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**RULINGS ON MUTANTS AND WHAT IS LIKE THEM IN  
IMAMI JURISPRUDENCE**

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**Introduction:**

The importance of jurisprudential research in the practical life of Muslims is non questionable; Because it is based on a statement of the legal ruling on the one hand, and a statement of the practical function of the Mukallaf (Mature Muslim) on the other hand, according to the necessity of the existence of evidence. Among the jurisprudential studies related to the life of a person and what is related to securing his happiness in the Worlds was related to the research of (mutants) and the explanation of their images and rulings in Islamic jurisprudence in general, and in Imami jurisprudence in particular because of the legal texts mentioned this containing the verses and the noble narrations on the authority of the Prophet (ﷺ) and the imams from his family (ؑ), and the research will inform us about that, both in confirmation and denial; After we clarify what is meant by the mutants in the linguistic meaning and the legal terminology for it, and then clarify the validations and images of the mutants and the legal rulings related to them. It has become clear to us through this study that the mutants are in multiple forms. And with the ruling that most of them are purity, but it does not fall under the ritual slaughter, which is a condition of the permissibility of eating meat of the slaughtered. Hence the sayings and fatwas of the Imami jurists agreed on the prohibition of eating its meat, according to the clear and conclusive Sharia evidence that it was not observed on the one hand, and that it is not permissible to eat it on the other hand. However, they did not agree to specify what is impure and what is pure. Because this was not a point of agreement and consensus among them, but rather they differed according to the difference in evidence and understanding of the related text, and this will be clarified by reading this special study.

Mutants linguistically

Deformed monster source Mutants: The same weight of “Durous: and

“Bukhuour”. The of Mutant, which means transforming the image of something into something uglier. The author of (As-Sahhah) said:> Mutilation: transforming an image into something that is uglier. It is said: God has deformed him as a monkey, and the Masikh from men: who has no beauty, and from meat that has no taste, and has deformed such a taste, that is to say, go with it. And in the proverb "it is tastier than the meet of small camel," meaning it has no taste. Deformation, which indicates distortion and lack of taste and deformation of something, God distorted his creation from good to ugly<sup>1</sup>. And the author of the book, Taj al-Arus, said:> And the mesikh, meaning the effect of an object, from the mutilated, and it is the deformed character. And from the metaphor: the “Masikh” of the people: he who has no beauty, meat or fruit that has no taste, and whoever is in the tongue and others: the Maseikh of meet: which has no salt, color or taste. Mudarrak Al-Qaisi said: It is also melikh, and there is some fruit that has no taste, and it has metamorphosed mischief, and they may have singled it out between sweetness and bitterness<sup>2</sup>.

### Mutants idiomatically

It is only through compiling their sayings and joining each other that we can find an idiomatic definition of monstrosities among the Imami jurists. Because the idiomatic definition is subject to terms and conditions. It is the method used to determine the idiomatic meaning. Meaning that the starting point is the linguistic determination to establish the base sought, and that the jurists speak according to customary linguistic scales, and this is the benefit of the linguistic meaning. Through this, we can reach the diagnosis of the ruling, which is determined by the jurist himself as required by the previous rule, and this is done by referring to the verses and narrations. Accordingly, through our tracing of the words and books of the Imami jurists, we found that they did not agree on the specific formula for defining Mutants, as their words are different in that. We do not find a complete definition agreed upon by the Imami jurists. However, it is possible to collect their words and obtain a full definition of mutants. And that is through careful tracking and consideration of their jurisprudential research, and thus we obtain an idiomatic limit for the fiqh in Imami jurisprudence.

Assayid Al-Murtada defined it:> Deformation is the referral of change from the structure of humanity to something else<sup>3</sup>.

Miqdad Al-Siyouri defined it in (The Magnificent Revision): Mutant transforms an image into something uglier, and its plural is mutants<sup>4</sup>.

And Assayid Al-Khoei defined it:> And the mutants - by putting Dhamma on the Mim and the Sien plural of mutant –with Fatha - called the mutilated because they were changed like that and not from their birth, because they died after three days, as mentioned in the news<sup>5</sup>.

So the mutant is: referring and changing the human structure to an image that is worse than it, and it is also called all that is created in that image.

### Ruling Linguistically

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<sup>1</sup>Al-Jawhary, Ismail bin Hammad, As-Sahhah, Part 1, p. 431.

<sup>2</sup>Al-Zubaidi, Mortada, Taj Al-Arous, vol. 4, p. 313.

<sup>3</sup>Al-Murtada, Ali Bin Al-Hussein, Al-Murtada Messages, Part 1, p. 352.

<sup>4</sup>Al-Siyouri Al-Hilli, Jamal al-Din Miqdad, The Magnificent Revision of Mukhtasar al-Shari'a, Part 1, p.62.

<sup>5</sup>Al-Khoei, Abu Al-Qasim, Misbah Al-Faqih, Part 1, p. 411.

Rulings provisions are the collection of singular judgment. It is pronounced in the language and it is intended to have several meanings, one of which is wisdom, as it came in the Sahih:>alHukm: The source of your statement is a judgment among them that governs any judgment He judged and judged him. And wisdom is also: wisdom from knowledge, and the wise: the scientist, the owner of wisdom, and the wise man who is perfect in matters<sup>1</sup>.

#### Ruling idiomatically

The definition of ruling in the term varies in its various fields. As its field may be language, so we express it through linguistic judgment, and its domain may be the mind, so we express it through rational judgment, and its field may be medicine, so we express it through medical judgment or medical rulings, and its scope may be Sharia and legislation, so we express it through Sharia or Sharia rulings. However, what is meant in our research is what is expressed in fiqh. That is, the shariya ruling, because what is meant by it is as defined by martyr Assayid al-Sadr:> that it is the legislation issued by God Almighty to regulate the life of man, whether it is related to his actions, himself or other things within his life. It is divided into two parts: one: mandatory rulings that relate to human actions and have direct practical guidance, and the other: lowly rulings that have no direct practical direction, and are often the subject of a mandatory judgment, such as matrimonial rulings, which are subject to the obligation of alimony, for example<sup>2</sup>.

#### Sharia is a language

(شريع) Shin, Ra, and Ayn are one origin. And it is something that opens in an extension in which there is a retreat from that is Sharia. It is the source of drinking water, and it is derived from that Sharia in religion and Sharia. God Almighty said: {For all we have made of you a Sharia and a method}<sup>3</sup>. And the Almighty said: (Then we made you according to a Sharia, so follow it)<sup>4</sup>. And it is said in Lisan al-Arab:> Sharia and Shir'aa: What God has enacted and enjoined of religion, such as fasting, prayer, Hajj, Zakat, and all acts of righteousness<sup>5</sup>. And from it, the Almighty said: {Then He made you according to a law of command, so follow it.}<sup>6</sup> And the Almighty said: {To all we have made of you a Sharia and a method}<sup>7</sup>. It was said in its interpretation: Sharia is the religion, and the method is the path. And it was said: The Sharia and the Minhaj (method) are all the paths, and the path here is the religion, but if the wording differs, it comes with words that confirm the story and the matter<sup>8</sup>.

Sharia, in the linguistic sense, is: a name given to the divine paths, including its origins, branches, licenses and intentions, the good and the best.

#### Sharia Idiomatically

The idiomatic meaning does not differ from the linguistic meaning, and it is the resource by which water is intended for divine drinking, just as water is a way to the life of the body, so is the resource of religion as a way to life, as the author of al-

<sup>1</sup>Al-Jawhary, Ismail bin Hammad, As-Sahih, Part 5, p. 1901.

<sup>2</sup>Al-Sadr, Muhammad Baqer, New Landmarks, Part 1, p. 146.

<sup>3</sup>Al-Ma'idah: 48.

<sup>4</sup>Jaathiyah: 18.

<sup>5</sup> See: Ibn Faris, Ahmad, Mu'jam al-Maqayas al-Lughah, vol. 3, p. 262, article (Sharia).

<sup>6</sup>Jaathiyah: 18.

<sup>7</sup>Al-Ma'idah: 48.

<sup>8</sup>Ibn Manzoor, Muhammad, Lisan al-Arab, Part 8, p. Article (Sharia) 178.

Mizan explained, where he said: Sharia is the way of the clear path. It is said: a path was prescribed for him, and the law was a source, then he made a name for the path of approach, and it was called: Sharia, law and sharia, and it was borrowed for the divine method. Perhaps the Sharia in the second meaning is taken from the first meaning of the clarity of the path of water in them by the abundance of going back and forth and he said: the approach (by Fatha and Sukun): the clear path, the approach of the matter and the clear approach, and the method of the path and its approach<sup>1</sup>. And Sheikh Al-Subhani said: According to the language, Sharia is the resource by which water is intended for drinking, and it was borrowed for the divine method. Just as water is a cause for the life of the bodies, so is the resource of religion as a cause for the life of souls and to irrigate the minds. The Almighty said: {For all of you we have made a Sharia and a method}<sup>2</sup>. And the Almighty said: (Then we made you according to a Sharia, so follow it)<sup>3</sup>. In expressing the divine way in Sharia, it is a clear indication that the essence of religion and rulings are one thing that his messengers conveyed to his worshipers ... <<sup>4</sup>.

Certificates of mutants agreed upon among the jurists

The Imami jurists mentioned the types of mutants agreed upon, which is the result of the news after combining them. Among the mutants, The monkey, the pig, the elephant, the lizard, the mouse, the bear and the Muharjal. Also, several narrations included - even if they were not supported by a single content - and such is inherited and trusted in its issuance, which is that among the mutants, the bear, the rabbit, the scorpion, the catfish and the bat.

The author of al-Hada'iq stated, based on the narration of al-Saduq, where he said: > On the causes of a significant chain of transmission on the authority of Ali ibn Mughairah, on the authority of al-Sadiq, on the authority of his father on the authority of his grandfather (peace be upon them), he said: The mutants of the Bani Adam are thirteen types: among them are monkeys, pigs, bats, lions, elephants and bear<sup>5</sup>.

Al-Saduq said in Al-Muqna': <You know that lizard, mouse, monkey and pig are mutants, and it is not permissible to eat them<sup>6</sup>. As for the author of Riyadh, he said: <The lion, the mouse, the monkey, and the pigs are mutants.><sup>7</sup>. Al-Muhaqiq Al-Naraqhi believes: > The elephant, the wolf, the rabbit, the bat, the monkey, the pigs, the grouse, the lizard, the scorpion, the bear, the gecko, the wasp, and the Dabi<<sup>8</sup>

The two Al-Tabatabai said the mutants have all died: > The mouse was the brastitute, and the scorpion was a gossip, and the bear, the gecko, and the wasp was a butcher who stole in the weight, and these mutants all perished, and these animals are in their shape.<sup>9</sup>

The sheikh Kashi Al-Ghitaa' went on: > The known were twenty-nine including elephant, bear, scorpion, lizard, spider and mouse ...<sup>10</sup>

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<sup>1</sup>Al-Tabatabai, Hussain, Al-Mizan fi Tafseer Al-Mizan, vol.5, p. 342.

<sup>2</sup>Al-Ma'idah: 48.

<sup>3</sup>Jaathiyah: 18.

<sup>4</sup>Al-Subhani, Jaafar, Encyclopedia of Tabaqat al-Faqih, Part 1, p. 3.

<sup>5</sup>Al-Bahrani, Yusuf, Al-Hadaek Al-Zahra, Part 5, p. 225

<sup>6</sup>Al-Saduq, Muhammad bin Ali, Al-Muqin, p. 416.

<sup>7</sup>Al-Tabatabai, Ali, Riyadh Al-Masa'id, part 12, p. 159.

<sup>8</sup>An-Naqi, Ahmad bin Muhammad Mahdi, Document of the Shiites, Vol. 15, p. 100.

<sup>9</sup>Al-Najafi, Muhammad Hassan, Jawaher Al-Kalam, part 36, p. 179.

<sup>10</sup>Kashif al-Ghata, Jaafar, Revealed the Cover on Ambiguities of the Sharia, Part 1, p. 174.

Al-Naraqinarrated from Al-Kifaya and Sharh Al-Mafatihto the work of the companions and the consensus:Of the mutants: elephant, wolf, rabbit, bat, monkey, pigs, grouse, lizard, mouse, scorpion, bear, gecko, wasp and Duba, which is something like locusts.<sup>1</sup>

Al-MuhaqiqAl-Hili commented on the narration:> What was mentioned by Muhammad ibn al-Hasan al-Ash'ari, on the authority of Abu al-Hasan al-Ridha, peace be upon him, he said: (The elephant was a mutant who was a king of a fornicator, "the wolf was an Arab," cuckold ", and the rabbit was a woman who betrayed her husband and did not wash her menstrual period, and the bat was stealing people's dates ... <<sup>2</sup>

It appears from what Al-Majlisi said:> And that the gecko was a tribe of the children of Israel who insulted the children of the prophets, peace be upon them, and hated them.God deformed them or strayed, and as for the phoenix, whoever is angry with God, may He be glorified and exalted, then denigrates it and makes it an example, then we seek refuge in God from God's wrath and revenge<sup>3</sup>.

The Imami jurists were unanimously agreed that lizard is one of the mutants agreed upon, and it was mentioned in several narrations, including: Sahih al-Halabi on the authority of Abu Abdullah who said:> The lizard, the mouse, the monkey, and the pigs are mutants<sup>4</sup>.

And in the narration of Mutab on the authority of Jaafar bin Muhammad on the authority of his fathers on the authority of Ali bin Abi Talib (peace be upon him) he said:> I asked the Messenger of God (may God bless him and his family) about the mutants, and he said: There are thirteen: the elephant, the bear, the pig, the monkey, the jurite (Catfish), the lizard, the bat, the dais, and the scorpion The spider, the rabbit, the Suhail and the flower are two of the beasts of the sea that are bound in this world

The cause of the multiple varieties of mutant

The reason for the multiplicity of mutant varieties is based on the similar characteristics and actions between the metamorphic person and the type of animal to which he is mutilated, since the metamorphosis in the Nation of Islam will be a spiritual metamorphosis, the outward appearance must be woven from the inside, for example some people mutilate pigs to describe them with the most important characteristics of pigs. It is lack of jealousy, tampering with the grace in which he lives, and eating their excrement. This will be true for people who have those qualities and especially those people (ill-deceived scholars) who mislead people from the path of righteousness, so you find that they have no jealousy about religion while they witness the continuous attacks on it from inside and outside, as well as tampering with the grace on which their survival depends, which are the rulings and teachings of Islam, so manipulating them by (the scholars of evil and delusion) at the end of time is the only way for them to stay as long as possible and to benefit from the realization of their sick dreams and cheap pleasures, and this is similar to the absurdity that he does Pig in farm fields, and bad scholars eat ill-gotten money, which represents the excrement that the pig eats.

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<sup>1</sup>Al-Naraq, Muhammad Mahdi, The Shi'a Document, Vol. 15, p. 99.

<sup>2</sup>Al-Hilli, Jaafar bin Al-Hassan, Al-Muanbar, Part 2, p. 81.

<sup>3</sup>Al-Majlisi, Muhammad Baqer, Rawdat al-Mutaqin in Explaining Who Does Not Attend the Faqih, Part 7, p. 445.

<sup>4</sup>Al-Kulayni, Muhammad Ibn Ya`qub, Al-Kafi, vol.6, p. 245; A collector's door for animals that do not eat their flesh, 5 th.

As for the metamorphosis to monkeys, it is related to people who fluctuate in their beliefs and stances, because they do not stay on one condition, and the reason for the rapid change in these attitudes is worldly enticement and intimidation, and on this scale of characteristic that characterizes the characteristics of animals are the remaining types of mutants. Thus, it proves that the spiritual metamorphosis occurred before the apparent metamorphosis, which is the metamorphosis that is visible on the behavior and conduct.

It is worthy to mention that there is: (mutilation, annihilation, and solidification). As for the transmission of the soul from one person to another is called (Naskh), meaning (reincarnation), and the transfer of the soul from a person to an animal called (metamorphosis), and its transfer to the plant is called (Raskh) and its transfer to inanimate objects is called (dissolution). Just as the theory of the moral phases proved the process of evolution and advancement of man, there is also a process of sluggishness and regression that some people go through. The transition of man from humanity to the animal state becomes metamorphic, and his transition from the animal state to the vegetative state is Mafsukh, and his transfer from the vegetative state to the physical state becomes anchored, which is The lowest stages of decline and descent, God Almighty said: {Then your hearts were hardened after that, for they are like stones}<sup>1</sup>.

Rulings of mutants in Imami jurisprudence

First: Its impurity and lack thereof

The Imami jurists went on the impurity and purity of mutants into two opinions:

The first: the impurity of mutants

sheikh Al-Mufid said:> And the rabbit should not be eaten, for it is an impure smog<sup>2</sup>

Sheikh Al-Tusi said in Al-Mabsut:> And if it is impure by itself, such as a dog, a pig, a mouse, wine, blood, and what is born of them and all the mutants, and whatever is born of that or one of them, it is not permissible to sell it, rent it, use it, or acquire it in a state of consensus except the dog, for there is a difference of opinion about it<sup>3</sup>.

And he also said in the dispute:> animals are in two types: pure and impure, the pure is: cattle with no disagreement and what has been their course from brutes and hunted animals, and the impure: dogs, pigs, and all mutants<sup>4</sup>.

Evidence of those who say it is impure

Those who said the impurity of mutants inferred two proofs:

The first evidence: the noble narrations

The first narration: The order of washing indicates impurity

The impurity of the rabbit, as well as the fox, was evidenced by Yunus on the authority of some of his companions on the authority of Abu Abdullah he said:> I asked him: Is it permissible to touch a fox, a rabbit, or any of the lions, alive or dead?

<sup>1</sup>Cow: 74.

<sup>2</sup>Al-Mufid, Muhammad Bin Muhammad Bin Al-Nu`man, Al-Muqna'a, p. 578.

<sup>3</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Mabsut, Part 2, p. 165,

<sup>4</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Khulaf, Part 6, p. 326.

He said: It does not harm, but he should wash his hand <<sup>1</sup>. This indicates the impurity due to the command to wash the hand.

The second narration: What may be inferred to the impurity of a scorpion

As documented by Abu Basir, on the authority of Abu Jaafar, he said: > I asked him about the beetle that falls into the water, does he perform ablution with it (from it)? He said: Yes, it is okay. I said: So, the scorpion? He said: drop it<sup>2</sup>. And a Samma'a documentary said: > I asked Abu Abdullah about a jar in which there was a dead beetle? He said: throw it and perform ablution from it (the water), and if it is a scorpion, then drop the water and do the ablution from other water. Al-Khoei said: The apparent meaning of them is the impurity of a scorpion, as you see.

The second evidence: the consensus

Those who speak about the impurity of mutants have been inferred by evidence other than the narrations, which is the consensus, as is evident from the phrase of the Sheikh in (Al-Mabsut), where he said: Selling it, renting it, using it, or acquiring it by consensus except for dogs, because there is a difference of opinion<sup>3</sup>.

The second view: the purity of mutants

The most famous Imami jurists went on to say that mutants are pure: Whereas, the texts mentioned in this context attribute it to the desirable testimony of what is explicit about purity. Indeed, they attributed to the well-known purity in everyone, a reputation that was almost unanimous, and perhaps it is apparent from the narration of the Nazareths. Here are the sayings of the fuqaha 'on that:

Al-Allama al-Hili said: The strongest opinion is the purity of mutants, and their saliva, such as the bear and the monkey, the fox and the rabbit, because of the hadith of the bugabooq<sup>4</sup>, and the origin <<sup>5</sup>.

The author of (Al-Jawaher) said: > “Mutants, for what is well-known by conveying and argument is purity, except for dogs and pigs, including self, and saliva in an extent of being well-known to be consensus. Perhaps it is apparent from what was narrated from the Nazareths, where he said: “We have the saliva of all four-legged animals and birds except for dogs and pigs.” Rather, it is clearly direct, apart from them, excluded the fox and rabbit from the four-legged-animals, bird and insect. Perhaps it is necessary in some of them, such as the wasp and the like, which is taught from the way of the Muslims and their way of purity, along with the hardship and embarrassment in it<sup>6</sup>.

Al-Rouhani said: It is more cautious to avoid the fox, the rabbit, the gecko, the scorpion, and the mouse, and all mutants in general, although the strongest is the purity of all<sup>7</sup>.

Evidence of those who say that mutants are pure

Those who say that mutants are pure are based on several accounts:

<sup>1</sup>Al-Amili, Muhammad Hassan, Waseel Al-Shi'a, vol. 3, p. 300.

<sup>2</sup>Al-Tusi, Muhammad bin Al-Hussein, Al-Tahdheeb, Part 1, p. 23, chapter: (Water and its provisions and what is permissible to purify with and what is not permitted) H 47

<sup>3</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Mabsut, Part 2, p. 165,

<sup>4</sup>See: Al-Tusi, Muhammad bin Al-Hassan, Al-Tahdheeb, vol.1, p. 225

<sup>5</sup>Allama Al-Hilli, Yusef Bin Al-Hassan Bin Al-Mutahhar, Part 1, p. 43.

<sup>6</sup>Al-Najafi, Muhammad Hassan, Jawaher Al-Kalam, Part 6, p. 81

<sup>7</sup>Rouhani, Muhammad Sadiq, Minhaj Al-Salihin, Part 1, p. 27.

The first narration: Hariz Shout

He said:> I asked Abu Abdullah (peace be upon him) about the merit of a kitten, a sheep, a cow, a camel, a donkey, a horse, a mule, a beast and a lion. I left nothing to ask about. He (peace be upon him) said:> There is nothing wrong> until I ended up with the dog, and he (peace be upon him) said: An impure filth<<sup>1</sup>.

Al-Fadil Al-Abi commented on the narration:> And the narration of al-Fadl is indicative of its purity, it is the original requirement, and the same is the true with their saliva of what consumes carrion<sup>2</sup>.

Al-Muhaqiq Al-Sabzawari said:> The saliva of all mutants but not the pig's is considered to be by the sheikh as impure, which is the narration on the authority of Ibn Al-Junaid and Ibn Hamzah, and the majority of others in contrast to him. Most of the companions, such as the two Fadhils and the two martyrs, and the majority of the later people went with the purity of the saliva of every pure animal, which is the narration of Al-Murtada in (Al-Misbah) and the Sheikh in (Al-Khilaf) and was chosen in (Al-Nihaya) but excluded the issue of what a eats bird carcass and as with Al-Murtada and Ibn Al-Junaid excluding Al-Jalal and what appears from Sheikh in (Al-Tahthib) the prohibition of saliva of which's meat is not eaten. This is the same that is found in (al-istibsar) but excluding the saliva of the mouse and the Goshawk and the falcon. The sheikh in (Al-Mabsut) sees that the saliva of the non-eaten animals that is in urban areas other than birds is not permissible to use except that which cannot be recognised, such as a cat, a mouse, a snake, and so on. Much of what the conflict took place in, such as Sahih al-Fadl Abi Al-Abbas said I asked Abu Abdullah (peace be upon him) about the merit of kittens, sheep, cows, camels, donkeys, horses, mules, beasts and lions. I did not leave anything to ask him about, and he said, I did not leave anything without ask him about, and he said there is nothing wrong with it until I finished with the dog. So, he said an impure abomination, do not perform ablution with the water it drinks, pour that water, and wash the pot with soil in the first time and then with water. Muhammad bin Muslim, on the authority of Abu Abdullah, peace be upon him, said I asked him about the dog drinking from the vessel. He said, wash the vessel, and on the authority of the anor, he said: "It is okay" to perform ablution from the bounty of it, but it is part of the lions<sup>3</sup>.

The second narration: Sahih Ali bin Jaafar

On the authority of his brother (peace be upon him):> I asked him about lizards, snakes, and geckos that fall into the water and do not die in it, should he perform ablution from it for prayer? He (peace be upon him) said: "There is nothing wrong with it." And I asked him about a mouse that fell in a big jar of oil, and it came out before it dies. Could he sell it to a Muslim? He (peace be upon him) said: Yes, and you can use it to oil your head<sup>4</sup>.

And he also cited this narration, where he said:> There is nothing wrong with the saliva of all the earth's insects and quadrupeds and lions, unless it is a dog or a pig. This indicates purity except for these two, so the fox, rabbit, mouse and gecko enter

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<sup>1</sup>Al-Tusi, Muhammad ibn al-Hasan, al-Tahdheeb, vol. 1, p. 225, chapter on water and its provisions, and what is permissible to purify with and what is not permissible, ed 29.

<sup>2</sup>Al-Abi, Zain Al-Din, Kashf Al-Rumouz, Part 1, p. 60.

<sup>3</sup>Al-Sabzwari, Muhammad Baqer, Al-Ma`ad Ammunition, Part 1, p. 141.

<sup>4</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Tahdheeb, vol. 1, p. 419, Chapter on Water and Its Rulings, Volume 45.

into it ... and purity is approved for all. For us: adherence to the original requirements of what is not established evidence to disagree, and what the sheikh narrated in al-Sahih, on the authority of Abi Al-Abbas ... and in Al-Sahih, on the authority of Ali bin Jaafar, on the authority of his brother Musa, peace be upon him, he said: I asked him about the lizard, the snake, and the gecko falls into the water. It does not die in. Can I do ablution for prayer with the water. I asked him about a mouse that fell in an oil pot and then it came out before it dies, should he sell it to a Muslim? He said:>Yes, and anoint with it<sup>1</sup>.

And he said in "Kashf al-Litham":> The closest is purity (mouse, gecko, fox and rabbit) according to Ibn Idris <sup>(2)</sup> and Al-Muhaqiq<sup>(3)</sup> for the original and the news, as Sahih Ali bin Jaafar: he said: I asked him about the lizard, the snake, and the gecko falls into the water. It does not die in. Can I do ablution for prayer with the water. I asked him about a mouse that fell in an oil pot and then it came out before it dies, should he sell it to a Muslim? He said:>Yes, and anoint with it<sup>4</sup>.

In sum, what indicates the impurity of the aforementioned is either weak in support, or there is no one depends on it from within the sect, or opposition to what is more apparent from it in purity. If we go down to the saying of equivalence, then everyone is ally of falling out. The reference is the authenticity of purity.

So, what has been learned is that there has been no evidence of the impurity of any mutant.

Second: the sanctity of eating meat of the Mutants

The Imami jurists agreed on the prohibition of mutilated meat in all, and this will emerge from the following:

The first: the sayings of the jurists on the issue

Sheikh Al-Saduq said: Know that lion, mouse, monkey, and pig are mutants, and it is not permissible to eat them<sup>5</sup>.

Sayyid Al-Murtada said:> Among the things that the Imamate was unique to is the prohibition of eating the fox, rabbit and lizard, and from the sea animals, catfish, marmah, and Shalmon, and everything that has no fish scales..... and this is the saying of the Imamate, because they count the lizard from among the mutants that are elephant, rabbit, bear, scorpion, lizard and spider, cutfish, bat, monkey and pig <<sup>(6)</sup>.

Ibn Idris said: As for the wild animals, it is not permissible to eat anything of monisters, whether it has a strong fang that attacks people, or is not with a strong fang, such as the fox, the jackal, the rabbit, and other such as the lion, the leopard, the tiger, the dog, and the pig the bear, and the like of mutants, and lions <sup>(7)</sup>.

Evidence of Prohibition:

The first narration: Sahih Samaa Bin Mahran

On the authority of Abu Abdullah (peace be upon him) he said:> Allah and His

<sup>1</sup>Al-Amili, Mr. Muhammad, Madrak Al-Ahkam, Part 2, p. 288

<sup>2</sup>Al-Hilli, Ibn Idris, As-Sirair, vol.1, p. 187.

<sup>3</sup>Al-Hilli, Najm al-Din Jaafar ibn al-Hasan, Shari'i al-Islam, vol.1, p.52

<sup>4</sup>Al-Hindi, Bahaa Al-Din Muhammad, Kashf Al-Litham, Part 1, p. 411.

<sup>5</sup>Al-Saduq, Muhammad bin Ali, Al-Muqin, p. 418.

<sup>6</sup>Al-Murtada, Ali Bin Al-Hussein, Al-Intisar, p. 400.

<sup>7</sup>Al-Hilli, Ibn Idris, As-Sirair, Part 3, p. 101.

Messenger forbade all the mutants <<sup>(1)</sup>. He said in (MustanadAshiya):> Among the things that were also excluded and forbidden are: Mutants of birds, with no disagreement about it, as stated by a group <sup>(2)</sup> for the absolute prohibition of mutants, as documented by Suma'a as part of it has been preceded:(And God and His Messenger forbade all mutants)<sup>3</sup>

Second Narration: Hasanat Khalid

He said: I said to Abu Al-Hassan (peace be upon him): Is it permissible to eat elephant meat? He said: No, so I said: Why? He said: Because it is mutilated, and God has forbidden the meet of the mutants, and the meet of animals that are on their images<sup>4</sup>.

The third: In the occurrence of slaughtering them or not:

Mutants either do not have a liquid soul, such as a scorpion and a catfish, in which case slaughter does not occur. As it has no effect with regard to this part of the mutants, neither in terms of permissibility for they are forbidden to eat in any case - as mentioned above - nor in terms of purity and the permissibility of selling, because their death is pure. This is if we say that it is forbidden to sell it in relation to the impure dead body. Otherwise, slaughter has an effect, as mentioned above.

Or that it has a liquid soul, and if it is not one of the impure selves or of the Hishar, then he said in Al-Jawahir: > It is well-known according to what has been said: It does not fall under the slautery, especially with the observation of those who say it is impure, such as Sheikh, Al-Dailami and Ibn Hamzah ... <<sup>(5)</sup> and the first martyr (Al-Shahid Al-Awal) disagreed with him when he said: <slautery could be on it <<sup>(6)</sup>. Rather, it is in Ghayat Al-Maram: >It is related to the most pronounced <<sup>(7)</sup>; Rather, it refers to (Kashf Al-litham) to the well-known <sup>(8)</sup> and whatever the issue of fame was, so the discussion on the ability of mutants to be slaughtered falls in two points:

The first: in the initial principle when doubting the ability:

It may be said: The principle is not to slaughter, I mean the accompaniment of its lack of realization. If we say that slaughter is a simple matter, and it is a special characteristic that occurs in the animal for certain reasons, such as special slaughter, slaughter from neck as well, and other reasons, then this simple matter is inevitably preceded by a compound of cutting the four vacuoles with iron, and from nothingness when the animal lives, then it is accompanied.

Evidence that was inferred from the authenticity of non-slaughter

And what can be inferred from the authenticity of not slaughtering a number of narrations:

The first: Sahih Ali bin Yaqtin

<sup>1</sup>Al-Amili, Muhammad bin Al-Hasan, Waseel Al-Shi'a, vol. 24, p. 101, chapter Prohibition of mutilated meat and eggs, volume 3.

<sup>2</sup>() See: Al-Ardebili, Ahmad, Majma 'Al-Interest and Burhan, Part 11, p. 174; Likewise, al-Tabatabai, Ali, Riyadh al-Masa'id, Part 2, p. 285; Al-Fayd Al-Kashani, Muhammad Mohsen, Al-Wafi, Part 19, p. 56.

<sup>3</sup>An-Naqi, Ahmad ibn Muhammad, The Shia Document, Vol. 15, p. 74.

<sup>4</sup>Al-Kulayni, Muhammad Ibn Ya'qub, Al-Kafi, vol.6, p. 245.

<sup>5</sup>Najafi, Muhammad Hassan, Jawaher Al-Kalam, part 36, p. 197.

<sup>6</sup>Al-Amili, Shams Al-Din Muhammad (The First Martyr), Al-Lessons Sharia, Part 2, p 410

<sup>7</sup>Al-Simeari, Al-Sheikh Al-Muflih, The purpose of explaining the Shari'ahs of Islam, Part 3, p.507

<sup>8</sup>Al-Fadhel Al-Hindi, Bahaa Al-Din Muhammad bin Al-Hassan, Kashf Al-Litham, Part 2, p. 257.

He said:> I asked Aba Al-Hassan about the clothing of fur, sable, funk, foxes, and all skins? He said: There is nothing wrong with that <<sup>(1)</sup>. Sheikh Al-Tusi said:> Whatever its meat is not eaten, it is not permissible to pray in the skin of andslaughtered or not, tanned or not, and it is permissible to use it and wear it in other than prayer if it is slaughtered and tanned except for dogs and pigs, because they are not purified with slaughtering and tanning. Based on this, it is not permissible to pray on the skin of a fox, a rabbit, and other monistors and lions, and other animals that are not permissible to eat, from what we will mention later.Apermission was mentioned regarding the permissibility of praying in the finch and the sable and the original is what we presented <sup>(2)</sup>. As for the squirrel and the crop, there is no dispute that it is permissible to pray in them <<sup>(3)</sup>.

Al-MuhaqiqAl-Ardebili said: It also appears that it is permissible to use the skins of a slaughtered animal, even if it was not eaten before tanning, for the original and general nature of some authentic news, such as Sahih Ali bin Jaafar, who said I asked Abu al-Hasan (upon him be peace) about the clothing of fur, sable, foxes and all skins, and he said: There is nothing wrong <<sup>(4)</sup>.

Thus, it becomes clear that the meaning of the negation of prohibition in all skins is that there is absolutely no objection to wearing them, even in the case of prayer, so it indicates the obligatory significance of its slaughtering. If it was not, then it is not permissible to wear it, either if we say that it is not permissible to use the dead body, or in connection with the case of prayer, and everything that has been proven from the outside of its inability to slaughter it is outside the specificity of the aforementioned general <sup>(5)</sup>.

Second: The document of Suma'a

Which can be inferred from the ability of each animal to be slaughtered, and among them the mutants said:> I asked him about the skins of wild animals that we can benefit from? He said: If you have shut and named (by the name of God), then you would benefit from its skin, and as for the dead body, it is not <<sup>(6)</sup>. Its surface meaning - with the presumption of the contrast between what was shut and named on, and the dead - that the permission to use the skins is only if the slaughtering is obtained for it in the same way, except that this is specific to the monisters, including the bear Because it has a canine, and it is one of the mutilation, but it may transcend to other things that benefit from their skin to the extent that continuous and separate clues help that. This is evident from the sayings of the jurists. And here is that: Ibn Al-Alamah said in (Al-Idhah):> It is permissible to use the monistersfor their skins by slaughtering them, and nothing that does not fall under the slaughtering is permissible

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<sup>1</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Tahdheeb, Part 2, p. 211.

<sup>2</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Tahdheeb, Part 1, p. 82.

<sup>3</sup>It also appears from the words of the Sheikh in his book Al-Istibsar, where he said: The point in these two reports is that we carry them to a kind of piety, as we have shown in other news. Because that no one agrees with us, and it is permissible to say that there is nothing wrong with it, especially with regard to some of the contents of the question, which is the squirrel. Because that has allowed the prayer in it according to what we have shown in some news, and it is relying on the answer except for the squirrel on what was presented by him and his fathers (peace be upon them) of the explanation, as for the sable in particular, it indicates his unfavor as well. Al-Tusi, Muhammad bin Al-Hassan, Al-Intisar, Part 1, p. 385.

<sup>4</sup>Al-Ardebili, Ahmad, Al-Interest and Burhan Complex, C1, p. 373.

<sup>5</sup>Al-Hakim, Muhammad Saeed, Arbitrator in Usul al-Fiqh, Part 4, p. 114.

<sup>6</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Tahdheeb, Part 2, p. 211.

to use its skin by slaughtering it. And this is what is required.<sup>1</sup>

And the first martyr said:> The fact that the slaughtering has taken place on the monisters is also indicated by the words of Suma'a. I asked him about the skins of monisters if we can benefit from? He said, "If you have shut and named, then you would benefit from its skin." It seems that the question is up to the imam, and because the companions are agreeing by the permissibility of using skins of monisters, foxes and rabbits, and if they are not slaughtered animals, it is not possible<sup>2</sup>.

The third narration: Authentication of by Ibn Bakir

He said:>Zarara asked Abu Abdullah (peace be upon him) about praying in foxes, funk, chipmunks, and other dander? So, he took out a book that he claimed was the dictation of the Messenger of God: 'Praying in the dander of everything that is forbidden to eat. So, praying in its hair, dander, skin, urine, dung, and everything of it that is rotten. Prayer is not accepted until he prays in other than that, which God has permitted to eat. Then he said: Oh Zrarah, this is on the authority of the Messenger of God, so keep that, oh Zarara, if it is from what the meet of which is eaten, then praying with its hair, urine, dander, dung, milk and everything from it - is permissible, if you know that it is slautered, the slaughter will pure it.If it is not something that you have been forbidden to eat, and it is forbidden for you to eat it, then praying in everything of it is corrupt, whether the slaughtered or not<<sup>3</sup>.

He said in (Al-Jawaher):> The basethen was a claim that tosay dead to any animal whose soul was lost in any way: the slaughter came out of it according to the law and others remained, or it is for every animal that has not proven a legal slaughter if it is slautered by customary slaughter. Hence, if one doubts the method of slaughtering according to Sharia, and there is no absolute ruling, a judgment is that it is not slaughtered. And that the animal is dead and impure.It is also ruled not to eat if it is suspected of eating, because of the authenticity of not slaughtering. Yes, it is true, Ibn Bakir. Zarara asked Al-Sadiq (peace be upon him) about praying in foxes, funk, chipmunks, and other dander, so he took out a book that he claimed was the dictation of the Messenger of God (may God bless him and his family).Praying in the dander of everything that is forbidden to eat, so praying in his hair, dander, skin, urine, dung, and everything of it are corrupt. Prayer is not accepted until he prays in other than that, on what God has permitted to eat, then he said: O Zarara, this is on the authority of the Messenger of God (may God's prayers be upon him and his family). So, keep this, O Zarara, and if it is from what the animal which's meat is eaten, then praying in its hair, urine, dander, dung, milk, and everything of it is permissible if you know that it is slautered, the slaughter will pure it. If it is not something that you have been forbidden to eat, and it is forbidden for you to eat it, then praying in everything of it is corrupt, whether the slaughtered or not<sup>4</sup>.

In conclusion: It is not possible to commit assignment in such documents that have the power of manifesting themselves in the general public, and their general content is among the rules handed down among the companions, except with a true and explicit text that is not subject to subtraction or interpretation in terms of evidence and significance, not with such phenomena in which the commission of interpretation is

<sup>1</sup>Fakhr Al-Muhaqiqin, Muhammad bin Al-Hassan, Clarification of Benefits, Part 4, p. 132

<sup>2</sup>Al-Amili, Muhammad (the first martyr), the purpose of what is meant in explaining the jokes of guidance, Part 3, p. 507

<sup>3</sup>Al-Kafi, Muhammad Bin Ya`qub, Al-Kafi, part 3, p. 397

<sup>4</sup>Al-Najafi, Muhammad Hassan, Jawaher Al-Kalam, part 36, p. 196.

by making it hatefully is one of the easiest behaviors <<sup>(1)</sup>.

Fourth: In its blocking the validity of prayer in it

There is no problem or disagreement among the Imami jurists regarding the objection to prayer on the non eaten and its spoilage if it falls into it. This is in general what the texts have repeated, but what is said is that this is in a major and general way: In the sense that there are some things that are not permissible to eat their meet, except for praying in them, such as porcupines and squirrels, but the reason for the impermissibility of praying in them is because most of them are mutilated.

The news related to indicating the permissibility of praying in a group of animals whose meat is not eaten, such as prickles, squirrels, fennec, foxes, rabbits, etc. However, considering such news in opposition to what was mentioned as forgiveness. For if these private narrations were correct and received from equivalent opposing, then the general information indicating the prohibition would be allocated to them.

The sayings of the jurists

Sheikh Al-Tusi said:> The skins of what the flesh of which are not eaten if slaughtered, some of which are permissible to use for other than prayer, and some that may not be used under any circumstances. What is permissible to use, such as sable <sup>(2)</sup>, squirrel <sup>(3)</sup>, finch <sup>(4)</sup>, and all lion skins, there is nothing wrong with sitting on them and not praying in them, and a license has been provided for wearing sable skins, chipmunks and funk in the event of prayer. As for what is other than that of dog, rabbit, wolf, pig and fox, it is not permissible to use it in any case .... <<sup>(5)</sup>.

Al-Muhaqiq Al-Naraqhi said:> That it should not be from the skin of something whose meet is not eaten by law at all, even if it is from what is slaughtered, and tanned, nor in its wool, hair, dander and feathers - except that which is exempted - with the consensus of Al-Muhaqiq and Al-Muhkinarrated thoroughly but rather frequent. Rather, it appears that it is from the slogan of the Shiites that the public knows them, which is the argument in the place <<sup>(6)</sup>

The author of Al-Riyadh said:> That it should not be from the skin of something whose meet is absolutely not eaten, even if it is from what is slaughtered, and tanned, nor in its wool, hair, fluff and feathers - except for what is exempted - with the consensus of Al-Muhaqiq and Al-Muhki narrated thoroughly but rather frequent. Rather, it appears that it is from the slogan of the Shiites that the public knows them, which is the argument in the place <<sup>(7)</sup>.

Al-Sayed al-Rouhani said:> It is not permissible to pray on the skin of something whose meet is not eaten, even if it is slautered and tanned, nor on its wool, hair,

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<sup>1</sup>Al-Hamdani, Reda, Misbah Al-Faqih, Part 7, p. 330.

<sup>2</sup>Sable: By al-Fatah, a well-known animal whose skin has an octagonal furs, which in Turkic countries resembles a tiger: (Bahrain Mall, Samar)

<sup>3</sup>Squirrel: An animal like a jerboa, bigger than a mouse, its hair is very soft, its skin is made of fur, and it is worn by the well-to-do (Majma' Al-Bahrain, Sanjib material).

<sup>4</sup>Al-Fink: a wild, uneaten meet from which the fur is taken And it is said: Its fur is better than all types of furs, it is brought a lot from the countries of Saqqala, and it is cooler than sable and fairer, and warmer than the squirrel, good for all moderate temperaments, and it is said: It is a type of turkey fox (Bahrain Council, article Fank)

<sup>5</sup>Al-Tusi, Muhammad bin Al-Hassan, Al-Khulaf, Part 1, p. 64.

<sup>6</sup>Al-Naraqhi, Ahmad, Document of the Shiites, vol. 4, p. 307.

<sup>7</sup>Al-Tabataba'ei, Ali, Riyadh Al-Masa'id, part 12, p. 171

dander and feathers, or in any of its excrement, in consensus in general<sup>1</sup>.

Moreover, the reasoning required in it evidence of the inappropriateness of the title (what is not eaten) about the validity of prayer, as in the trail of the authentication by Ibn Bakir: "And if it is other than that which you have been forbidden to eat, and it is forbidden for you to eat it, then prayer in everything of it is corrupt, whether slaughtered (by the slaughterer or not slaughtered) indicates that it is forbidden to pray in a number of animals forbidden to eat, such as foxes and sable, for the title is (what is not eaten) is observed as to the forbidden animals with their addresses, without having the title (what is not eaten) as an objectivity in immunity.

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