preserve the differences in numbering; Chapter 25.

[R21] Description of Slaughter and Sacrificing: al-Kafi, Vol. 6, pp. 229-230, Hadith 5-7; al-Majlisi rulings in order: Sahih, Sahih, muwaththaq (reliable) [S2, vol. 22 p. 9]. assessment other than deduction; Chapter 45.

[R22] The Aqiqah of the Prophet and Fatima on behalf of Al-Hasan and Al-Husayn: al-Kafi, Vol. 6, p. 33, Hadith 2-3 of the chapter; al-Majlisi described both of them as sahih [S2, vol. 21 p. 58]; Chapter 47 and reference 38.

[R23] Names of Riding Vehicles: al-Kafi, vol. 1, pp. 236-237, hadith 9, from the chapter on Weapons and Goods. al-Majlisi: "Weak and its last letter is mursal" [S2, vol. 3 p. 47]. The appendix "and its chain of transmission" is an independent form; what remains is to collect the chains of transmission and clarify the differences in names; Chapter 37.

[R24] Al-Buraq: al-Kafi, vol. 8, p. 376, hadith 567; al-Majlisi's ruling of "unknown reliability" [S2, vol. 26 p. 563]. This does not apply to all accounts of the Isra' (Night Journey); Chapter 40.

[R25] Ghazal al-Mashhad: Uyun Akhbar al-Rida, vol. 2, p. 318, hadith 11, Al-A'jami edition; compared with the transmission of Bihar al-Anwar, vol. 49, pp. 333-334, hadith 12, from Uyun Akhbar al-Rida, so it is not considered an independent chain of transmission. The translation of al-Sulayti in [S5, S8] was reviewed without explicit documentation in either place; the reliability of the entire chain of transmission was not established by this examination. Report about the person involved in the incident, not a hadith about the Imam. Chapter 40.

[R26] Al-Husayn's horse: Al-Saduq's Dictations, Session 30, hadith 1, pp. 215 and 226. The names of the men in the chain of transmission were compared with their biographies in Tanqih al-Maqal, Qamus al-Rijal, and Mustadrakat Ilm Rijal al-Hadith [S6-S8]; the reliability of this chain of transmission was not established by the examined sources. There is no ruling that the account is fabricated, nor is there any proof of the horse's name or fate; Chapter 40.

[R27] The mouse and the rat: al-Kafi, vol. 6, p. 261, hadiths 1-4. Al-Majlisi's rulings in order: Hasan (good), Sahih (authentic), weak according to the prevalent view, Sahih [S2, vol. 22 p. 57-58]. Note: The variation in the wording of the dog is attributed to al-Majlisi, not an independent comparison; Chapter 25.

[R28] The gecko: al-Kafi, vol. 3, p. 6, hadith 9, and it includes "from the one who mentioned it"; al-Majlisi: "mursal" [S2, vol. 13 p. 29]. And the report of al-Rawda, vol. 8, pp. 232-233, hadith 305: "of unknown reliability" [S2, vol. 26 p. 169]. The assessment of one is not transferred to the other; Chapter 25 and reference 18.

[R29] The topic of pests and prayer: al-Kafi, vol. 3, p. 367, hadiths 1-2; al-Majlisi described the first as sahih and the second as hasan [S2, vol. 15 p. 241-242]. The restriction on harm is distinguished from the question of the validity of worship; Chapter 25 and reference 48.

[R30] The rabbit: al-Kafi, vol. 6, p. 246, hadith 14; al-Majlisi: "majhul" [S2, vol. 22, p. 35]. The report in al-Tahdhib, vol. 9, p. 43, hadith 180: "sahih" [S3, vol. 14, p. 202, numbered 178 in the commentary]. The numbering was matched through the chain and wording, with al-Tusi's comment kept separate. Chapters 18, 25 and 45.

[R31] Bird meat: al-Kafi, vol. 6, p. 312, hadiths 1-5. al-Majlisi's descriptions are in order: marfu', weak, weak, of unknown reliability, authentic. [S2, vol. 22 p. 133-134]. The word qabaj is corrected from the margin, and the interpretation of qabaj (partridge) as partridge is a linguistic transfer; the reported properties are not therapeutic recommendations. Chapter 21 and reference 41.

[R32] Signs of the Bird: al-Kafi, vol. 6, pp. 247-248, hadiths 1-6. Assessment by al-Majlisi in order: Hasan or Muwaththaq (reliable), Sahih (authentic), of unknown reliability, Da'if (weak), weak according to the prevalent view, of unknown reliability. [S2, vol. 22 p. 36-38]. The difference in the narrator's name in the third requires a separate comparison; Chapter 45.

[R33] Hunting of birds of prey: al-Kafi, vol. 6, pp. 207-208, hadiths 1-2 and 7. al-Majlisi's assessment in this order: correct, weak according to the prevalent view, hasan ka-l-sahih [S2, vol. 21 p. 342-343]. The selected reports assessments were completed, but not all of the chapter was covered; Chapter 46.

[R34] Birds and eggs during Ihram: al-Kafi, vol. 4, chapter on expiation for what the pilgrim in Ihram eats of birds and eggs, hadiths 5 and 9. al-Majlisi: The fifth is "authentic," and the ninth is "of unknown reliability. It does not fall short of being authentic." [S2, vol. 17 p. 380-381]. The complete compound phrase has been transmitted; the legal compilation remains; chapter 46.

[R35] qunbura (lark): al-Kafi, vol. 6, pp. 225-226, hadiths 1-4. al-Majlisi's assessment, in order: of unknown reliability, of unknown reliability, weak, mursal [S2, vol. 21 p. 372]. The fourth is the story of Solomon, the eggs, the gift, and the qunbura; it is not a Qur'anic story or a scientific explanation of the origin of the attribute. Chapter 21 and reference 33.

[R36] The rooster: al-Kafi, vol. 6, pp. 549-550, hadiths 1-6. al-Majlisi's assessment: weak, weak according to the prevalent view, weak, mursal, mursal, of unknown reliability [S2, vol. 22 p. 472-473]. The number of the fifth attributes was compared with the report of al-Khisaal [R67] without deletion from al-Kafi; and the comparison of the copies remained. The limits of the significance of guarding, comparison, and glorification were presented; chapter 21 and reference 41.

[R37] warashan (a kind of pigeon): al-Kafi, vol. 6, pp. 550-551, hadiths 1-3. al-Majlisi's assessment: Hasan or Sahih, Da'if, Da'if [S2, vol. 22 p. 474]. The hesitation is preserved in the first, and it does not correct the specific statement in the second or the report in the third. Chapter 21 and reference 41.

[R38] fakhita (a kind of dove) and sulsul: al-Kafi, vol. 6, pp. 551-552, hadiths 1-3. al-Majlisi's assessment: mursal or hasan, da'if, da'if [S2, vol. 22 p. 474-475]. In the first, "on the authority of a man"; the collection of chains of transmission, the study of the meaning, and the comparison of names remain. No general permission to harm a bird can be derived from this presentation. Chapter 21 and reference 41.

[R39] Houbara: al-Kafi, vol. 6, p. 313, chapter on bird meat, hadith 6; supplement to the five hadiths in [R31]. al-Majlisi's assessment: of unknown reliability [S2, vol. 22 p. 135]. Chapter 21; therapeutic properties presented, not recommended.

[R40] Chicken eggs: al-Kafi, vol. 6, pp. 324-325, hadiths 1-7. The assessments for the whole chapter were compared in Mir'at al-'Uqul, vol. 22, pp. 152-153: weak through both chains; weak; weak; weak according to the prevalent view; majhul; majhul; mursal. Collecting the chains and examining the meaning remain to be done; Chapter 21. These assessments are not medical endorsements of the contents.

[R41] jallala animals: al-Kafi, Vol. 6, pp. 251-252, Hadith 3 and 7-9. al-Majlisi's assessment in this order: weak according to the prevalent view, mursal, sahih, da'if [Vol. 22, pp. 42-44]. Chapter 45. The end of Hadith 9 was compared with al-Tahdhib, Vol. 9, p. 13, Hadith 48, and al-Sayyari's commentary was separated from the continuation and the commentator's reading of it in Vol. 22, p. 45; the rest of the chapter was completed in [R49].

[R42] News of the scales and names of fish: al-Kafi, Vol. 6, pp. 219-220, hadith 1-9. al-Majlisi's assessment in order: correct; weak according to the prevalent view; mursal like hasan; muwaththaq (reliable); Hasan; Hasan; Hasan or muwaththaq (reliable); Hasan or muwaththaq (reliable); weak [Vol. 21, pp. 363-365]. Chapter 26. The material kan'at and kan'ad [L1] were read; the continuation of the chapter in [R43] and fishing in [R45]; the parallels and the rest of the designations remain.

[R43] Continuation of the chapter on fish: al-Kafi, vol. 6, p. 221, hadiths 10-13; al-Majlisi's assessment: of unknown reliability, correct, weak according to the prevalent view, of unknown reliability [vol. 21, pp. 365-366]. The wording of hadith 11 was compared with al-Tahdhib, al-Masa'il, and Qurb al-Isnad, and the transmission of the marginal notes was separated from the main text. The remote possibility of the commentator was clarified in hadith 13; chapter 26 and references 18 and 25. The correction of the chain of transmission does not apply to all parallel chains.

[R44] irbiyan (shrimp) and rubbaytha: al-Tahdhib, vol. 9, p. 13, hadith 50, on the authority of Yunus, on the authority of Abu al-Hasan; al-Majlisi: Sahih [S3, vol. 14 p. 140]. The descriptive phrase in al-Tahdhib, al-Malah, and Wasa'il al-Shi'a was compared, without any indication to determine its speaker or the intended meaning of the nickname; Chapter 26. The report of al-Mahasin [R86] is independent, and the jurisprudential reference [F6] is separate from the assessment of the chain of transmission.

[R45] Fishing: al-Kafi, vol. 6, pp. 216-219, hadiths 1-18. al-Majlisi's assessment [vol. 21, pp. 357-362] in order: Hasan (good), Da'if (weak), of unknown reliability, Hasan, Muwaththaq (reliable), Hasan, of unknown reliability, of unknown reliability, Hasan, Sahih (authentic), Sahih (authentic), weak according to the prevalent view, weak according to the prevalent view, Mursal, Da'if, of unknown reliability, of unknown reliability, Mursal. Chapter 46 and reference 45. The entire chapter has been read; what remains is to collect its parallels and study the jurisprudential differences.

[R46] Fish in foods and reports about their properties: al-Kafi, vol. 6, pp. 323-324, hadiths 1-10. Al-Majlisi's assessments [vol. 22, pp. 150-152], in order: majhul; mursal; weak through both chains; hasan; weak; majhul ka-l-sahih; weak according to the prevalent view; marfu'; weak according to the prevalent view; sahih. Chapter 26 and reference 45. The variant narrator's name in the fifth report is taken from the commentator; these reports do not establish a general medical finding.

[R47] Locusts: al-Kafi, vol. 6, pp. 221-222, hadiths 1-3; al-Majlisi [vol. 21, pp. 366-367]: Weak, of unknown reliability, authentic. Chapter 24. The expression nathra and the interpretation of daba were separated from the scientific classification and the fatwa; what remained was the collection of parallels and the comparison of terms.

[R48] Catching domestic birds: al-Kafi, vol. 6, pp. 222-223, hadiths 1-6; al-Majlisi [vol. 21, pp. 368-369]: sahih; mursal; majhul; majhul; weak according to the prevalent view; weak according to the prevalent view. Chapter 46. Protecting an owner's rights cannot be reduced to one sentence about a bird that controls its own wings. Collecting the other relevant jurisprudential texts remains to be done.

[R49] Continuation of the Jalala Animals: al-Kafi, vol. 6, pp. 250-253, hadiths 1, 2, 4, 5, 6, 10, 11, and 12. al-Majlisi's assessment [vol. 22, pp. 41-45]: Sahih (authentic), Hasan (good), Da'if (weak), Da'if (weak), weak according to the prevalent view, of unknown reliability, Da'if (weak), Da'if (weak). The chain of transmission of the hadith was compared in al-Kafi, al-Tahdhib, vol. 9, p. 45, hadith 189, and al-Istibsar, vol. 4, p. 77, hadith 282; these are not independent chains of transmission from al-Kulayni. The reading of the chapter is completed with [R41]; Chapter 45.

[R50] The acquisition of camels: al-Kafi, vol. 6, pp. 542-544, hadiths 1-11. al-Majlisi's assessment [vol. 22, pp. 461-463] in order: Hasan, Sahih, Muwaththaq (reliable), Hasan, of unknown reliability, Mursal, Sahih, Sahih, weak according to the prevalent view, Mursal, weak according

to the prevalent view. Chapter 11. Appendix to the eighth: "And in another hadith," does not automatically carry the ruling of its source; it remains to collect the parallels and discuss the meaning and wording.

[R51] Sheep: al-Kafi, vol. 6, pp. 544-545, hadiths 1-9. The original was compared in the Fajr edition, pp. 342-343, after reading by Mir'at al-'Uqul. al-Majlisi's assessment [vol. 22, pp. 464-466]: weak according to the prevalent view; authentic; apparently sahih; like the previous chain of transmission; good; authentic; weak; weak; marfu'. Chapter 13. The collection of parallels and the investigation of the difference between "ragham" and "ra'am" remain; comparison does not change the degrees of the chains of transmission.

[R52] Livestock attribute: al-Kafi, vol. 6, p. 545, hadiths 1-2; the original was compared in the Fajr edition, p. 343. al-Majlisi's assessment [vol. 22, p. 466]: muwaththaq (reliable), correct. Chapter 43. The task of comparing the text with the original was completed, and the collection of parallels and the study of the meaning remained; no practical method for labeling was extracted.

[R53] The connection between the animal and the mount: al-Kafi, vol. 6, pp. 535-537, hadiths 1-10; al-Fajr edition, pp. 337-338. al-Majlisi's assessment [vol. 22, pp. 451-454] in order: weak according to the prevalent view; weak; weak according to the prevalent view; good; weak according to the prevalent view; weak; of unknown reliability; weak according to the prevalent view; muwaththaq (reliable) and its last part of unknown reliability; mursal. Chapters 14-15 and reference to 44. The al-Fajr edition singles out the end of hadith 3 with the number 4, so its numbers are 1-11; no independent route is added without examination.

[R54] Miscellaneous reports on animals: al-Kafi, vol. 6, pp. 537-541; al-Fajr edition, pp. 338-340. Hadiths 3-19 are presented here; hadiths 1 and 2 were discussed earlier under [R1, R11]. Chapters 9, 15 and 43-44. The numbering in Mir'at al-'Uqul [vol. 22, pp. 454-459] differs. The following comparison is based on the chain and wording, not the number alone.

Matching [R54], al-Kafi number ← Explanation number and al-Majlisi's assessment:
 3 ← 3: Weak; 4 ← 4: Weak and its end is mursal; 5 ← 5: Weak according to the prevalent view; 6 ← 6: Marfu'; 7 ← End of 6: Mursal; 8 ← 7: Weak according to the prevalent view; 9 ← 8: Weak according to the prevalent view; 10 ← 9: Weak according to the prevalent view; 11 ← 10: Of unknown reliability mursal; 12 ← 11: Weak according to the prevalent view; 13 ← 12: Weak; 14 ← 13: Authentic; 15 ← 14: Good; 16 ← Under the previous with the phrase "and with its chain of transmission", without an independent ruling apparent in the place read; and its chain of transmission was explained and its men examined in Chapter 44; 17 ← 15: weak; 18 ← 16: marfu'; 19 ← 17: marfu'.

[R55] What is known about eggs: al-Kafi, vol. 6, pp. 248-249, hadiths 1-5; al-Fajr edition, p. 156. al-Majlisi's assessment [vol. 22, pp. 38-39]: weak according to the prevalent view; of unknown reliability; weak; weak; of unknown reliability. Chapter 21 and reference 45. The ambiguity of "one of them" and the name of Abu al-Khattab were preserved in the third route; and the collection of parallels and verification of the words remained.

[R56] The Crow and the Peacock: al-Kafi, vol. 6, chapter on what is permissible and forbidden to eat of wild animals and birds, hadiths 8, 9, 15, 16; al-Fajr edition, pp. 154-155. Assessment by al-Majlisi [vol. 22, pp. 33-35] in this order: authentic; weak; of unknown reliability; weak. Chapter 21, with a reference to the discussion of metamorphosis in 18. The weak hadith was not elevated to a natural history of the species.

[R57] Donkey, horse, and mule meat: al-Kafi, vol. 6, pp. 245-246, same chapter, hadiths 10-13; al-Fajr edition, p. 154. al-Majlisi's assessment [vol. 22, p. 34]: Hasan; Da'if; Mursal; Sahih. Chapter 45 and reference 15. The context of Khaybar and the commentator's discussion of the collection have been presented, and the investigation of parallels and the study of deduction remain; this book does not issue an independent fatwa.

[R58] Meat of wild asses: al-Kafi, vol. 6, p. 313, hadith 1; Mir'at al-'Uqul, vol. 22, p. 135: weak according to the prevalent view. Chapter 15. The chapter heading mentions gazelles, while the question in the report specifies wild asses. The heading has not been treated as part of the report's wording, nor has the old name been treated as a definitive modern zoological identification.

[R59] Qasim al-Sayqal's correspondence: al-Kafi, vol. 3, p. 407, hadith 16, and al-Tahdhib, vol. 2, p. 358, hadith 1483. Mir'at al-'Uqul, vol. 15, pp. 328-329: weak according to the prevailing view. The chain of transmission from al-Husayn ibn Muhammad to al-Sayqal is consistent; therefore, the independence of the chain is not established in either instance. The two correspondences and the commentator's possibilities are separated from the words of the questioner and the two imams; Chapter 44.

[R60] Buffalo meat: al-Kafi, vol. 6, p. 313, hadiths 1-2; Mir'at al-'Uqul, vol. 22, p. 136: muwaththaq (reliable), authentic. Chapter 12. The kunya of Abu al-Hasan was retained as it appeared in the two chains of transmission, and the difference in the question regarding meat, milk, and ghee was preserved.

[R61] Equipment for animals: al-Kafi, vol. 6, pp. 541-542, hadiths 1-6; al-Fajr edition, pp. 340-341. Al-Majlisi's assessments [vol. 22, pp. 459-461]: hasan; muwaththaq; sahih; muwaththaq; weak; weak according to the prevalent view. Mithara, qatifa and the heading of the chapter on saddles were compared with Wasa'il al-Shi'a. Headings express the compiler's understanding, not the Imam's wording or authentication of the chains. The first report is from some of Ibn Abi 'Umayr's companions; burra is an item of equipment. Chapter 44.

[R62] The jurist read vol. 2, p. 286, hadith 2467; al-Amali, session 76, hadith 2; and al-Mahasin vol. 2, p. 627, hadith 97 and the appendix to hadith 118, p. 633. The electronic text comparison and assessment of the narrators in the chain of transmission of al-Amali were completed according to the documentation of al-Najashi and the structure of al-Khoei [S1, S5]; the correction of this particular hadith is not attributed to al-Khoei. The difference in the text and the comparison of the manuscripts remain, and the status of the report of al-Mahasin as either raised or transmitted remains; Chapter 43.

[R63] Honey: al-Kafi, vol. 6, p. 332, hadiths 1-5; Mir'at al-'Uqul, vol. 22, pp. 162-163: weak according to the prevalent view, weak, good, of unknown reliability, weak according to the prevalent view. Chapter 22. The third hadith concerning the Prophet's love for honey, and its evaluation should not be taken as a correction of the therapeutic properties in the rest of the chapter.

[R64] Al-Jinan wal-Nuq: al-Kafi, vol. 8, pp. 95-96, hadith 69, on the authority of Muhammad ibn Ishaq al-Madani, on the authority of Imam al-Baqir. al-Majlisi: "of unknown reliability" [S2, vol. 25 p. 233]. Only the beginning of the hadith was presented, and it was not matched with the wording of Maryam: 85; chapter 53.

[R65] Types of birds of Abraham: al-Khisal, pp. 264-266, Hadith 146 and following. The report is separated from the commentary of the author and Ibn Tayfur; and the weakening of al-Najashi's narrations by Abu Samina and Musa ibn Sa'dan [S1] is documented. Therefore, this chain of transmission is not considered authentic, nor are its names strengthened by the report of al-Kafi, who does not name the birds [R68]; Chapter 30.

[R66] The list of Balaam's donkey, the cave dog, and the wolf: *Tafsir al-Qummi*, vol. 1, pp. 248-249. The preference for al-Khuwai and al-Jawahiri regarding the wolf was met with a discussion of the designation in the revised article; the result is conditional. [S1, S4-S6] This place does not call the wolf the wolf of Joseph; the name is mentioned in the independent account of the cave, [R88]; chapter 52.

[R67] Five qualities of the white rooster: al-Khisal, pp. 298-299, no. 70; the conviction in this formulation is not accepted. The documentation of the rest of the men of the path was compared in al-Najashi [S1], and the chain of Ibrahim ibn Hamawayh remained unreliable in this examination; the evidence of the sole and the discussion of al-Khoei [S5] were preserved. The validity of the path is not established by the examined sources; Chapter 21.

[R68] Carrion and the Revival of Birds: al-Kafi, vol. 8, p. 305, hadith 473; al-Majlisi ruled it authentic, *Mir'at al-'Uqul*, vol. 26, p. 387 [S2]. He mentions four birds but does not name their species; Chapter 30.

[R69] The portable one in Noah's Ark: al-Kafi, vol. 8, pp. 283-284, hadith 427; al-Majlisi: "weak according to the prevalent view"; *Mir'at al-'Uqul*, vol. 26, p. 301 [S2]. A presentation of the narrative of pairs with its limitations, not a scientific enumeration of species; Chapter 28.

[R70] The sacrifice of the two sons of Adam: al-Kafi, vol. 8, p. 113, excerpt from hadith 92; *Mir'at al-'Uqul*, vol. 25, p. 272: of unknown reliability. It mentions the two names, the ram, and the crop, but does not transfer its ruling to the rest of the story; Chapter 27.

[R71] The formula of the two ravens: *Stories of the Prophets* by al-Rawandi, p. 71, no. 52, begins "Wahb said." The attribution of this formula to Wahb, not to an imam, was definitively established in its place; and its transmission was neither verified nor all its chains of narration investigated; Chapter 27.

[R72] Salih's she-camel: al-Kafi, vol. 8, pp. 185-189, hadith 213-214; *Mir'at al-'Uqul*, vol. 26, pp. 77 and 80: Hasan (good), Da'if (weak). Ibn Mahbub's transmission from Sa'id ibn Yazid was separated from the text attributed to the Imam, and it was not relied upon as an authentic source; Chapter 29.

[R73] Moses' Staff: al-Kafi, vol. 1, p. 231, chapter on the miracles of the prophets, hadiths 1-2; *Mir'at al-'Uqul*, vol. 3, p. 38: Weak, of unknown reliability. The scope of descriptions should be defined and not generalized from one text to another; Chapter 32.

[R74] The cow and righteousness towards the father: *Uyun Akhbar al-Rida*, vol. 2, pp. 16-17, hadith 31. The branch of al-Attar was examined: the father of al-Saduq, then al-Attar, then Ibn Isa, then al-Buzanti; its men are trustworthy according to [S1: 684, 946; S5: 902, 803]. Al-Kumaydani is al-Attar's contemporary in the generation, with no intermediary before him. The ruling is not transferred to parallel al-Rawandi, pp. 159-160, no. 174, on the authority of Ibn Abbas; chapter 32.

[R75] Guarantee for Damaging Crops: al-Kafi, vol. 5, pp. 301-302, hadiths 1-3; *Mir'at al-'Uqul*, vol. 19, pp. 411-412: Authentic according to the well-known opinion, *mursal*, weak. The entire chapter was read, with the difference of opinion regarding the guarantee in the commentary; no independent fatwa; Chapter 33.

[R76] Mahmoud and the birds are like swallows: al-Kafi, vol. 4, p. 216, hadith 2, from the chapter on the arrival of Tubba' and the companions of the elephant; *Mir'at al-'Uqul*, vol. 17, p. 56: Correct. Assessment is specific to the road, and the analogy does not specify a scientific type; Chapter 36.

[R77] The bat in the six hadiths: al-Khisal, pp. 322-323, no. 8; its image and chain of transmission were compared with *Uyun Akhbar al-Rida*, chapter 24, no. 1. The chain of transmission is the same in both places; the biographies of its narrators and al-Jawahiri's ruling were men-

tioned, and al-Najashi's praise of the version was distinguished from the correction of the chain of transmission. The reliability of the chain of transmission was not established by this examination [S1, S4, S5, S8]; chapter 36.

[R78] The duration of Jonah in the belly of the whale: Tafsir al-Ayyashi, Vol. 2, pp. 129-135, Hadith 44; the seven-day paragraph on p. 135. The presentation begins with Abu Ubaidah al-Hadhdha' and does not trace the author's path to him; there is no ruling on its authenticity nor a Qur'anic duration; Chapter 34.

[R79] The roasted fish of Moses and the Drop: Tafsir al-Ayyashi, vol. 2, pp. 332-333, hadith 47, on the authority of Ibn Sayyaba; there is no chain of transmission from the author to this in the readable text. The difference between water and sky is taken from the margin of the edition, not from an independent comparison of the proof; chapter 34.

[R80] The name, color, and speech of the Cave Dog: Majma' al-Bayan, Cave: 17-18. The name and the red one are attributed to Ibn Abbas, the yellow one to Muqatil, and the speech to Ka'b; these are transmitted interpretive statements, not reports from Ahl al-Bayt that have been corrected; Chapter 35.

[R81] Ezra, Jeremiah and Al-Khidr: Majma' al-Bayan, Al-Baqarah: 259. It presents the difference in designation and its attribution, including transmission from al-Sadiq and al-Baqir without complete chains of transmission in the place; the difference was recorded and the name was not resolved; Chapter 35.

[R82] The scapegoat: al-Kafi, vol. 4, p. 209, hadith 10, from the chapter on the pilgrimage of Abraham and Ishmael; Mir'at al-'Uqul, vol. 17, p. 44: Hasan. The description of the ram is in the text, but the name of the son is not mentioned in it; compared with the context of hadith 9 without combining the two narrations; Chapter 30.

[R83] The rider's statement to the footman: al-Khisal p3 h3, using the word "al-Jur" (injustice). Its narrators were examined using al-Najashi's authentications of al-Saduq's father, al-Attar, Ibn Bazi', and Hisham [S1], and al-Tusi's authentication of Ibn 'Abd al-Jabbar, as cited in the dictionary [S5: 10022]. The result is specific to this chain of transmission and does not resolve the differences in the copies of al-Kafi [R54: 15]; Chapter 44.

[R84] Jacob's Wolf's Words: al-Manaqib, vol. 3, p. 41, without a chain of transmission attributed to an imam in the place. Compared with the lengthy version in al-Qurtubi in Yusuf: 18, without correcting it or attributing it to Ahl al-Bayt; Chapter 31.

[R85] iblami, tabarani, and tamr: al-Tahdhib, vol. 9, p. 13, hadith 47; al-Majlisi: weak, Maladh al-Akhyar, vol. 14, p. 138. The difference of "Sahl, on the authority of Muhammad al-Tabari" was separated from the wording of Wasa'il al-Shi'a and its marginalia, and the linguistic interpretation of al-Iblami was recorded attributed to its transmitter [L1]; Chapter 26.

[R86] irbiyan (shrimp) and the food called rubbaytha: al-Mahasin, Vol. 2, Book of Foods, Hadith 499; al-Sayyari on the authority of Muhammad ibn Jumhur "with his chain of transmission" in the text read, and "on the authority of a man" in the transmission of Wasa'il al-Shi'a, Vol. 24, p. 142, Hadith 30190. No detailed chain of transmission nor new correction; independent of the route of Yunus [R44]; Chapter 26.

[R87] The two lists of the transformed individuals in al-Khisal, Chapters of the Thirteen, p. 493, hadith 1 and p. 494, hadith 2, and al-Saduq's commentary thereafter. The names and reasons for the transformations were compared, the commentary was separated from the narration, and the discrepancy between "Mughira/Ali ibn al-Mughira" and the possibility of al-Zanjani's identification was noted. No correction of either chain of transmission is given in this book; Chapter 18.

[R88] The Donkey of Balaam, the Wolf of Joseph, and the Dog of the Cave: Tafsir al-Qummi, at the Cave: 10. The text was read and compared with its context as transmitted in Nur al-Thaqalayn, Hadith 29, with proof of the beginning of the path and the limits of the ruling on it. Independent of the wolf of the Hadith of al-A'raf [R66]; Chapter 52.

[R89] List of Ten: The Spirit of the Statement at Cave: 18, a saying attributed to Muqatil with a reference to Mishkat al-Anwar without specifying its author in the passage. No chain of transmission is presented to the Prophet or Ahl al-Bayt; an interpretive transmission for comparison, not a verified hadith; Chapter 52.

[R90] Snakes and scorpions in the description of Hell: Tafsir al-Qummi, vol. 1, pp. 376-377; and al-Burhan, vol. 3, pp. 370-371, no. 5886/7. The context begins with the narration of Abu al-Jarud, then the details of the levels are given in the form of "So it was reported to me, and God knows best." This report is not supported by a continuous chain of transmission to the Imam; and the numbers are reported from the text, not established here as matters of the unseen; Chapter 53.

[N1-N5] Nahj al-Balagha: Sermons 185, 155 and 165, Book 25, and Speech 224. The places used were read, and the example of the ant and justice [N5] was added to Chapter 42. This does not imply the correction of all methods, as no independent study was carried out for them.

Scope of documentation and limits of inference

The textual comparisons and assessments in this book concern the specific passages and chains identified in its references. An assessment of one chain does not transfer to another merely because their subjects coincide; a narration with a chain, a transmission in a commentary and a later explanation are not equivalent. The Qur'anic quotations enclosed in decorative brackets were checked: 386 quotations comprising 388 passages. Their vocalisation and internal pause marks were standardised against the simple orthographic form of the Tanzil text [Q1]. The verse itself is included with the discussion of the related story or event, while the surah name and verse number remain for documentation. These are methodological limits for reading the material, not a claim to cover every relevant verse and narration.

Appendix Five - Well-Known Names and Details: The Limits of Their Establishment

This appendix includes details not substantiated by research, textual variations presented without a preferred reading, and issues where a specific comparison has been made but further investigation remains. The inclusion of a topic does not imply its invalidity, nor does it mean that all its aspects remain unexamined; therefore, each item clarifies what has been verified and what has not. Unverified details remain attributed to their sources and are not presented as established facts.

The two sons of Adam: The position of the two names and the description of the offering in al-Kafi [R70] and its degree, and the source of the formula of the two ravens from Wahb [R71]; Chapter 27. The comparison of the other methods and the period prior to the burial remained; the formula of Wahb is not attributed to Ahl al-Bayt.

Noah's Ark: The news of pairs was presented in al-Kafi [R69] with al-Majlisi's assessment and the limits of its significance; Chapter 28. The investigation of the measurements, the inclusion of the lists of animals and how they were housed, and the news of the origin of some animals in it remained.

Salih's she-camel: Two accounts were compared in al-Kafi [R72], with their degrees of certainty distinguished, and descriptions of the departure and the offspring compared to the account of the milk, the measure, and the hamstringing. Their parallels, differences in quantities, and archaeological determinations remained; Chapter 29.

The types of birds of Abraham: al-Khisal [R65] was compared with the case of two men on his way, and al-Kafi [R68] with the correction of al-Majlisi without transferring the ruling to names absent from its text. The report of the ram's attribute [R82] was added with the improvement of al-Majlisi and the separation of the question of identity from the ram's attribute. The collection of methods for identifying the sacrifice and the parallels to the reports of the birds remains; Chapter 30.

The words of Jacob's wolf: Their location is identified in al-Manaqib, vol. 3, p. 41 ([R84]), without attribution to any imam in that context, and they are compared to the lengthy version in al-Qurtubi. The occurrence of the dialogue or its attribution to the Ahl al-Bayt is not established here; it is not included in the Qur'anic narrative. Further investigation of previous methods and parallels remains; Chapter 31.

Moses: The two accounts of the staff ([R73]) were presented in their respective degrees. In the account of the cow ([R74]), the branch of al-Attar was examined, and the reliability of its narrators was established, while Ibn Abbas's version was separated from it. The investigation of names and additions, the designations of the locusts and the gummal, and all other details of the staff remained; Chapter 32.

Sulayman: The chapter on guaranteeing against crop damage ([R75]) was read, along with an assessment of its three narrations and an explanation of the disagreement in the commentary. The parallels to the case, the names of the ant and the hoopoe, the size of the armies, details of the horses, and the beast with the staff remained; Chapter 33.

The story of Jonah and Moses: The account of the duration ([R78]) and the account of the roasting and the drop ([R79]) are presented from Tafsir al-Ayyashi, with an explanation of the unmarketed route and the difference between water and sky in the footnote. The collection of routes, comparison of durations and details remains, and there is no scientific determination of the type of these reports; Chapter 34.

The Cave Dog and the Passerby: The lineage of the name, color, and speech ([R80]) has been separated, and the difference between Ezra, Jeremiah, and Al-Khidr ([R81]) has been recorded from Majma' al-Bayan. It remains to return to the origins of these accounts and study their relative strengths; no definitive name can be derived from mere interpretive transmission; Chapter 35.

The Bird of Jesus: The account of the bat in al-Khisal ([R77]) was compared with its counterpart in Uyun Akhbar al-Rida, and the biographies of the narrators and al-Najashi's praise of the version were examined. The reliability of the chain of transmission was not established by the examined sources; the parallel was read by the same chain. Independent chains of transmission, if any, remain to be investigated. The Companions of the Elephant: The name of Mahmud and the comparison to swallows ([R76]) were presented with al-Majlisi's correction; the collection of all other descriptions and numbers remains to be compiled without generalizing the ruling of the account; Chapter 36.

Names of the Prophet's animals: The list of al-Kafi [R23] was presented with the ruling of al-Majlisi "weak and its end is mursal"; Chapter 37. The collection of the methods and the correction of the difference in names and titles and the study of the end of the donkey's speech that was resumed in the form of "it was narrated" remained; it is not to be merged with the previous chain of transmission.

Al-Buraq: A specific report [R24] was presented with al-Majlisi's assessment of its route in Chapter 40. The collection of all other reports of the Isra' and comparison of descriptions remains; there is no natural classification nor a final picture extracted from a single route.

The story of the gazelle's guarantee during Imam al-Rida's lifetime is independent of the account of the gazelle of Mashhad ([R25]). Regarding Imam al-Husayn's horse: the biographies in the al-Amali ([R26]) chain of transmission were compared with the specified sources ([S6-S8]), and its reliability was not established by this examination. A separate investigation into the name, fate, additions, and comparison with other chains of transmission remains; Chapter 40.

Lists of transformed creatures and Cosmic Reports: The two al-Khisal [R87] narratives were compared in terms of names, tales, and routes, and al-Saduq's commentary was separated from the main text, along with [R7, R28, R30] models. The investigation of the remaining routes and versions, the interpretation of the difference

between "planet" and the commentary, and the accounts of the cosmic whale or rooster remain to be addressed. These reports do not rely on a natural history of species or a description of the Earth; see chapters 3, 18, 25, and 41.

News of certain birds' affection for the Ahl al-Bayt and what has been attributed to their calls, and ominous words in the fakhita (a kind of dove) and sulsul: Specific chapters ([R35-R38]) have been presented along with the rulings of al-Majlisi, and the collection of the remaining methods and the study of their meanings remain. This presentation does not constitute a basis for superstition or the permissibility of harming any species.

The characteristics of the rooster: The list of al-Kafi [R36, hadith 5] was compared with the report of al-Khisal [R67] without deletion. The remaining men of the al-Khisal chain were examined with the documentation of al-Najashi, and the point of interruption was determined at Ibrahim ibn Hamawayh, with the evidence of al-Wahid and the discussion of al-Khoei [S1, S5]. The validity of the chain was not established by this examination, and the comparison of the text copies remained; Chapter 21.

qunbura (lark) and its crest and its gift to Solomon [R35, hadith 4]: The location of the news and its evaluation were presented in mursal; its methods and transmissions remain to be traced. It is not integrated with the Qur'anic ant scene, nor is it relied upon in a biological interpretation of feathers. The names warashan (a kind of pigeon), fakhita (a kind of dove), and sulsul in dictionaries are not automatically equivalent to the names of modern species.

Therapeutic reports on honey, milk, meat, fat, eggs, and other products: Sections and examples of bird meat, bustard meat, chicken eggs, fish, and honey ([R31, R39-R40, R46, R63]) were presented. The collection of methods and the study of implications remain; however, the hadith investigation does not replace medical proof, nor does it justify transforming these reports into treatments for the reader.

Fish names and varying durations of istibra (cleansing through a prescribed feeding period) [R41-R45, R85-R86]: The terms for shells and the definition of irbiyan (shrimp), the end of al-Sayyari's statement and the commentator's reading of the supplement, and the duration of the hadith of Musma' in the three books were compared; and the entries for kan'at and iblami were read. It remains to determine who defined irbiyan (shrimp), the intended meaning of some names, and to conduct a more comprehensive investigation of the copies and their implications. Details are in chapters 26 and 45; the commentary is not equivalent to the text of the Imam.

The she-camel of Imam al-Sajjad ([R12]): The designated comparison and assessment of al-Kafi's reports were completed separately, and then the translation of Abu 'Ammara and the chain of transmission of Sa'dan were reviewed in the dictionary ([S5]). The identity of Abu 'Ammara and Abu 'Imran was not established, and specifying the kunya does not resolve the ambiguity of the following intermediary. The remainder is a comparison of the manuscripts to determine the reading, not an assumption of correcting the report. Combining Hajj and 'Umrah is a possibility for the commentator; Chapter 38.

Retribution and Turning to Dust ([R16]): The texts were identified, and the forms of pause and raising were distinguished. Then, the rulings of the various chains of transmission and their justifications were compared in the aforementioned sources ([S10]). The transmission of the differing opinions was completed, but no independent investigation was claimed for all the narrators in the chains of transmission based on a unified Imamite methodology. Al-Tusi's statements on compensation ([M12]) remain interpretive and theological statements; Chapters 50-52.

Lists of the Animals of Paradise: The formula in Al-A'raf ([R66]) was compared with the formula in Al-Kahf ([R88]) which mentions the wolf of Joseph, and with the list of ten attributed to Muqatil in Ruh al-Bayan ([R89]), while acknowledging the differences in their sources and the extent of their attribution. In the descriptions of torment, the report from Tafsir al-Qummi ([R90]) was added, specifying its limits. However, the sizes of the snakes and scorpions, the duration of their stings, and the timing of the Beast of the Earth are not detailed here. The account of the Gardens and the Camels ([R64]) is separate; chapters 52-54.

The whale's scatter in the locust story [R47]: The word 'arada' with a weakening of the chain of transmission of the story according to al-Majlisi, and its linguistic explanation is attributed to the source; it is not a result of the origin of locusts in biology. And 'sikbaj' in [R46] is the name of a food, not the name of a type of fish. The places of research: Chapters 24 and 26.

Camels, their colors and appearances, and the tail (as mentioned in another hadith), and the location of Tayyiba in [R50]: These reports do not establish age rules or modern breeds, nor do they attach the tail to the chest route without evidence. The abundance, blessings, and number of sheep in [R51] do not imply economic guarantees or veterinary protection. The name of the Prophet's aunt in the seventh [narration] is not specified in the text; chapters 11 and 13.

The eggs of crows in the chapter on jallala animals [R49]: The classification proposed by the commentator does not constitute a ruling that every crow is a jallala. Differences in the duration of the hadith were shown in the three sources; however, the examination of the manuscripts and the legal compilation remain, and completing the enumeration of the hadiths in the chapter does not conclude them; Chapter 45.

Shying or bolting and stumbling [R54: 7, 12; R62]: The texts of al-Amali, al-Mahasin, and al-Faqih were directly compared, and the authentication of the men of the al-Amali chain of transmission was established according to the structure specified in Chapter 43 [S1, S5]. The comparison of the copies and verification of textual variations remained; authenticating the men according to a specific structure does not make the differing wording consistent, nor does it establish the transmission or elevation of al-Mahasin.

The right of the rider and the walker [R54: 15; R83]: Al-Khisal, p. 3, hadith 3, read with the wording "injustice," and the men of its chain of transmission were examined in chapter 44; and the comparison of the differences in the copies of al-Kafi remained. As for the report of walking with the rider [R54: 16], the reference "and with its chain of transmission" was resolved by comparing it with the original and

transferring the chain of transmission of *Wasa'il al-Shi'a*, and the authentication of its men was established according to the method of authentication of Ibrahim ibn Hashim, without borrowing the degree of the previous report or attributing an independent ruling to al-Majlisi.

The numbering difference ([R53-R54]) is as follows: in the section on the animal, there are 10 hadiths compared to 11 in the Fajr edition, and in the section on rare animals, there are 19 hadiths compared to 17 in the commentary. The consistency of the texts and chains of transmission is preserved in Appendix 4; the difference in number does not, in itself, indicate the omission or addition of a hadith.

Egg shapes and animal colors [R53, R55-R56]: Old terms do not automatically designate a modern scientific species, nor does a legal sign turn into a comprehensive biological law, nor does a description of color make it a story about the origin of the species.

tayhuj, karawan, and kurki (crane): The descriptions of the first two were examined in *Majma' al-Bahrayn* [L1], and the third was verified in *Lisan al-Arab* [L2]. The margin of the preceding entry was distinguished from the entry for tayhuj. The natural designation and independent narrative positions that were not found within the scope of the reading remain; Chapter 21.

Animal Equipment and Their Hides [R59, R61]: The chapter headings on saddles and saddles in *Wasa'il al-Shi'a* were compared with the texts, and the differences between velvet and saddles and the degrees of transmission were preserved. The chain of correspondence of al-Sayqal was compared with al-Tahdhib, and the possibilities of al-Majlisi were separated from the facts of the question. The collection of the remaining parallels and the jurisprudential investigation remain; the author's title should not be transformed into the words of the Imam, nor the commentator's possibility into a fact; Chapter 44.

Appendix Six - Qur'anic, Hadith and Scientific Terms

The word "dabbah" (animal) originally meant something that crawls; its scope is determined by the context and is not always limited to anything other than humans.

The word "animal" appears in the spider: 64, meaning life; and its use as a name for a non-plant organism in science or common usage requires a terminological distinction.

The nation: a group united by a common characteristic; the similarity of animal nations to us in the verse does not necessitate similarity in every characteristic and obligation.

Guidance: Indication and direction towards the goal according to the situation; not all guidance is equal to legislative revelation.

Revelation: A Qur'anic term with diverse sources; revelation to bees does not prove prophethood for them.

Glorification and prostration: These are two acts of worship and indications of submission to God, and their manner in non-human beings cannot be measured in detail against the form of our worship without evidence.

The chain of transmission (isnad): the link that connects the information to the person to whom it is attributed. The text (matn): the transmitted text itself. Studying one does not negate the importance of the other.

Mursal and ambiguity in the chain of transmission: terms relating to the omission of certain transmitters or the lack of connection between the narrators and the source of the information, and these require clarification according to the usage of experts in the field. The phrase "it was reported" is not a guarantee of accuracy.

Takhrij: identifying where a report is found, its chains and its transmitted versions. This is distinct from a final judgement that it genuinely originated with the person to whom it is attributed.

Explanation and interpretation: Clarifying the meaning or interpreting it in a certain way, and they do not become part of the words of the verse or hadith simply because they are connected to it.

Miracles, graces, and signs: Chapters in religious reasoning about an unusual matter; the occurrence of a particular event is not proven merely by its possibility in principle.

Metamorphosis: The transformation mentioned in the context of religious punishment; it is not equivalent to biological evolution or reincarnation.

tadhkiya (ritually valid killing): A legally valid procedure whose form and effects vary according to the animal and the situation; it is not always equivalent to slaughter, and it does not result in the permissibility of eating every type.

Nahr, dhabh and hunting: distinct subjects in jurisprudence. Nahr is the form of ritual killing associated with camels; dhabh is slaughter by cutting the throat. The conditions for each are to be sought in the relevant specialist source.

Gliding with outspread wings and flapping the wings: Spreading and moving the wings in the context of describing flight; the rule of majority and the state of doubt are preserved in the jurisprudential research. Crop, gizzard, and leg spur, and the term “sisa” appears in the jurisprudential source: signs whose explanation and the limits of their application are reviewed in Chapter 45 [R32, F4].

Jalal (habitual feeding on human excrement) and istibra (cleansing through a prescribed feeding period): These are incidental legal descriptions and methods for removing their ruling under specific conditions. Jalal (habitual feeding on human excrement) is not established merely by passing over impurity. See Chapter 45 [R41, F5]. This brief statement does not constitute a fatwa on its own.

Qishr and fulus: two terms for scales in the reports about fish [R42-R43]. Tafi, “floating”, is a description in reports concerning death and capture, not a species name; see Chapter 46 [R45], without reducing the ruling to smell. Hut in earlier Arabic usage is not restricted to modern mammalian whales.

Crustaceans and mollusks: groups in modern scientific description; shrimp and crabs fall under the crustacean category. Scientific terms are not automatically equated with legalistic names or ancient narrative terminology; Chapter 26. [A12]

Daba: in the question in [R47], locusts that are not yet able to fly independently; the commentary also records broader lexical meanings. Nymph: a wingless stage in the scientifically described life cycle [A13]. Older terms must not automatically be treated as taxonomic synonyms.

“The bird that controls its own wings” and al-‘afi: two descriptions in the chapter on catching domestic birds [R48]. They concern the bird’s condition in the question and do not cancel the rights of a known owner. See Chapter 46.

Qitar in the camel report [R50, hadith 6]: a line of camels in the narrative’s context, not the modern train. Al-ashwah in the eighth report is explained by al-Majlisi as ugly in appearance; it is a description, not a species name. Da’ina denotes a female sheep in the usage connected with the report.

The words “al-ragham” and “al-ra’am” in [R51, hadith 3] refer to a difference in pronunciation discussed by al-Majlisi between the letters ghayn and ‘ayn, and the meanings of dust and nasal discharge; the two readings are not considered equivalent without clarification. The term “simah” refers to the mark around which the question of branding livestock ([R52]) revolves; its occurrence does not, in itself, define a modern veterinary method.

Su’r: water or another drink remaining after someone or an animal has drunk from it, in jurisprudential usage. Questions of ritual purity are considered according to the particular case.

Habitat: The environment in which an organism’s needs for food, water, shelter, and suitable space are met, although the details of these needs vary between species.

Species and classification: tools for organising biological knowledge. Traditional and common names do not always correspond to a single species in modern classification.

Fossil: A preserved trace of ancient life or activity; its interpretation and age depend on scientific evidence and methods.

Relative dating and numerical dating: the former arranges the oldest and newest, and the latter estimates age with a specific tool with a margin of uncertainty; neither is an unseen date determined from a narrative.

Non-avian dinosaurs: a constraint that prevents confusion between the extinct group at the end of the Cretaceous and birds in the evolutionary classification used in science.

Communication and perception: establishing either in an animal does not mean that it is equivalent to human language or the complete human cognitive system. Each species and behaviour must be studied through its own evidence.

The gathering: the gathering mentioned in the verses of destiny; the details that follow it need additional evidence beyond the origin of the word.

Compensation and retribution: two concepts discussed by interpreters and theologians regarding divine justice; the equality of the obligations of animals and humans is not established merely by their mention.

‘Documented location’: an editorial description in this book meaning that the location of the text read has been identified. It does not mean that the hadith is graded muwaththaq in the technical terminology of narrator criticism.

Limits of inference: what a passage establishes depends on its attribution, chain of transmission and context. Including a narration in this book does not mean authenticating it; it must be read with the explanation of its grade and the limits of its meaning given in the relevant discussion.

Ajama: a thicket or place with dense trees or tangled vegetation. The term occurs in a question about finding eggs whose bird species is unknown [R55]; the word alone does not define a habitat in detailed scientific terms.

The manger: the place where the animal is fed; it is mentioned in the account of its slowness [R54: 6]. shying or bolting: fear or distancing; and stumbling: stumbling while walking; the difference in the two words is important in comparing the narrations.

The speckled one: a bird whose color is mixed with another; the term alone is insufficient to identify a contemporary species of crow. The blond, the chestnut, the black, and the white: descriptions of color and markings in the book on horses [R53: 3], not personal names for mares.

Separating the footnote in numbering: Giving the continuation of a report a separate number in an edition does not, in itself, prove that it is a narration with a new chain of transmission. Reference to "one of them": The narrator leaves the name of the imam unspecified between the two imams intended in the source's terminology, without specifying a name from the transmitter.

Sources and references

The sources used in the book are listed by type, with references provided within the text. Verifiable edition details are given; references to electronic versions indicate where to read the source and do not imply a comparison with all editions or comprehension of its content.

The Holy Qur'an

The Holy Qur'an, by surah and verse. Electronic copies of the Qur'an were used to verify the verses; the accompanying commentaries were not automatically included. The first appendix lists the names of animals and their most prominent occurrences, followed by an index of Qur'anic verses in each chapter.

[Q1] Reference Qur'an text from the Tanzil project, Simple spelling, with punctuation and dagger alifs. It was compared with the words and diacritics of 386 quotations between " ", comprising 388 syllables. The quotation boundaries were preserved, and the surah and verse were reviewed. Date of comparison: October 16, 2026. This is a standard spelling and not a claim to a Qur'an in the Uthmani script. The presentation of the verses in the typeset version has been reviewed.

Sources of Hadith and Texts of Nahj al-Balagha

[R1] Sheikh al-Kulayni, al-Kafi, Book of Domestic Animals, Chapter on Rare Narrations about Animals, the hadith that begins with the phrase "An animal has six rights over its owner."

[R2] Tafsir al-Qummi (printed), vol. 2, p. 107, Tafsir al-Nur: 45, edited and annotated by Sayyid Tayyib al-Musawi al-Jaza'iri, digital copy from the Ahl al-Bayt Library. The reference confirms the presence of the text in the manuscript, but does not constitute verification of the attribution of all its content or the correction of the report.

[R3] Sheikh al-Kulayni, al-Kafi, vol. 8, p. 94, "Hadith of the People of Syria," no. 67, edited and annotated by Ali Akbar al-Ghaffari, Dar al-Kutub al-Islamiyya, digital copy from the Ahl al-Bayt Library. The section on water was reviewed.

[R4] Sheikh al-Saduq, al-Tawhid, p. 277, Hadith 2 in the place shown.

[N1] Nahj al-Balagha, compiled by al-Sharif al-Radi, Sermon 185: A description of animal species, including the ant and the locust. Reference to the text's location in Nahj al-Balagha does not imply access to all versions of the sermon.

[N2] Nahj al-Balagha, Sermon 155, Description of the bat and its young.

[N3] Nahj al-Balagha, Book 25, The Will of the Worker on Charity, The Section Concerning the Camel, Her Offspring, and Milk.

[R5] al-Kulayni, al-Kafi, Vol. 5, p. 48, Book of Jihad, Chapter on the virtue of tying up horses, running them, and shooting, Hadith 2.

[R6] al-Kulayni, al-Kafi, Vol. 6, p. 552, Book of Domestic Animals, Chapter on Dogs, hadith 4.

[R7] al-Saduq, Uyun Akhbar al-Rida, peace be upon him, Vol. 1, pp. 244-245, Hadith 2 of the place, the report of Ali bin Muhammad bin al-Jahm.

[N4] Nahj al-Balagha, Sermon 165, Description of the Peacock.

[R8] al-Kulayni, al-Kafi, Vol. 6, p. 548, Chapter on the Bathhouse, Hadith 14 and Hadith 16.

[R9] al-Kulayni, al-Kafi, Vol. 6, p. 549, Chapter on Sending Birds, Hadiths 1-4, and the beginning of the chapter on the rooster.

[R10] al-Rawandi, al-Khara'ij wa al-Jara'ih, vol. 2, p. 495, no. 9. al-Ikhtisas, pp. 295-296, edited by al-Ghaffari and al-Zarandi, second edition; Wasa'il al-Shi'a, vol. 6, pp. 385-386, nos. 8250-8251; al-Kafi, vol. 5, pp. 507-508, no. 6; the transmission of the appendix is separated from the transmission of the incident in chapter 37.

References for the continuation of [R10]: Basa'ir al-Darajat, Al-A'jami edition, p. 368, hadiths 4-5; and p. 371-372, hadith 13; al-Khoei [S5], biographical entries for Muhammad ibn Sinan al-Zahiri, no. 10938, and al-Hasan ibn al-Husayn al-Lu'lu'i, no. 2793 in the electronic text.

[R11] al-Kulayni, al-Kafi, Vol. 6, p. 537, Chapter on Rare Narrations about Animals, Hadith 2, Narration of Abu Dharr.

[R12] al-Kulayni, al-Kafi, Kitab al-Hujjah, Chapter on the Birth of Ali ibn al-Husayn (peace be upon them), Hadith 2-4. al-Saffar, Basa'ir al-Darajat, Part 7, Chapter 15, Hadith 10-12; pages 639-640 of the manuscript. al-Hasan ibn Sulayman, Mukhtasar al-Basa'ir, edited by Mushtaq al-Muzaffar, Hadith 26 and its appendix. al-Majlisi's assessment and the differences in transmission in [S2], Part 6, pp. 8-11. For biographical research: [S5], biography 14623 and the path to Sa'dan.

[R13-R14] Muhammad ibn al-Hasan al-Saffar, Basa'ir al-Darajat, p. 365, Chapter 14 on the knowledge of the speech of birds, Hadith 20 and 19. The original was directly compared. It was also compared with the transmission of al-Bahrani, al-Burhan fi Tafsir al-Qur'an, vol. 4, p. 211, nos. 8000/10 and 7999/9.

References [R14]: Qutb al-Din al-Rawandi, al-Khara'ij wa al-Jara'ih, vol. 1, p. 359, no. 13; and Dala'il al-Imama, published by the Mission Foundation, p. 343, no. 301/44. The order of the name known as Ghazal and the details of the story of the deed differed; and the methods were not combined.

[R15] al-Kulayni, al-Kafi, Vol. 6, pp. 553-554, Chapter on inciting animals against each other, Hadith 1-2.

[R16] is a comparative collection, not a single chain of transmission: Majma' al-Bayan under Al-An'am: 38 [M7]; Muslim, Sahih, Book of Righteousness, Kinship, and Manners, Chapter on the Prohibition of Injustice, Hadith 2582; Ahmad ibn Hanbal, Musnad, Hadiths 21438 and 21511 in the electronic readable numbering; al-Tabari, Jami' al-Bayan, Al-An'am: 38, Hadith 13222 and onwards, and An-Naba': 40. The mawquf and marfu' narrations are separated, and the addition of the dust is not considered. The total number of chains of transmission is not verified according to the Imami school of thought. The comparative chains of transmission are assessed in [S10] and in the commentary accompanying the Musnad text.

[R17] Tafsir al-Qummi, vol. 2, pp. 130-131: Abu Basir's report on the Beast of the Earth under Al-Naml: 82, keeping the following chain separate from it. Compare al-Mizan [M11] and the discussion of the attribution of the circulating work [S9].

[R18] al-Kafi, Vol. 6, pp. 223-224, Chapter on the Swallow, Hadith 1-3, Corrected by Ali Akbar Al-Ghaffari, Dar Al-Kutub Al-Islamiyya.

[R19] al-Kafi, Vol. 6, p. 224, Chapter on the Hoopoe and the Shrike, Hadith 1-3, same edition.

[R20] Sheikh al-Tusi, Tahdhib al-Ahkam, vol. 1, p. 226, hadith 652.

[R21] al-Kafi, Vol. 6, pp. 229-230, Chapter on the Description of Slaughtering and Sacrificing, Hadith 5-7.

[R22] al-Kafi, Vol. 6, p. 33, Chapter on the Aqiqah of the Messenger of God and Fatima on the authority of al-Hasan and al-Husayn, Hadith 2-3.

[R23] al-Kafi, Vol. 1, pp. 236-237, The Book of Proof, Chapter on what the Imams have of the weapons and belongings of the Messenger of God, Hadith 9.

[R24] al-Kafi, vol. 8, p. 376, hadith 567, description of al-Buraq. The number is the hadith numbering in the printed text.

[R25] al-Saduq, Uyun Akhbar al-Rida, vol. 2, p. 318, no. 11; Al-A'jami Foundation, edited and annotated by Hussein al-A'jami. This was compared with al-Majlisi's quotation from it: Bihar al-Anwar, vol. 49, pp. 333-334, no. 12, Al-Wafa Foundation edition; page numbers depend on the edition of each source.

[R26] al-Saduq, al-Amali; Research by the Department of Islamic Studies, Mission Foundation, Council 30, hadith 1 (General Number 239).

[R27] al-Kulayni, al-Kafi, Vol. 6, p. 261, Chapter: The mouse dies in food and drink, Hadith 1-4, Corrected by Ali Akbar al-Ghaffari, Dar al-Kutub al-Islamiyya.

[R28] al-Kafi, Vol. 3, p. 6, Chapter on the well and what falls into it, Hadith 9; and Vol. 8, pp. 232-233, Hadith 305.

[R29] al-Kafi, Vol. 3, p. 367, Chapter on the worshipper who is confronted by some vermin and kills it, Hadith 1-2.

[R30] al-Kafi, Vol. 6, p. 246, Hadith 14 of the comprehensive chapter on animals whose meat is not eaten; and al-Tusi, Tahdhib al-Ahkam, Vol. 9, p. 43, Hadith 180 and its commentary, with p. 42.

[R31] al-Kulayni, al-Kafi, Vol. 6, p. 312, Chapter on Bird Meat, Hadith 1-5, Corrected by Ali Akbar al-Ghaffari, Dar al-Kutub al-Islamiyya.

[R32] al-Kafi, Vol. 6, pp. 247-248, another chapter from it, which contains what is known about birds that are eaten and those that are not, Hadith 1-6.

[R33] al-Kafi, Vol. 6, pp. 207-208, Chapter on hunting hawks, falcons and other things, Hadith 1-2 and 7.

[R34] al-Kafi, vol. 4, Book of Hajj, Chapter on Expiation for What a Pilgrim Gets from Birds and Eggs, Hadiths 5 and 9; the electronic text is in the Thaqalayn Library. Numbering is according to the reports within it.

[R35] al-Kulayni, al-Kafi, Vol. 6, pp. 225-226, Chapter on qunbura (lark), Hadith 1-4, Corrected by Ali Akbar al-Ghaffari, Dar al-Kutub al-Islamiyya.

[R36] al-Kafi, Vol. 6, pp. 549-550, Bab al-Deek, hadith 1-6; electronic text in Sahra' al-Najaf Library.

[R37] al-Kafi, Vol. 6, pp. 550-551, Chapter on warashan (a kind of pigeon), hadiths 1-3; electronic text in the Sahra' al-Najaf Library.

[R38] al-Kafi, Vol. 6, pp. 551-552, Chapter on fakhita (a kind of dove) and sulsul, hadiths 1-3; electronic text in the Sahra' al-Najaf Library.

[R39] al-Kafi, Vol. 6, p. 313, Chapter on Bird Meat, Hadith 6: The Bustard.

[R40] al-Kafi, Vol. 6, pp. 324-325, Chapter on Chicken Eggs, Hadith 1-7.

[R41] al-Kafi, Vol. 6, pp. 251-252, Chapter on the meat and eggs of animals and the sheep drinking wine, Hadith 3 and 7-9.

References [R41]: al-Tahdhib, Vol. 9, p. 13, Hadith 48, and Mir'at al-'Uqul, Vol. 22, p. 45; end of the story of the fish jallal and reading the supplement.

[R42] al-Kafi, Vol. 6, pp. 219-220, another chapter from it after fishing, Hadith 1-9.

[R43] al-Kafi, Vol. 6, p. 221, another chapter from it after fishing, Hadith 10-13.

References [R43]: Tahdhib al-Ahkam, Vol. 9, pp. 12-13, Hadith 46; Masa'il Ali ibn Ja'far, p. 131, and its footnote; Qurb al-Isnad by al-Himyari, Al al-Bayt Foundation for the Revival of Heritage, p. 279, Hadith 1109.

[R44] al-Tusi, Tahdhib al-Ahkam, Vol. 9, p. 13, no. 50, corrected by Sayyid Hassan al-Musawi al-Kharsan, Dar al-Kutub al-Islamiyya: irbiyan (shrimp) and rubbaytha.

[R45] al-Kafi, Vol. 6, pp. 216-219, Chapter on Fishing, Hadith 1-18.

[R46] al-Kafi, Vol. 6, pp. 323-324, Book of Foods, Chapter on Fish, Hadith 1-10.

[R47] al-Kafi, Vol. 6, pp. 221-222, Chapter on Locusts, Hadith 1-3.

[R48] al-Kafi, Vol. 6, pp. 222-223, Chapter on Hunting Domestic Birds, Hadith 1-6.

[R49] al-Kafi, Vol. 6, pp. 250-253, Chapter on the meat and eggs of animals and the sheep drinking wine, Hadith 1, 2, 4-6, 10-12; the rest of the news of the chapter with [R41].

References: Tahdhib al-Ahkam, vol. 9, p. 45, hadith 189; al-Istibsar, vol. 4, p. 77, hadith 282; both transmit a report from Musma' on the authority of Muhammad ibn Ya'qub. Wasa'il al-Shi'a, vol. 24, pp. 167-168, and the differences in the margins. [R49]

[R50] al-Kafi, Vol. 6, pp. 542-544, Book of Domestic Animals, Chapter on Acquiring Camels, Hadith 1-11. Its assessments were compared in Mir'at al-'Uqul, Vol. 22, pp. 461-463.

[R51] al-Kafi, Vol. 6, pp. 544-545, Chapter on Sheep, Hadith 1-9; compared to the original in the edition of Al-Fajr Publications, pp. 342-343, and assessment in Mir'at al-'Uqul, Vol. 22, pp. 464-466.

[R52] al-Kafi, Vol. 6, p. 545, Chapter on the Marking of Livestock, Hadith 1-2; the original was compared to the edition of Al-Fajr Publications, p. 343, and assessment in Mir'at al-'Uqul, Vol. 22, p. 466.

Photocopied copy: al-Kulayni, Branches of al-Kafi, Part Six, Al-Fajr Publications, Beirut, Lebanon. Pages 154-156, 197-198, 337-343 were used to compare specific places, including animal-making equipment; no publication date was established from the legible title page, so no estimated date was added.

[R53] al-Kafi, Vol. 6, pp. 535-537, Chapter on the Connection of the Animal and the Ride, Hadith 1-10; Al-Fajr Edition, pp. 337-338, which contains 11 numbers.

[R54] al-Kafi, Vol. 6, pp. 537-541, Chapter on Rare Narrations about Animals, Hadith 3-19; Al-Fajr Edition, pp. 338-340. Hadith 1 and 2 are not considered new, as they have already been dealt with [R1, R11].

And the continuation of the textual comparison [R54: 16]: Wasa'il al-Shi'a, Vol. 11, p. 494, Chapter 18 of the chapters on the rulings of animals, Hadith 15356; the chain of transmission of al-Kafi, which was summarized by the phrase "and with his chain of transmission".

[R55] al-Kafi, Vol. 6, pp. 248-249, Chapter on how eggs are identified, Hadith 1-5; Al-Fajr Edition, p. 156.

[R56] al-Kafi, Vol. 6, Chapter on what is permissible to eat and what is forbidden from wild animals and birds, Hadith 8-9, 15-16; Al-Fajr Edition, pp. 154-155.

[R57] al-Kafi, Vol. 6, pp. 245-246, the same chapter, Hadith 10-13; Al-Fajr edition, p. 154.

[R58] al-Kafi, Vol. 6, p. 313, Chapter on the meat of gazelles and wild donkeys, Hadith 1. Mir'at al-'Uqul, Vol. 22, p. 135: weak according to the prevalent view, and it contains a discussion of the classification.

[R59] al-Kafi, Vol. 3, p. 407, Chapter on a man praying in a garment that is not pure, whether knowingly or unknowingly, Hadith 16; and the correspondence was compared with Tahdhib al-Ahkam, Vol. 2, p. 358, Hadith 1483. Mir'at al-'Uqul, Vol. 15, pp. 328-329: weak according to the prevalent view.

[R60] al-Kafi, Vol. 6 p. 313, Chapter on Buffalo Meat, Hadith 1-2. Mir'at al-'Uqul, Vol. 22 p. 136: muwaththaq (reliable), authentic.

[R61] al-Kafi, Vol. 6, pp. 541-542, Chapter on Animal Instruments, Hadith 1-6; Al-Fajr Publications Edition, pp. 340-341. Mir'at al-'Uqul, Vol. 22, pp. 459-461: Hasan, muwaththaq (reliable), Sahih, muwaththaq (reliable), Da'if, weak according to the prevalent view.

[R62] al-Saduq, Man La Yahduruhu al-Faqih, Vol. 2, p. 286, Chapter on the Right of the Animal over its Owner, Hadith 2467; with the context of Hadith 2465-2466, and the beginning of Hadith 2468. The difference in wording does not by itself establish the independence of the path or permit the transfer of the degree of the chain of transmission of al-Kafi to it.

Comparison [R62]: al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 11, p. 480, no. 15311, and pp. 488-489, nos. 15339-15342, and the author's commentary. al-Majlisi, Bihar al-Anwar, vol. 61, p. 202, quoting his father; published by Dar Ihya al-Turath al-Arabi.

The corresponding sources [R62]: al-Saduq, al-Amali, Council 76, Hadith 2. Al-Barqi, al-Mahasin, Vol. 2, p. 627, Hadith 97. And p. 633, appendix to Hadith 118.

[R63] al-Kafi, Vol. 6, p. 332, Chapter on Honey, Hadith 1-5. Mir'at al-'Uqul, Vol. 22, pp. 162-163: weak according to the prevalent view, weak, good, of unknown reliability, weak according to the prevalent view, respectively.

[R64] al-Kulayni, al-Kafi, Vol. 8, pp. 95-96, Hadith 69, "The Hadith of the Gardens and the Camels"; the location of the selected section in Chapter 53, not all pages of the long hadith.

[R65] Sheikh al-Saduq, al-Khisal, Chapters of the Four, pp. 264-266, Hadith 146, and the author's commentary and what he quoted from Ibn Tayfur. The corresponding copy; pages 307-310 of the file.

[R66] Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi, Vol. 1, pp. 248-249, edited by Tayyib al-Musawi al-Jazairi, Dar al-Kitab; The Story of Balaam and the List of the Three Animals.

[R67] Sheikh al-Saduq, al-Khisal, Chapters of the Five, pp. 298-299, Hadith 70; Five qualities in the white rooster.

[R68] al-Kulayni, al-Kafi, Vol. 8, p. 305, Hadith 473; the section connected to the scene of the carcass and the revival of the bird was used from the hadith, and its evaluation was compared with Mir'at al-'Uqul [S2] Vol. 26, p. 387.

[R69] Al-Kulayni, al-Kafi, vol. 8, pp. 283-284, hadith 427: the account of the pairs Noah took aboard. Compared with Mir'at al-'Uqul [S2], vol. 26, pp. 301-302.

[R70] al-Kulayni, al-Kafi, Vol. 8, p. 113, Hadith 92, section on the two brothers and the sacrifice; Mir'at al-'Uqul [S2] Vol. 25, p. 272.

[R71] Qutb al-Din al-Rawandi, Stories of the Prophets, p. 71, no. 52; the formula of Wahb in al-Gharabin. The reference is not to the Ahl al-Bayt.

[R72] al-Kafi, vol. 8, pp. 185-189, hadiths 213-214; the story of Salih's she-camel. And Mir'at al-'Uqul [S2] vol. 26, pp. 77-82.

[R73] al-Kafi, Vol. 1, p. 231, Chapter on what the Imams have of the signs of the prophets, Hadith 1-2; Mir'at al-'Uqul [S2] Vol. 3, p. 38.

- [R74] al-Saduq, Uyun Akhbar al-Rida, vol. 2, pp. 16-17, no. 31, Al-A'lami Foundation, edited by Hussein al-A'lami. Parallel: al-Rawandi, Qisas al-Anbiya, pp. 159-160, no. 174. Page numbering is based on the specified edition.
- [R75] al-Kafi, Vol. 5, pp. 301-302, Chapter on Guaranteeing What Animals Damage to Crops and Planting, Hadith 1-3; Mir'at al-'Uqul [S2] Vol. 19, pp. 411-412.
- [R76] al-Kafi, Vol. 4, p. 216, Chapter on the arrival of Tubba' and the companions of the elephant to the House, Hadith 2; Mir'at al-'Uqul [S2] Vol. 17, p. 56.
- [R77] al-Saduq, al-Khisal, Abwab al-Sitta, pp. 322-323, Hadith 8; the hadith of six did not move in a womb. Al-Jawahiri [S4], al-Mufid min Mu'jam Rijal al-Hadith, p. 325, biography of Abdullah ibn Ahmad ibn Amir.
- [R78] Muhammad ibn Mas'ud al-Ayyashi, Tafsir, vol. 2, pp. 129-135, hadith 44; Tafsir Yunus: 98; the duration is on p. 135. Correction and commentary by Hashim al-Rasuli al-Mahallati.
- [R79] Tafsir al-Ayyashi, Vol. 2, pp. 332-333, Hadith 47; The Whale of Moses, and the footnote of Water/Sky.
- [R80] Al-Fadl ibn al-Hasan al-Tabrisi, Majma' al-Bayan fi Tafsir al-Qur'an, Al-Kahf: 17-18; the sayings transmitted concerning the dog's name, color, and speech. Reference is based on surah and verse.
- [R81] al-Tabrisi, Majma' al-Bayan, Al-Baqarah: 259; the difference in assigning the name of the passer to the village and the attribution of the sayings. The transmission of the attribution is not considered proof of its validity.
- [R82] al-Kulayni, al-Kafi, vol. 4, p. 209, chapter on the pilgrimage of Ibrahim and Ishmael and their building of the House and those who were in charge of the House after them, hadith 10. Mir'at al-'Uqul [S2], vol. 17, p. 44. For comparison: hadith 9 of the same chapter.
- [R83] al-Saduq, al-Khisal, Correction by Ali Akbar al-Ghaffari, Islamic Publishing Foundation, p. 3, no. 3, A trait of injustice.
- [R84] Ibn Shahr Ashub, Manaqib Aal Abi Talib, vol. 3, p. 41, Al-Haydariyya edition, chapter on the equality of Jacob and Joseph. For comparison only: al-Qurtubi, Al-Jami' li-Ahkam al-Qur'an, commentary on Joseph: 18, the lengthy, unauthenticated story of the wolf is presented in that section.
- [R85] al-Tusi, Tahdhib al-Ahkam, vol. 9, p. 13, hadith 47; iblami, tabarani, and tamr. Compared with Maladh al-Akhyar, vol. 14, pp. 138-139, and Wasa'il al-Shi'a, vol. 24, pp. 129-130, hadith 30154.
- [R86] Al-Barqi, al-Mahasin, vol. 2, Book of Foods, hadith 499; the Arabic text was read in the electronic display at HubeAli, without relying on the English translation in editing. Wasa'il al-Shi'a, vol. 24, p. 142, hadith 30190; reference to al-Mahasin, vol. 2, p. 478.
- [R87] al-Saduq, al-Khisal, Chapters of the Thirteen, p. 493, hadith 1 and p. 494, hadith 2 and the author's commentary; Wasa'il al-Shi'a, Vol. 24, pp. 109-110, Hadith 30100-30101; al-Zanjani, al-Jami' fi al-Rijal, Vol. 10, p. 473, No. 14919.
- [R88] Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi, Tafsir al-Kahf: 10; Abd Ali al-Huwaizi, Nur al-Thaqalayn, Tafsir Surat al-Kahf, Hadith 29; not to be confused with the location of al-A'raf [R66].
- [R89] Ismail Haqqi al-Burusawi, Ruh al-Bayan fi Tafsir al-Qur'an, Tafsir al-Kahf: 18; quoted for comparison, not a narration from Ahl al-Bayt in the place read.
- [R90] Tafsir al-Qummi, vol. 1, pp. 376-377, under Al-Hijr: 43-44; a report on the degrees of Hell and a description of the blazing fire. Al-Bahrani, Al-Burhan, vol. 3, pp. 370-371, no. 5886/7.
- [N5] Nahj al-Balagha, speech 224, on abstaining from injustice.

Exegesis, Compilations and Works on Hadith Narrators

[M1] Mr. Muhammad Hussein al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*, Vol. 16, p. 150, Interpretation of Surat al-Ankabut, Verse 64.

[M2] Al-Fadl ibn al-Hasan al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, Tafsir al-Nur: 45 within the section of verses 41 and beyond.

[M3] Mr. Muhammad Hussein al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*, Tafsir al-Nur: 45, when talking about the different forms of walking and will.

[G1] Sayyid Hashim al-Bahrani, *al-Burhan fi Tafsir al-Qur'an*, vol. 4, p. 86, the entry for Al-Nur: 45, number 7685/1 in the electronic edition.

[M4] Sheikh al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, Tafsir of Surah al-Baqarah, verse 30, section on meaning. The electronic text was reviewed on the Great Commentaries website, with a distinction made between the statements of the commentators and the narrations.

[S1] Ahmad ibn Ali al-Najashi, *Fihrist Asma' Musannifi al-Shi'a*, known as *Rijal al-Najashi*: p. 287, biography 765: Amr ibn Shamir; p. 332, biography 894: Abu Samina; p. 404, biography 1072: Musa ibn Sa'dan.

Continuation of the [S1] entry in the camel's complaint: p. 234, translation 621, Abd al-Rahman ibn Kathir; and p. 251, translation 660, Ali ibn Hassan al-Hashimi. The weakening mentioned here pertains to these two narrators and does not apply to every account of addressing animals.

Continuation of [S1] positions in the textual comparison: p. 92 (228), Ahmad ibn Idris; p. 100 (250), Ahmad ibn Amer and Hasan in respect of the transmission of the source; p. 229 (606), Abdullah ibn Ahmad ibn Amer; p. 260 (680), Ali ibn Ibrahim; p. 333 (896), Muhammad ibn Isa; p. 348 (939), Muhammad ibn Ahmad ibn Yahya.

[M5] Sayyid Muhammad Husayn al-Tabataba'i, *al-Mizan*, Interpretation of al-An'am 38 within the group of verses 37-55. The display page is titled with verse 46 but includes the interpretation of the intended passage. The benefit is limited to the analysis mentioned.

[M6] al-Tabrisi, *Majma' al-Bayan*, Tafsir Taha 50, within verses 45-56.

[Part 2] al-Hurr al-Amili, *Wasa'il al-Shi'a*, Part 25, Chapter 16 of the chapters on permissible foods, pp. 46-48, examples of descriptions of bird meat and multiple reports.

[M7] al-Tabrisi, *Majma' al-Bayan*, commentary on Al-An'am: 38-39, the section on Al-Hashr and the reports contained therein. See also *al-Mizan* in the same place [M5], distinguishing between the commentator's opinion and the text of the narration.

[M8] al-Tabataba'i, *al-Mizan*, Tafsir al-Baqarah: 260, Narrative Research. Used to display name variations by this source.

[M9] Al-Fadl ibn al-Hasan al-Tabrisi, *Majma' al-Bayan*, Tafsir al-Rahman: 22 within the group of verses 14-30; the difference in the interpretation of al-Lu'lu' wal-Marjan.

[M10] al-Tabrisi, *Majma' al-Bayan*, Interpretation of the Event: 55 within the verses of the Companions of the Left; Statement of camels suffering from unquenchable thirst in language and meaning.

[M11] al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*, Tafsir al-Naml: 82-93, Narrative Research Section; the report of Abu Basir was transmitted from Tafsir al-Qummi, and the wording of the call in it is "Arise, O beast of the earth."

[M12] Muhammad ibn al-Hasan al-Tusi, *al-Tibyan fi Tafsir al-Qur'an*, Tafsir al-Takwir: 5, within verses 1-14. The place of the gathering of the beasts and the sayings of compensation and the survival of the animal or its becoming dust. The source of the sayings in chapters 50 and 52 is not a new chain of transmission.

[S2] Muhammad Baqir al-Majlisi, *Mir'at al-'Uqul fi Sharh Akhbar Aal al-Rasul*: Vol. 15, pp. 241-242; Vol. 21, pp. 58, 342, 369-372; Vol. 22, pp. 9, 35-38, 57-58, 133-134, 454, 472-475, 477; Vol. 26, pp. 169, 387, 563. The rulings on the chains of transmission are attributed to him according to the specific hadith, and are not generalized to the entire chapter.

Passages assessing reports: the list of transformed creatures; the first and subsequent mouse reports; the gecko report; and the two reports about small harmful creatures. See Chapter 25 for details.

Mir'at al-'Uqul, passages on birds as food and hunting: vol. 22, pp. 133-134, bird meat; pp. 36-38, identifying signs; vol. 21, p. 342, the first of the two reports on birds of prey. Details in Chapters 21 and 45-46.

Mir'at al-'Uqul, passages concerning the lark and domestic birds: vol. 21, p. 372; vol. 22, pp. 472-475.

Mir'at al-'Uqul [S2], passages for this addition: vol. 22, p. 135, the houbara bustard; p. 152, the first reports on eggs; pp. 42 and 44, jallala animals; vol. 21, pp. 363-365, fish. Details in Chapters 21, 26 and 45.

Mir'at al-'Uqul, Vol. 21, p. 370; and details of the rest of the places are in chapters 21, 43, 45 and 47.

Mir'at al-'Uqul [S2], vol. 21, pp. 357-362, Fishing; and pp. 365-366, Continuation of the story of aquatic animals. Details are found in chapters 26 and 46.

Mir'at al-'Uqul [S2], vol. 22, pp. 150-153: fish as food and the complete assessments of the chicken-egg reports; vol. 21, pp. 366-369: locusts and catching domestic birds. Details in Chapters 21, 24, 26 and 46.

Passages completing the suspended-chain references in *Mir'at al-'Uqul*: vol. 22, pp. 469-471, the pigeon reports and releasing birds; p. 478, the second report on inciting animals; vol. 21, p. 343, the seventh report on birds of prey.

Mir'at al-'Uqul [S2], supplementary passages: vol. 22, pp. 41-45, jallala animals; pp. 461-466, keeping camels and sheep and marking livestock. Each chain's assessment is attributed to al-Majlisi. Indirect quotation is explicitly identified where the original source was not independently compared.

Further passages in [S2]: vol. 22, pp. 451-454, the chapter on keeping a riding animal [R53], and pp. 454-459, miscellaneous reports about animals [R54]. Numbers were checked against the wording and chains.

And from [S2] also: vol. 22 pp. 38-39 for eggs [R55], pp. 33-35 for crows and peacocks [R56], and p. 34 for donkeys, horses and mules [R57].

Passages in *Mir'at al-'Uqul* [S2]: vol. 15, pp. 328-329, al-Sayqal's correspondence [R59]; vol. 22, pp. 135-136, wild asses and buffaloes [R58, R60]; pp. 162-163, honey [R63]; pp. 459-461, animal equipment [R61].

Among the corresponding sections of *Mir'at al-'Uqul* [S2] are: Volume 3, page 47, concerning the names of mounts; Volume 6, pages 8-11, concerning the she-camel of Imam al-Sajjad; Volume 13, page 29, concerning the hadith about the lizard and the well; Volume 17, pages 380-381, concerning birds and eggs during ihram; Volume 18, page 387, concerning the hadith about horses; Volume 22, page 476, concerning hunting dogs and livestock; Volume 25, page 222, concerning the hadith of the people of Syria, and page 233, concerning gardens and she-camels. The details of these sections are found in their respective chapters; and the rulings are restricted to the specific reports.

Mir'at al-'Uqul [S2], Vol. 6, pp. 8-11: News of the she-camel of Imam al-Sajjad, hadiths 2-4; its assessment and differences with Basa'ir al-Darajat, and the possibility of combining the two Hajj numbers.

[S3] Muhammad Baqir al-Majlisi, *Maladh al-Akhyar fi Fahm Tahdhib al-Akhbar*: Vol. 2, pp. 249-250, for the hadith of Su'r, Local No. 35; Vol. 14, p. 140, for the hadith of al-Arbayan, Hadith 50, and p. 202, for hadith No. 178 in the commentary. The differences in the numbers were compared with the texts and chains of transmission; and the assessments were attributed to their author. The cat. The rabbit.

[S4] Muhammad al-Jawahiri, *al-Mufid min Mu'jam Rijal al-Hadith*: p. 95, Ibn Abdullah ibn Tamim; p. 167, entries 3380-3382, Distinction of al-Husayn ibn Khalid; pp. 242-243, rulings attributed to the author of the abridged version with the basis of preference and authentication. Tamim. Salim Bayya' al-Zutti. Salim Mawla Aban.

[S5] Abu al-Qasim al-Khoei, *Mu'jam Rijal al-Hadith*: Vol. 1, p. 198, biography 138, Ibrahim ibn Hamawayh, and he quotes the evidence of al-Wahid al-Bahbahani; Vol. 10, p. 63, discussing the significance of Ibn al-Walid's reliance on reliability or soundness. The evidence is attributed to its source, and its discussion to al-Khoei.

Continuation of the position of [S5] in the complaint of the camel: Translation of Abd al-Rahman ibn Kathir al-Hashimi, No. 6440 in the electronic text; distinguishing his nephew Ali ibn Hassan al-Hashimi from al-Wasiti, and discussing his reliability.

Continuation of the [S5] research on the two narrations of Jabir: the biography of Muhammad ibn Sinan al-Zahiri, no. 10938, presenting praise and criticism and discussing the authentication of al-Hurr al-Amili; and the biography of al-Hasan ibn al-Husayn al-Lu'lu'i, no. 2793, authenticating al-Najashi and discussing the exception of his narration. The numbers are for the biographies in the referenced electronic version.

Continuation of the position of [S5] in Ghazal Al-Mashhad: Part 15, p. 330, Entry 10098, Muhammad bin Ahmad bin Ismail Al-Sulaiti; mention of Sheikh al-Saduq and expressing satisfaction with him, without explicit documentation in the translation.

Continuation of the [S5] positions: Vol. 18, p. 84, translation 11497, Muhammad ibn Amr al-Basri; and Vol. 6, p. 251, Ibn Khalid's turning to the Khuffaf when there is no evidence; and translation 332, the documenting structure of Ibrahim ibn Hashim.

For research on [R13-R14]: *Mu'jam Rijal al-Hadith* [S5], Vol. 1, p. 49, the general authentication of narrators for the narrators of *Tafsir al-Qummi*; Vol. 9, pp. 30 and 33, Salim Bayya' al-Zutti and Salim Mawla Aban, biographies 4968 and 4975. And *Rijal al-Najashi* [S1], pp. 182-183, biography 483, Sulayman ibn Ja'far al-Ja'fari.

To examine the path of al-Amali [R62]: *Rijal al-Najashi*, translations 948 (al-Saffar) and 1042 (Ibn al-Walid); and *Mu'jam Rijal al-Hadith*, translation 332 (Ibrahim ibn Hashim), and translation 1290 (Isma'il ibn Abi Ziyad, who is Ibn Muslim al-Sakuni), in which the reliability of al-Nawfali is preferred based on the chains of transmission of *Tafsir al-Qummi*.

For research on [R74, R83]: *Rijal al-Najashi*, biographies of 684 (father of al-Saduq), 946 (al-Attar), 893 (Ibn Bazi'), and 1165 (Hisham ibn Salim, p. 434). And *Mu'jam Rijal al-Hadith*, biographies of 902 (Ibn Isa), 803 (al-Buzanti), and 10022 (Ibn Abi al-Sahban, who is Muhammad ibn Abd al-Jabbar), which includes the attestations of al-Tusi.

For research [R54: 16]: *Rijal al-Najashi*, translations 680 and 1165; and *Mu'jam Rijal al-Hadith*, translations 332 and 10043, the latter of which includes the documentation of al-Tusi by Ibn Abi Umayr.

For research on [R12]: *Mu'jam Rijal al-Hadith*, Vol. 22, pp. 278-279, translation 14623 and following; and Vol. 9, p. 105, the two routes to Sa'dan ibn Muslim.

[S6] Tanqih al-Maqal fi Ilm al-Rijal, the verified edition, vol. 4, pp. 171-172, biography [389], Ibrahim ibn Ubayd Allah ibn Musa ibn Yunus ibn Abi Ishaq al-Subay'i. The "Research Summary" section included in this edition was used without automatically attributing the verification additions to the author's text.

Continuation of the position of [S6]: Part 22, p. 43, distinguishing between Al-Hussein bin Khalid Al-Sayrafi and Al-Khaffaf; the author's text was separated from the discussion of the footnote in the verified edition.

[S7] Muhammad Taqi al-Tustari, Qamus al-Rijal, vol. 12: p. 344, entry 189 "Marisa"; and p. 290, entry 149 "Safiya". These were used to locate the two narrators, but do not provide explicit documentation of them.

[S8] Ali al-Namazi al-Shahrudi, Mustadrakat Ilm Rijal al-Hadith: Vol. 2, p. 429, entry 3662 "al-Hasan ibn Uthman"; Vol. 7, pp. 260 and 264, references to Muhammad ibn Umar and his comprehensive entry 14177; Vol. 5, p. 117, entry 8788 "Abdullah ibn Mansur"; Vol. 8, p. 563, entry 18016 "Bahja," and pp. 584-585, entry 18113 "Safiya." These entries were used to identify the narrators and distinguish between praise and the mention of the narration from authentication.

Continuation of the [S8] position: Vol. 7, pp. 164-165, translation 13668, Muhammad ibn Abdullah ibn Ahmad ibn Khalid ibn Jabalah al-Wa'iz; the route of al-Shami's questions was specified therein, without explicit documentation in the readable position.

Continuation of the position of [S8] in Ghazal Al-Mashhad: Part 6, p. 403, Entry 12438, Muhammad bin Ahmad bin Ismail Al-Sulaiti; mention of the repetition of the narration from him and the satisfaction with him and the determination of some of the places of his transmission.

[S9] Baqir al-Irawani, Durus Tamhidiyya fi al-Qawa'id al-Rijaliyya, section on "Narrators of Tafsir al-Qummi"; discussion of the book's chain of transmission and general authentication of narrators and matching the circulating version to the book of Ali ibn Ibrahim.

[S10] Muhammad Nasir al-Din al-Albani, Silsilat al-Ahadith al-Sahihah wa Shay' min Fiqhiha wa Fawa'iduha, Vol. 4, pp. 606-610, Takhrij al-Hadithayn 1966-1967. It was used to convey his comparative evaluation, not to claim agreement of the methods of rijal.

Linguistic sources

[L1] Fakhr al-Din al-Turayhi, Majma' al-Bahrayn, vol. 3, pp. 63-64, entry "Tahaj." Electronic file, p. 31; two descriptions of the Tayhuj, the second of which is taken from Hayat al-Hayawan. Hayat al-Hayawan has not been independently reviewed for this transmission.

[L1] Additional entries from Majma' al-Bahrayn: the entry for "Karu," vol. 4, p. 38 in the electronic version; and the entry for "Kana'at," vol. 2, p. 216, and the entry for "Balam," vol. 6, p. 18 in the six-part version; note the differences in the edition divisions.

[L2] Ibn Manzur, Lisan al-Arab, Vol. 10, p. 481, entry "Kark"; noun kurki (crane) and its plural.

Contemporary Islamic Jurisprudence References

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[F2] The official website of Sayyid al-Sistani's office, al-Masa'il al-Muntakhaba, Chapters on Slaughtering and Hunting, especially issues 1180-1214 according to the numbering of the read text.

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[F7] Sayyid al-Sistani, Minhaj al-Salihin, Vol. 3, 1445 AH edition, Locust Hunting, pp. 835-837.

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[A6] Jebel Igoud Studies: Hublin and colleagues in Human Traits, Nature, Vol. 546, pp. 289-292, Identifier 10.1038/nature22336.

[A7] Natural History Museum, London, "What killed the dinosaurs?"

[A8] U.S. Fish and Wildlife Service, educational material "Habitat is Where It's At".

[A9] U.S. National Park Service, "Echolocation - Bats", an educational explanation of echolocation.

[A10] Smithsonian Institution, "Predator Alerts Bring Together Prairie Dogs and Grassland Birds", a presentation of research into interspecies communication.

[A11] Smithsonian Institute of Conservation Biology, "How Do You Encourage Elephants to Build Positive Relationships?"

[A12] US Marine Fisheries Service NOAA Fisheries, "Invertebrates", an introductory material on marine invertebrates; useful in distinguishing crustaceans, molluscs and some ecological roles, not in determining the meaning of the names of novels; accessed on October 14, 2026.

[A13] Food and Agriculture Organization of the United Nations, Locust Watch, "Frequently Asked Questions about locusts"; and "Desert Locust Q&A." The information is relevant to the desert locust life cycle, behavior, and safety during control, not to identifying the locust species mentioned in the Qur'an. Retrieved 14 October 2026.

[A14] NOAA, National Ocean Service, "Are corals animals or plants?"; for the purpose of describing modern coral as an animal, not to determine the intended meaning of the Qur'anic term. Accessed: October 15, 2026.

Index One - Qur'anic Verses and Passages

Chapter Reference Index: The surah is listed, followed by the verses or passages referenced, and then the chapter numbers that address them. Grouping verses and chapters on a single line does not necessarily mean that every verse is included in every chapter on that line. For nominal entries and additional locations, see Appendix 1. For chapter pages, refer to the Table of Contents in the introduction.

Al-Baqarah - Verses 26, 30, 57, 65, 67-73, 164, 173, 205, 259-260; Chapters 3-4, 12, 15, 18, 20, 24, 30, 32, 35, 48.

Al 'Imran - Verses 14, 49, 83; Chapters 14, 36, 44.

Al-Nisa' - Verse 119; Chapter 43.

Al-Ma'idah - Verses 1-4, 27-31, 60, 94-97, 103, 110; Chapters 1, 11, 16-18, 20-21, 26-27, 36, 43, 45-47.

Al-An'am - Verses 38-39, 118-121, 142-146; Chapters 1, 6, 8, 12-13, 18-19, 28, 44-45, 48, 50-52.

Al-A'raf - Verses 40, 43, 56, 73-79, 107, 117, 133, 148, 160, 163, 166, 175-176; Chapters 11-12, 16, 18, 20, 24-26, 29, 32, 44, 48, 52.

Al-Anfal - Verses 22, 55, 60; Chapters 1, 14.

Hud - Verses 6, 36-48, 56, 61-69; Chapters 7, 12, 28-29.

Yusuf - Verses 13-18, 36-41, 43-49; Chapters 12, 16, 31, 52.

Al-Hijr - verses 43-44; Chapter 53, in determining the location of the explanatory message [R90].

Al-Nahl - Verses 5-8, 14, 49, 61, 66, 68-69, 79-80, 115-116; Chapters 1, 7, 10-15, 18-19, 22, 26, 44-45, 49.

Al-Isra' - Verses 1, 13, 44; Chapters 10, 19, 40.

Al-Kahf - Verses 9-26, 60-65; Chapters 16, 26, 34-35, 52.

Maryam - Verse 85; Chapter 53.

Ta-Ha - Verses 17-21, 50, 54, 80, 85-97; Chapters 7, 12-13, 20, 25, 32.

Al-Anbiya' - Verses 30, 78-79, 87-88; Chapters 2, 10, 13, 19, 33-34.

Al-Hajj - Verses 18, 23, 28, 31, 34-37, 73; Chapters 10-11, 13, 19, 24, 26, 30, 47.

Al-Mu'minun - Verses 27-30; Chapters 28.

Al-Nur - Verses 41, 45, 63; Chapters 1-2, 10-11, 19, 21.

Al-Furqan - Verses 48-49; Chapters 2.

Al-Shu'ara' - Verses 32, 45, 141-159; Chapters 25, 29, 32.

Al-Naml - Verses 10, 15-44, 82; Chapters 9, 19-20, 23, 25, 33, 39, 54.

Al-Qasas - verses 23-24, 31; chapters 25, 32.

Al-'Ankabut - Verses 20, 41, 64; Chapters 1, 3, 23.

Al-Rum - Verses 41; Chapters 48.

Luqman - Verses 10, 19; Chapters 4, 15.

Saba' - Verses 14; Chapters 25, 33, 54.

Fatir - Verses 12, 27-28, 33, 45; Chapters 4, 26, 49.

Ya-Sin - Verses 71-73; Chapter 44.

Al-Saffat - Verses 101-111, 139-148; Chapters 13, 26, 30, 34.

Sad - Verses 18-19, 21-26, 30-33; Chapters 10, 13-14, 19, 33.

Ghafir - Verses 79-80; Chapters 11, 44.

Al-Shura - Verses 29; Chapters 4.

Al-Zukhruf - Verses 13-14; Chapters 44.

Al-Jathiyah - Verses 4; Chapters 5.

Muhammad - Verse 12; Chapter 1.

Qaf - Verse 15; Chapter 3.

Al-Dhariyat - Verses 26-27, 49; Chapters 8, 12.

Al-Tur - Verses 22, 24; Chapters 26, 53.

Al-Qamar - Verses 7, 23-31; Chapters 24, 29.

Al-Rahman - Verses 22, 58; Chapter 26.

Al-Waqi'ah - Verses 20-21, 23, 55; Chapters 26, 53.

Al-Jumu'ah - Verses 5; Chapters 15.

Al-Mulk - Verses 19; Chapters 19.

Al-Qalam - Verses 48-50; Chapters 34.

Al-Muddaththir - Verses 49-51; Chapters 15, 53.

Al-Insan - Verses 1, 19; Chapters 3, 26.

Al-Mursalat - Verses 32-33; Chapters 11.

Al-Naba' - Verses 40; Chapters 52.

'Abasa - Verse 32; Chapter 7.

Al-Takwir - Verses 4-5; Chapters 1, 11, 17, 50, 52.

Al-A'la - Verses 1-3; Chapter 7.

Al-Ghashiyah - Verses 17; Chapters 5, 11.

Al-Shams - Verses 11-15; Chapters 29.

Al-'Adiyat - Verses 1-11; Chapters 14.

Al-Qari'ah - Verses 4; Chapters 24, 53.

Al-Fil - Verses 1-5; Chapters 17, 20, 36.

Index Two - Hadiths and Transmitted Texts

Entries are listed with the beginning or subject of the hadith, followed by its code and chapter. For scholarly information and the direct or indirect source of transmission, see Appendix 4. This index is not a list of authentic hadiths.

The Six Rights of the Beast - [R1]; Chapters 1 and 42-44.

Walking on more than four in the interpretation of light - [R2]; Chapter 2.

The ratio of things to water, the talk of the people of Sham - [R3]; Chapter 2.

A thousand thousand worlds and a thousand thousand Adams - [R4, S1]; Chapter 3.

Good fortune lies in the forelocks of horses - [R5]; Chapter 14.

Hunting dog and cattle dog - [R6]; Chapter 16.

The non-reproduction of transformed creatures - [R7]; and al-Saduq's commentary and comparison of al-Khisal's lists [R87]; Chapter 18.

Pigeons in the house and feeding them - [R8]; Chapter 21, and references 37-38.

Sending the bird, its return, and its sustenance - [R9]; Chapter 21.

The Camel's Complaint - [R10]; Chapter 37, and discussion of its receipt in 40.

Abu Dharr is giving water to the donkey - [R11]; Chapter 37.

The she-camel of Imam al-Sajjad and the will concerning her fodder; the comparison of the three reports of al-Kafi with Basa'ir al-Darajat and its abridgment, and the difference in number and addition - [R12]; Chapter 38, and reference 40.

The Sparrows and the Quest for Sustenance - [R13]; Chapter 39.

The Sparrow of Imam al-Rida and his chicks, and the encounter of Basa'ir al-Darajat, al-Khara'ij and al-Dalail - [R14]; Chapter 39.

Incitement of animals - [R15]; Chapter 43.

hornless animal and horned animal in Muslim; the butting of two sheep and the news of the butting and abortion in Ahmad, and the difference in assessment of the methods - [R16, S10]; Chapter 51. Becoming dust between mawquf and marfu' according to al-Tabari - [R16]; Chapter 52.

The Beast of the Earth in Tafsir al-Qummi - [R17]; Chapter 54.

The swallow and the prohibition against harming it - [R18]; Chapter 21.

The hoopoe, the shrike, the sawwam bird, the bee, and the distinction from the marginal note about the ant - [R19]; Chapter 21.

The cat's saliva and its interaction with the household - [R20]; Chapter 25.

Severing the spine and slaughtering in the presence of an animal of its own kind - [R21]; Chapter 45.

The sacrifice for Hassan and Hussein, charity, and the refusal to smear the head with blood - [R22]; Chapter 47 and reference 38.

Names of the Prophet's mounts and the end of the story - [R23]; Chapter 37.

Al-Buraq and its description in a specific route - [R24]; Chapter 40.

The gazelle and the leopard at the scene - [R25]; Chapter 40; Not the story of the guarantee in the life of the Imam.

The horse of Al-Husayn in the report of al-Amali - [R26]; Chapter 40; The route has not been proven by the examined sources, and the name and additions are not proven in this section.

The mouse and the rat in the food - [R27]; Chapter 25 and reference 45.

The gecko: The well story and the garden story - [R28]; Chapter 25 and reference 18.

Snakes, scorpions, and vermin during prayer - [R29]; Chapter 25 and reference 48.

The rabbit in the news of the list and the news of al-Tahdhib - [R30]; Chapters 18, 25 and 45.

Durraj (francolin) meat, partridge, qata (sandgrouse), and simile news - [R31]; Chapter 21 and reference 41.

Signs of what is eaten from birds - [R32]; Chapter 45.

Hunting hawks, falcons and eagles - [R33]; Chapter 46.

qata (sandgrouse), hajala (partridge), darraja (female francolin) and eggs in ihram - [R34]; Chapter 46.

qunbura (lark): Kindness, sowing, the story of Solomon, the eggs, and the gift - [R35]; Chapter 21 and reference 33.

The rooster: guarding, al-Khisal, crowing, and comparison to the peacock - [R36]; and the formula of al-Khisal in five qualities [R67]; Chapter 21 and reference 41.

warashan (a kind of pigeon) and degrees of news of its acquisition - [R37]; Chapter 21 and reference 41.

Fakhita and sulsul, and the distinction between transmitted reports and superstition - [R38]; Chapter 21 and reference 41.

The bustard and information about the properties of its meat - [R39]; Chapter 21.

Chicken eggs and questions of food and offspring - [R40]; Chapter 21.

Chickens, ducks, and fish in the jallala animals news - [R41]; Chapter 45.

Fish scales, kan'at, rubbaytha, and fish market - [R42]; Chapter 26.

zahu, the turtle, the crab, the shells, and the difference between the two sides - [R43]; Chapter 26, with a comparison of the terms of the issues and Qurb al-Isnad.

irbiyan (shrimp) and the shrimp and rubbaytha - [R44, R86]; Chapter 26; Chapter of the path of Jonah on the news of al-Mahasin.

Fishing, netting, bank, hollow, and floating - [R45]; Chapter 46.

Fish, dates, honey, food, and cupping - [R46]; Chapter 26 and reference 45; Narrative presentation, not therapeutic guidance.

Locusts, locusts, and the phrase "the prose" - [R47]; Chapter 24.

The bird that owns its wings, the dove, and the right of its owner - [R48]; Chapter 46.

The rest of the jallala animals, wine, urine, and raven eggs - [R49]; Chapter 45.

The purchase of the camel, the she-camel of Ibn Abi Ya'fur, the camels of Omar Ibn Yazid, and the selection of Safwan - [R50]; Chapter 11.

"A sheep is excellent property"; cleaning resting places, the blessing of sheep, and reports concerning households - [R51]; Chapter 13.

Branding of sheep and cattle, excluding the face - [R52]; Chapter 43.

The connection of the beast, Ibn Tayfur's donkey, the colors of the horses, and the pleasant mount - [R53]; Chapters 14-15 and reference to 44.

Animal Anecdotes: The Mule, Knowledge, Face, Shying or Bolting and Stumbling, Road Etiquette and Remembrance - [R54]; Chapters 9, 15, 43-44.

Eggs of an unidentified bird and the sign of differently shaped ends - [R55]; Chapter 21 and reference 45.

The pied and black crow, the peacock, its meat and eggs - [R56]; Chapter 21 and reference 18.

The meat of donkeys, horses, mules, and the context of Khaybar - [R57]; Chapter 45 and reference 15.

wild ass meat and the boundary of the door title - [R58]; Chapter 15. Correspondence of the leather sword sheath maker - [R59]; Chapter 44.

Buffalo meat, milk, and ghee - [R60]; Chapter 12. Saddle, bridle, saddlecloth, velvet, and fur - [R61]; Chapter 44; with matching the titles of Wasa'il al-Shi'a and separating them from the texts.

shying or bolting and stumbling in the words of the jurist - [R62]; Chapter 43. The love of honey and news of its properties - [R63]; Chapter 22.

Paradise, camels, and delegations to the Most Merciful - [R64]; Chapter 53. Types of birds of Abraham in al-Khisal - [R65]; Chapter 30.

List of Balaam's donkey, the cave dog, and the wolf - [R66]; Chapter 52; Comparison of Ibn Khalid's appointment and the documentation of his buildings, and the conditional male result.

Ibrahim and the scene of the carcass on the beach and the revival of the bird - [R68]; Chapter 30, and al-Majlisi's assessment as sahih for this specific news.

What Noah carried of pairs in the news of al-Kafi - [R69]; Chapter 28, with al-Majlisi's assessment and the limits of the list's meaning.

The offering of Abel, and the formula of the two ravens on the subject of Wahb - [R70-R71]; Chapter 27, with the separation of the two ratios and the statement of the degree.

The departure of Saleh's she-camel and her offspring, and the milk and hamstringing in the other news - [R72]; Chapter 29, in two different degrees.

The staff in the inheritance of the prophets, the cow and righteousness towards the father - [R73-R74]; Chapter 32.

Guarantee of the destruction of crops by livestock, and the case of David and Solomon - [R75]; Chapter 33.

The elephant is praised and his abstention, and the birds resembling swallows - [R76]; Chapter 36.

The bat in the report about six beings that did not move in a womb - [R77]; Chapter 36. Comparison of al-Khisal and Uyun Akhbar al-Rida, examination of the transmission, and the distinction between the grading of a source's transmission as hasan and the soundness of the individual chain.

Seven Days in the Belly of the Whale, and the roasted fish of Moses and the Drop - [R78-R79]; Chapter 34, with the limits of the road shown.

Sayings about the name, color, and speech of the cave dog, and the differing accounts of the passerby in the village - [R80-R81]; Chapter 35; Interpretive sayings with their attribution distinguished.

The description of the sacrificial ram and the place of slaughter - [R82]; Chapter 30; Hasan according to al-Majlisi, and there is no name for the son in this text.

The rider's statement to the man using the word "injustice" - [R83]; Chapter 44; al-Khisal witnessed and assessed his men, while keeping the difference in the versions of al-Kafi a subject of investigation.

The words of Jacob's wolf - [R84]; Chapter 31; Mention of al-Manaqib without attribution in the place, and comparison of the formula of al-Qurtubi, without proving the attribution to Ahl al-Bayt.

iblahi, tabarani, and tamr - [R85]; Chapter 26; Correspondence weakened by al-Majlisi, with an explanation of the difference in the reading of the chain of transmission.

irbiyan (shrimp) and the food called rubbaytha in al-Mahasin - [R86]; Chapter 26; Unspecified reference, independent of [R44].

The two lists of the transformed creatures and al-Saduq's commentary - [R87]; Chapter 18; The difference between the hedgehog and the rabbit and the ways and the interpretation of Suhail and Venus.

The Donkey of Balaam, the Wolf of Joseph, and the Dog of the Cave - [R88]; Chapter 52; The Cave Story and its context, independent of [R66].

List of the ten animals attributed to a fighter - [R89]; Chapter 52; Transmitting the spirit of the statement and the limits of its attribution.

Snakes and scorpions in the description of Hell - [R90]; Chapter 53; The form of the report and the limits of the ratio and numbers.

Description of the ant and the grasshopper - [N1], Nahj al-Balagha, Sermon 185; Chapter 5.

Description of the bat and its young - [N2], Sermon 155; Chapter 8.

The she-camel and her offspring and the kindness of the charity worker - [N3], Book 25; Chapters 8, 38, 42 and 47.

Description of the Peacock - [N4], Sermon 165; Chapter 21.

The ant and the barleycorn in the parable of rejecting injustice - [N5], Speech 224; Chapter 42.

Index Three - Animals, Their Names and Descriptions

The following entries refer to the chapters and are supplemented by Appendices I and II. The names grouped together in a single entry should not be taken as complete scientific synonyms.

Camels, the camel, the she-camel, the sacrificial camel, the pregnant camel - 11, 28-29, 37-38, 42, 44, 47; and the Bactrian camels and the Arabian camels in the story of the ship - 28 [R69]; and camels suffering from unquenchable thirst in the simile of thirst - 53 [M10].

Cows, cow, cows, calf - 12, 28, 31-32, 45; and domestic and wild in the story of the ship - 28 [R69].

Buffaloes - 12 [R60]. Wild asses - 15 and 44 [R58-R59]; gazelles occur in the chapter heading, not in the question in the report [R58].

The camels of glory in the story of the delegation to the Merciful - 53 [R64]; distinguishes the story narrated from the words of Mary: 85.

Mules, donkeys, asses, and donkeys - 15, 35, 37, 44; Balaam's donkey in the list's news 52 [R66, R88]; Ezra's donkey in the comparative transmission [R89]; and the difference in assigning the owner of the donkey in the scene of resurrection - 35 [R81].

Mosquitoes - 24. Locusts and qummal - 24, 32. Flies - 24-25. Moths - 24. The bedbug, flea, and louse in the question of prayer - 25 [R29]; the Qur'anic word qummal is not made to be identical to them without research.

Locust larvae and their ability to fly - 24 [R47, F7-F8]. Desert locust life cycle and safety during control - 24, 48 [A13].

Snakes, serpents and the term jann in descriptions of the staff - 25, 32; the snake in the sparrow report - 39, and in questions about preventing harm during prayer - 25, 48 [R29]; snakes and scorpions in the account describing Hellfire - 53 [R90].

The whale, whales and fish - 26, 34, 45-46; the duration of Jonah in Al-Ayyashi's narration, and the grilled fish of Moses - 34 [R78-R79].

Horses and swift steeds and galloping horses - 14, 33, 37, 40, 44.

The pig, the monkey, and the transformed creatures - 18, 41, 45; and a comparison of the hedgehog, the rabbit, the bat, the elephant, the bear, the lizard, the tadpole, the jirrith, the scorpion, the spider, Suhail, and Venus - 18 [R87].

The beast, the beasts, and the livestock - 1-2, 4-10, 42-44, 49-54.

The Wolf and the Dog - 16, 31, 35, 41, 45-46; The Lists of Paradise - 52 [R66, R88-R89]; The Wolf of the Cave and the Story of the Policeman are separate from "Joseph's Wolf" in the Cave story. Qitmir, the Anmar, and the Yellow: Distinct Sayings in the Cave Dog - 35 [R80].

The lions, beasts, and elephant - 17, 36, 50; Mahmoud is the name of the elephant in the news of al-Kafi - 36 [R76].

Sheep, goats, sheep and ewes - 13, 27-28, 30, 32-33, 47; the ram in Abel's offering - 27 [R70], and in the redemption and its description as white and horned - 30 [R82]; and guaranteeing the spoilage of the crop - 33 [R75]; and the horned goat and horned animal - 51. The word gazelle in the story of the ship - 28 [R69].

Frogs - 25, 32. Bat - 8, 25, 36; News of the appointment of Jesus' bird - 36 [R77]. Peacock - 21, 30.

The bird and the bird - 19-21, 27, 30-33, 36, 39, 53.

The raven - 20, 27, 30; and the two ravens form of Wahb - 27 [R71]. The hoopoe - 20-21, 30, 33. The quail - 20. The comparison to swallows in the story of the elephant - 36 [R76].

Pigeons - 21 and 30. Roosters - 21 [R36, R67], 30 and 41. Warashan (a kind of pigeon) - 21 and 41 [R37]. Fakhita (a kind of dove) and Sulsul - 21 and 41 [R38]. Sparrows - 39.

The dove, the domestic bird, the healthy one, or the one who owns its wings - 46 [R48]; descriptions in the chapter on kingship and hunting, no independent species names.

qunbura (lark), and the forms of the lark and the qunbura in the linguistic explanation - 21 and 33 [R35]. The qunbura is a description in the narrative, not the name of an independent bird.

The swallow, the shrike, and the swift - 21. The shrike in the story of Abraham's bird - 30 [R65]. The eagle and the duck among the different names of Abraham's bird - 30.

durraj (francolin) and qabaj (partridge) and qabaj and qata (sandgrouse) - 21, 45-46. hajala (partridge) and darraja (female francolin) in the Muharram report - 46 [R34]. Geese and chickens in similes - 21, 41 [R31].

Houbara bustard - 21 [R39]. Chicken and its eggs - 21, 45 [R40-R41]. Duck and fish jallal - 45 [R41].

baz (hawk), hawks, falcon, and eagle - 45-46 [R32-R33, F4]. The kite in the example of flight - 45. The eggs of the sandgrouse and ostrich in the hadith of ihram - 46 [R34].

tayhuj, karawan, and kurki (crane) - 21 [F4, L1-L2]; a jurisprudential and linguistic discussion, with their distinction from the chain of transmission hadith.

Bees - 7, 21-22. Ants - 5, 9, 21, 23, 33, 42. Spiders - 23.

The creature of the staff and the termite in the interpretation - 25, 33. The creature of the earth in An-Naml: 82 - 54.

The cat and its droppings - 25 [R20]. The mouse and the rat - 25, 45 [R27]. The gecko - 18, 25 [R28]. The scorpion - 25, 48 [R29], and in a report describing the blazing fire - 53 [R90]. The rabbit - 18, 25, 45 [R30, F3]. The rest of the news about these species and the names not included are in Appendix II.

jirri, jirrith, marmāhi, zimmir, kan'at, kan'ad, and rubbaytha - 26 [R42-R44, L1]. zahu, turtle, crab, and shells - 26 [R43]. irbiyan (shrimp), shrimp, and mother of shrimp - 26 [R44, R86, F6]. iblami, tabarani, and tamr - 26 [R85, L1]. The frog - 25-26; the hyrax and the monitor lizard in the story of the transformation - 18 and 26 [R43].

The fish in the net and on the bank, and a fish in the belly of another, and the snake, the fish, and the floating object - 46 [R45]. Crustaceans, mollusks, and shellfish - 26 [A12]. Pearls and coral in language and interpretation, and coral in scientific description - 26 [M9, A14].

Soft fish in food and cupping news - 26 [R46]. "Skebaj" is a food name, not a type of animal.

Al-Buraq - 40 [R24]; a fictional account, not a Qur'anic name.

Al-Shahba' and Al-Daldal, Al-Adhba' and Al-Qaswa', Al-Janah and Hayzum, and 'Afir - 37 [R23]; names in a specific report, not limited to all mounts.

The gazelle and the leopard at the shrine of Imam Reza - 40 [R25]. The horse of Imam Hussein - 40 [R26]; the name of Dhu al-Janah and its remaining details are in Appendix 5.

The camels, the red camels, and the she-camel - 11 [R50]; narrative descriptions, not breed designations. The lactating ewe, the milking goat, the ewe, the sheep, and the cow - 13 [R51]. Sheep and livestock in the brand - 43 [R52].

The eggs of the crow and the camel, the jallala animal, and the topics of milk, sweat and sheep in the rest of the chapter - 45 [R49].

Donkey, mule, mule, horse and horse colors - 14-15 [R53-R54]; and riding meats 45 [R57].

The pied raven, the black raven, the peacock, and eggs of an unidentified bird - 21 [R55-R56].

The animal's face, its shyness and stumbling, its back, its strength, and the etiquette of riding - 43-44 [R54, R61-R62]. The word "al-barrah" is a link in the story of the camel, not the name of the camel - 44 [R61].

Index Four - People

It includes the main names of the stories and sources, but does not count every name that appears briefly in the bibliographies. The numbers refer to the chapters.

Balaam son of Beor and his donkey are in the two stories of the list - 52 [R66, R88]; the name and the story of the donkey are not in the words of Al-A'raf: 175-176.

Adam and his two sons - 3, 27. Abraham - 12, 30. Ishmael in the discussion of appointing the sacrifice - 30.

Noah - 28. Saleh - 29. Jacob and Joseph - 16, 31.

Moses - 12-13, 25-26, 32, 34. David - 13, 19, 33. Solomon - 14, 20-21, 23, 25, 33.

Jonah - 26, 34. Jesus - 36. The Companions of the Cave - 16, 35, 52. The Companions of the Elephant - 17, 36.

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THE STORY OF ANIMALS

From the Beginning of Creation to the Scenes of the Gathering

From Salih's she-camel to the wolf in Joseph's story, and from Solomon's hoopoe and ant to Jonah's whale, the stories of animals reveal signs of creation and the meanings of mercy, justice and responsibility.

This book traces the presence of animals in the Holy Qur'an and the narrations of the Ahl al-Bayt (peace be upon them), from the beginning of creation to the scenes of the Gathering, while distinguishing Qur'anic text, narration, interpretation and scientific knowledge.

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Written: 1 March 2021 CE / 17 Rajab 1442 AH

Proofread and Reviewed:

2 May 2025 CE / 4 Dhu al-Qi'dah 1446 AH



Jonah's Whale



Noah's Ark

ISBN 978-1-7642390-3-5



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