RIGHTS OF NATURE AND ANIMALS IN ISLAM

From the perspective of Allameh Seyed Jafar Morteza Ameli ***Islamic researcher***

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***A*bstract:** A study of the history of Shiite scholars and jurists shows that many of them have always been familiar with the problems and solutions in their time and have been, as the famous saying goes, "the child of their time". Allama Seyyed Jafar Morteza Ameli, a contemporary scholar and writer of Jalil al-Qadr, is among these scholars and one of the heirs of his righteous predecessor, who has rightly followed their path. In this article, we follow their views on the environment and nature by emphasizing animal rights and kindness to them. Arzavi Allameh.Allama Seyyed Morteza wished that one day the Islamic teachings about animal rights and kindness to them would be applied and that jurisprudence and ethics would be the basis and criterion in human dealings with animals. [۱]

I would like to present a group of narrations and verses about kindness to animals to the ninth readers in the hope, and perhaps, perhaps, and in the hope that a group

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of those who have worked hard in this field (environment), at least some of them Execute and act.

Key words: environment*, Islam, animals, rights*

The destruction of nature and the environment is one of the greatest challenges of contemporary man in our time. The astonishing advancement of industry and technology, the distancing from morality and spirituality, the growing and unbridled greed for wealth, the growing population of the planet, the burning wars, The actions and plans of a group of governments to change nature, such as the diversion of large rivers and the indiscriminate use of groundwater and other resources of the earth, and such actions, have accelerated the process of environmental degradation on the planet to one of the largest It has transformed the problems and challenges of today and the future. Desert expansion, deforestation, extinction of plant and animal species, urban environmental problems and air and water pollution are some of the manifestations of this crisis.

All scientists in the field of environment, natural resources, agriculture and many other scientists who have a hand in this field and even many ordinary people are very concerned about the current situation and the horizons opened to the environment of future generations and all of them believe unanimously. Which must stand up and return to an acceptable situation with a global and united uprising and a tireless jihad and extensive efforts to restore, preserve, revive and develop the environment.

Experts in this field believe that religious cultural activities have a significant impact on this. Therefore, studying the views of great scientists in this regard and propagating it will play an important role in achieving this goal.

The urban environment

A reflection on Allameh's works (the contents of which are scattered in his

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works) shows his broad and framed view of nature and the environment, which is summarized in this section of this article under the following headings:

۱. Urban environment

Allameh has made very important points in this regard. In the book of Takhtit al-Madan al-Islami, about ۲۲۰ pages, he describes the do's and don'ts of the Islamic city and discusses issues related to its environment. This content is very important in our time. First: permanent support for trees in the city; It is narrated from the Messenger of God:

انّ النّبی(صلی الله علیه و آله) حرّم شجر المدینه بریداً من برید من کل ناحیه؛[۳]

The Prophet of God (peace and blessings of Allaah be upon him) forbade the cutting of the trees of Medina for four farsakhs (about twenty-two kilometers) all around Medina. [۴] In the analysis of this narration, he writes: This order of the Prophet is very important; What is more, Medina was very small at that time, the houses were next to each other and the number of inhabitants was not more than a few thousand, so much so that it can be said that the number of men over the age of ۱۵ did not reach ۱,۵۰۰.

The reason for this claim is that when Bilal called the call to prayer, all the people of Medina heard his voice and came to the mosque to pray, and the mosque could accommodate all of them; A mosque that was ۱۰۰ meters by ۱۰۰ meters all over its area. Thus, when the area multiplied by ۲۲ by ۲۲ kilometers (۴۴۰ square kilometers) surrounded Medina with its many trees, the result was nothing but the softness and purity of the air on the one hand and the elimination of birds on the other; Birds that the Prophet (peace and blessings of Allaah be upon him) insisted on banning hunting if their offspring were in danger of extinction. [۵] Second: A clean city

In the Holy Qur'an, in Surah Saba, the pure Qur'anic city "Al-Balad Al-Tayyib" is considered to have three characteristics: A city surrounded by

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trees and surrounded by lush greenery of plants and trees. ۲. A city ruled by security. ۳. The city has spirituality and is subject to divine forgiveness.

لَقَدْ كانَ لِسَبَإٍ فِی مَسْكَنِهِمْ آيَةٌ جَنَّتانِ عَنْ يَمِينٍ وَ شِمالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَ اشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُور[٦٠]

Indeed, for the people of Sheba their abode was a sign [of God's grace and power]. Eat two sets of green vegetation from right and left [surrounded the city]. Very forgiving. And God Almighty says:

وَ مَساكِنَ طَيِّبَةً فِی جَنَّاتِ عَدْن [٧]

This verse also describes the dwellings of Paradise as "Tayyib" and says:

وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَباتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِی خَبُثَ لا يَخْرُجُ إِلَّا نَكِداً[٨] .

By the permission of his Lord, the pure city of its plants grows thick and rich, and the filthy and salty earth grows nothing but small, thin plants. [٩]

The noble verse is firstly the importance of a pleasant and clean city (al-Balad al-Tayyib) for habitation and secondly the necessity of fertile soil for the growth of dense plants and thirdly according to Allameh the importance of health and cleanliness of the environment and cleanliness of the city can be used. The narration narrated from Imam Sadegh (as) observed:

لَا تَطِيبُ السُّكْنَى إِلَّا بِثَلَاثٍ الْهَوَاءِ الطَّيِّبِ وَ الْمَاءِ الْغَزِيرِ الْعَذْبِ وَ الْأَرْضِ الْخَوَّارَه؛[٩]

Human habitation and living will not be pleasant and clean except in three ways. Clean air, plenty of fresh water and fertile land. [١٠]

In a similar narration, the narration of Imam Hadi (as) is quoted as follows:

O Abu Musa, I was forcibly brought to Samarra and I will not leave Samarra unless I am forcibly expelled. I said: Why is that, my lord? He said: Because of the purity and happiness of its air, the sweetness of its juice and a little pain (its viruses). [١١]

In this regard, Allameh believes that there is a reciprocal relationship between the existence of abundant trees and the purity and gentleness of the air.

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The land where the air, soil and water are bad, from which you grow only a few plants, and the land where the air is clean, the water is sweet and fertile, and the soil is fertile, grows all kinds of plants. This is the knowledge of the Qur'an. Therefore, in urban planning, water, air and soil of the place of establishment of the city should be examined at the beginning.

Third, the roads and squares of the city must always be clean and tidy. Fourth, water pollution and under and around trees should be strictly avoided. Fifth, people should always clean the front door of their homes and shops. Sixth, cemeteries should also be clean. Seventh, there should be places for urination, defecation, and discharge. After quoting the narrations, Allameh writes:

Steps must be taken to ensure that the environment is not polluted in any way.

Eighth, any noise pollution has devastating damage to human health, and instead of noise pollution, there should be peace throughout the city.

Allameh has given numerous and varied narrations in the continuation of the discussion so that those who are interested in this category of topics, especially environmentalists, refer to his valuable work. [۱۲]

۱. Plants, forests and pastures

Plants are one of the most important components and elements of the environment. The immortal earth remains a graveyard in which there is no good and blessing, and in the most beautiful and delicate interpretation of the Qur'an, it is depressed, withered and dead, and the land surrounded by trees, flowers and plants is alive and vibrant, and from which all kinds of blessings arise. ۱۳]

In addition to what we have mentioned about the necessity of having many plants and trees in the Islamic city, Allameh has many, accurate, diverse and numerous contents in this regard in his various works. In Al-Sahih I, Sira Ali (pbuh) mentions the tree planting of the Prophet along with the Commander of the Faithful (pbuh) and the importance of tree planting: [۱۴]

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According to a narration of Imam Kadhim (as), the Prophet of God, the Commanders of the Faithful and all his ancestors (as) planted trees. [١٥]

According to a narration from Imam Baqir (as), a man met the Commander of the Faithful and he had a bag full of date kernels with him. The man asked: O Commander of the Faithful, what is in this bag? Hazrat said: One hundred thousand palm trees, God willing. He planted all the kernels. They all grew and came to fruition. [١٦]

This narration shows that he knew the number of date kernels and planted them carefully and according to the plan so that they all grew, and this was one of his cases of tree planting. In Yanbu, in the light of the many wells and springs that he created, he built numerous and varied groves and planted many trees in them. [١٧] According to Ibn Shabba, the Messenger of God gave a part of Yanbu to Ali (as) and He bought the other one himself and created several springs in it. [١٨] and after that he established numerous groves and gardens. [١٩] These gardens, groves and farms of the Amir al-Mu'minin (pbuh) were especially in Yanbu, which became a model for agriculture, arboriculture, construction of groves, gardens and farms and a large field. And provided the accelerating movement of Muslims towards an unforgettable civilization in the field of agricultural development, natural resources and the environment. [٢٠]

Another very important issue in this regard is the felling of trees and the destruction of forests and pastures, which is very important in our time; Because on the one hand, trees and forests have many benefits, and on the other hand, the people of our time have fallen in love with forests, and have cruelly and cruelly accelerated the process of their destruction.

Forests play an important role in purifying the air and eliminating toxic gases in the air, beautifying the living environment, controlling surface water, nourishing groundwater, preserving soil, reducing noise, temperate climate and flooding, wind. They slow down

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storms and have a variety of economic benefits. [۲۱] They do. [۲۲]

Allama Ja'far Morteza has discussed this in Al-Sahih Man Sira Al-Nabi. On the occasion of the discussion of the siege of Bani Nadir and the cutting down of the date palm trees of the Jews, he has given a useful, numerous and varied information about the ruling on cutting down the trees. The summary of its novelty is that according to the fatwa of a group of Shiite jurists, cutting down trees is forbidden even in war, and according to the fatwa of another group, cutting down trees in war is abhorrent. [۲۳] He sent them to fight the enemy, gave them advice, and one of them was «لَا تَقْطَعُوا شَجَراً إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا»:

و من قتل صغيراً او كبيراً او احرق نخلاً او قطع شجره مثمره او ذبح شاه. …

Anyone who kills a child or an old man, or burns a palm tree, or cuts down a tree, or kills a sheep, has not returned as a mujahid. [۲۴]

Thus the permission to cut down trees, even in war, in which many prohibitions are permitted; Even killing people is a problem. After a relatively detailed study and research, he concludes that it is permissible as much as necessary and expedient only in case of necessity and expediency, even in war. We mentioned earlier that the Messenger of God (peace and blessings of Allaah be upon him) forbade the cutting of trees around Medina four farsakhs in four farsakhs. [۲۵]

Iqta'

The Messenger of God (peace and blessings of Allaah be upon him) was sent at a time and place where ignorance had dominated the whole society. The Arabs considered the trees to be evil and filthy, and a group of them worshiped some of them to protect themselves from the evil of the trees. In their minds, just as the trees were evil, good and blessing also arose from them. In fact, the trees had two dimensions, sometimes they were the source of evil and misery, and sometimes the center of good and blessing, and in both cases they were sacred and worthy of worship, and so

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on. The reason was that they strongly avoided trees such as figs and the like. [۲۶]

Socially and politically, a tribal system ruled their lives. Rival tribes fought from time to time, burning farms and palm groves in wars or destroying groves by drowning. They filled wells and springs that depended on the survival of palms, orchards, and farms, destroying green fields and destroying the environment. In a situation where virtues have disappeared and oppression, misguidance and ignorance have cast a heavy shadow over the Arab society, [۲۷] The Prophet of God (peace and blessings of Allaah be upon him) in the light of divine teachings and sought the greenery, prosperity and prosperity of the Islamic land. Using various tools in this field, he was able to flourish agriculture and greenery and take great steps in this regard, one of which was the action of "cutting". Aqta 'means the transfer of a certain amount of land and water, or land alone or water alone (part of a natural resource) to a certain person or person or tribe. [۲۸] The Messenger of God (peace and blessings of Allaah be upon him) ceded various lands, waters and valleys, sometimes with a very large area, to individuals, persons or tribes, and their revival had many sweet results. The late Ayatollah Ahmadi mediates the optimism of the people towards Islam and gaining their satisfaction, providing the ground for achieving halal sustenance, anti-poverty, prosperity and prosperity of agriculture, environment and blowing the spirit of joy and hope in the people. [۲۹] Allameh Seyyed Jafar Morteza, while mentioning a group of plots of the Prophet of God (peace be upon him and his family) such as plotting to Bani Tamim and Bani Aqeel, pointed to the philosophy of these plots and while criticizing a part of Ahmadi Mianji, the most important goal of the Messenger of God (peace be upon him) Considers the development of the Islamic land and green and its destruction.

In the light of revelatory teachings, the Messenger of God (pbuh) correctly recognized that the transfer of natural resources to the private sector and the supervision of the restoration and

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guarantee of its property rights for the revivalists will be the best means of agricultural development and environmental protection, but also its growth and prosperity. Was. So he made extensive cuts that should be considered instead. After the Messenger of God (peace and blessings of Allaah be upon him), the abductions sometimes went astray and in some ways went astray, and during the caliphate of Amir al-Mu'minin, they were performed again with the same principles of the period of the Messenger of Allaah (peace and blessings of Allaah be upon him). [۳۰

So far, we have brought the useful and scattered materials that were mentioned or discussed in the context of Allameh's words. In a macro view of Allameh about the environment, it can be said that he has effective and important points about the environment that he has scattered and occasionally brought in his works, but he has focused on two topics: First: The urban environment that We brought a summary of it earlier. Second: Kindness to animals, which the continuation of this article mainly seeks to express.

Animal rights and kindness to them

There are many, varied and important topics about animal rights in Islamic teachings. Information about zoology, veterinary medicine (veterinary), the place of animals in human life and in meeting their needs. Ayatollah's animals in existence, knowledge and consciousness of animals, protection of animal species, hunting and slaughtering, rules of birds and aquatic animals, and the like, which are abundant and should be examined in their place.

Articles, books, dissertations, and dissertations have been written about these topics sporadically and incompletely, which are praiseworthy. Among his contemporaries, the late Ahmadi mediated various articles in the "Nature and Life" section of the Farhang Jihad quarterly. Meanwhile, the late Allameh Seyyed Jafar Morteza wrote a work entitled The Rights of Animals in Islam in ۱۴۲۵ AH (۲۰۰۴ AD) which was published in ۱۴۳۲ AH.

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Although this work is incomplete like the ones mentioned above, it has dealt with this issue in an original way. In the continuation of this article, we will discuss his views on this matter based on this work, of course, with the help of his other works, such as Al-Sahih Min Sira al-Nabi al-Azam.

First, Allameh deals in detail with generalities about animals:

۱. Animal ethics

Animals have morals and their temperaments are different from their own. In this regard, we have received many narrations from the infallibles (peace be upon them) which, as an example of Imam (pbuh) says about the rooster:

The white rooster has five characteristics of the prophets: awareness of the times of prayers, zeal, generosity, courage and abundant intercourse. [۳۱]

Traditions are used that people in our time, with all their efforts to know about animals, have only been able to become aware of their material dimension, to some extent. In the zoological sciences of our time, animals like humans are trapped in the barrier of materiality and the scholars of the Maghreb have not been able to go beyond it despite their fruitful efforts, and this is a matter that is very important in our time for many environmentalists living in different countries. .

Allama Jafar Morteza points out that the morality of animals is sometimes evil and vicious and sometimes merciful and virtuous. For the first type, Aisha's camel is used as an example in the battle of Jaml, which the Commander of the Faithful ordered to follow, and Salman, one of the distinguished companions of the Messenger of God (peace and blessings of God be upon him), called it the devil before the battle of Jamal. [۳۲] That is, animals with good morals remember the horse; Especially those horses and other animals that were in the service of the Imams (as). [۳۳]

۲. Animal consciousness

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It was mentioned earlier that animals have morals. In this section, Allameh has proved by quoting the verses of the Qur'an that in addition to morality, comprehension and understanding are different from each other; Although they share some degree of consciousness. In a narration from the master of martyrs Hussein Ibn Ali (PBUH) it is said about this:

مَا بَهِمَتِ الْبَهَائِمُ فَلَمْ تُبْهَمْ عَنْ أَرْبَعَهٍ مَعْرِفَتِهَا بِالرَّبِّ وَ مَعْرِفَتِهَا بِالْمَوْتِ وَ مَعْرِفَتِهَا بِالْأُنْثَى مِنَ الذَّكَرِ وَ مَعْرِفَتِهَا بِالْمَرْعَى عَنِ الْخِصْبِ [۳٤]

Animals know four things: God Almighty, death, male and female, green pasture. The second reason for the existence of consciousness in all animals is that they are gathered. The Holy Quran states:

وَ إِذَا الْوُحُوشُ حُشِرَت؛

When wild animals are gathered. [۳۵]

Also, according to a group of narrations, the Almighty God holds true justice among them in that world, and the oppressed animals take their right from the oppressive animals and retaliate against them. Obviously, gathering and retaliating according to the intellect is only a sin that is perceived. , Alright. Of course, we should not exaggerate about this and we should know that their consciousness is much less than human consciousness; Just as their punishment and retribution are different. [۳۶]

So far it has been proved that, in short, all animals have a stage of consciousness, and this is what a group of Imami philosophers have called sensory, partial, and imaginary perception, and they believe that animals have this stage of perception, but is it in addition to generalities? They also understand and their behaviors are due to consciousness and thinking? There is disagreement among Imami philosophers about this. [۳۷]

Here we omit the study of others who have commented on this, and we only point out that the rational argument in the proof or negation of the animal's perception at higher levels is flawed. But it must be said that the life mixed with the amazing and very precise

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system of a group of animals shows that their actions are not only instinctual and they have a consciousness commensurate with their nature and truth which goes beyond the perception of details and the words of those scholars who deny this. The truth is that their inattention to the mystery of animal life stems from their inattention.

Allameh Seyed Jafar Morteza was well aware of this point and believed that, firstly, animals are different in consciousness and perception, and secondly, a group of them have high levels of consciousness and perception. To put this claim to the throne, he quotes the verses of Surah An-Naml, which say:

قالَتْ نَمْلَةٌ يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمانُ وَ جُنُودُهُ وَ هُمْ لا يَشْعُرُون؛

Enter into your nests, O ants, so that Solomon and his army will not trample on you while they understand.

And then quotes verses related to Hoopoe:

فَمَكَثَ غَيْرَ بَعِيدٍ فَقالَ أَحَطْتُ بِما لَمْ تُحِطْ بِهِ وَ جِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ ...؛

Hoopoe says to Solomon: "My absence was not without reason. I have become aware of something of which you are not aware, and I have brought you important news from Saba.

Allameh has pointed out a very important point in this regard that verses ١٧ and ٢٠ to ٣١ of Surah An-Naml, which we have mentioned only a part of two verses, have important, precise and delicate contents and points about zoology that need to be written in an independent book, but briefly in Here are just ١٦ points about Hoopoe that use these verses:

١. Birds are also obligated.

٢. They sometimes tell the truth and sometimes they lie.

٣. Sometimes they are obedient and sometimes rebellious.

٤. They are punished for violating the divine laws.

٥. They argue and argue.

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٦. They find out the unknown from the known.

٧. Know the types of worship.

٨. They know the difference between the righteous worship that Solomon did and the corrupt worship that the people were suffering from.

٩. They can discover a new country and property.

١٠. They can know the difference between a king and a servant.

١١. They know male and female. ١٢. In addition to recognizing the male and female and the fact that a woman is the king of the Sabaeans, they also know her rank and greatness. Hoopoe says that the woman is their ruler and has a seat and her seat is magnificent.

١٣. Hoopoe knew the sun and understood that they worshiped the sun.

١٤. He rooted out their error and misguidance, and considered their religion to be false and their worship to be corrupt by reasoning.

١٥. He knows the heavens and the earth.

١٦. He knows that it is God who has revealed what is hidden in the heavens and the earth, and He is the Knower of what you conceal in your hearts. [۴١]

Those who have a hand in the fire in these areas in our time know the value of this valuable knowledge of the Qur'an. The Qur'an seeks to warn mankind that not all animals should be considered instinctual and unconscious, but that a group of them, such as Hudhud and the ant, have the power to analyze, understand and comprehend things accurately and should not be confined to them. He imprisoned materialism and the narrowness of instinct and perception of details. Allameh mentions only three points about the ant: First, the ant realized that an army had entered their area. Secondly, he recognized the commander of that army, Solomon. Third, he realized that Solomon and his army might trample them out of ignorance, and he immediately gave the most appropriate instructions and

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advice to the other ants; In such a way that it made Solomon smile. It is appropriate to point out in Nahj al-Balaghah that the Commanders of the ithful (pbuh) have given detailed explanations about ants, bats, peacocks, and locusts, if not to the extent of a scientific miracle, which can at least be deduced from the scientific wonders of Nahj. He knew the rhetoric.

۳. Animal worship A group of verses and narrations are used that worship the animals of God and obey His laws:

وَ إِنْ مِنْ شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبيحَهُمْ إِنَّهُ كانَ حَليماً غَفُوراً [٤٧]

There is nothing unless they glorify God with their praise, but you do not understand their glorification. According to this narration, everyone glorifies God and their cry of glorification creates a commotion in the universe that robs sleep of mystics, but human beings do not hear their voices or worship because of the veils of all kinds of sins. They see them and do not understand their truth, «صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لا يَعْقِلُون

Hence, in addition to the heavy oppression that modern mankind has inflicted on all kinds of animals in our time, and by destroying natural resources, especially forests, has exterminated thousands of species and polluted the air, water and soil, making life difficult for them. And ignorance about them due to referring to the sayings and sciences of the Ahl al-Bayt (PBUH) has caused another type of oppression on them, the first of which we call "superficial oppression" and the second "secret oppression".

Shepherding the Prophet of God (peace and blessings of God be upon him)

According to historical accounts, the Prophet (peace and blessings of Allaah be upon him) was a shepherd in Mecca for some time. He was very kind to his sheep during this period and his kindness is famous in this regard. [۴۹]

The law of kindness to animals

Allama Seyyed Jafar Morteza on kindness to animals believes that the narrations received from the Prophet of God and the Imams (as) about kindness

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to animals can be an example of the law of dealing with animals. The sayings and narrations that were issued more than a thousand years ago (PBUH), but in such a way that today in all international centers related to animal rights and moral treatment of them can be presented and be a source of pride; Narratives whose secret of success is that their narrators have correctly and comprehensively known animals, man, nature and the future, and based on this deep, accurate and comprehensive knowledge, they have said these words. Seyed Jafar Morteza, from reflecting on this narration, has brought ۱۰۸ points about dealing with animals and being kind to them:

۱. Must be kind to animals.

۲. They should not be kept upright while carrying a load.

۳. He did not give them water with restraint.

٤. Do not put too much burden on the animal.

٥. He should not be kept standing while his plan is behind him. It is narrated that the Messenger of God (peace and blessings of Allaah be upon him) saw a camel with a plan on it and it was tied. The Imam said: "Its owner must be ready to be hostile to that camel in the future (other world)." [٥٠]

٦. You should not stand on his back.

۷. The animal should not be run too much and too much.

۸. When someone travels with an animal, when he reaches his destination, his first job should be to water and feed the animal. The Commander of the Faithful (pbuh) has narrated from the Messenger of God (pbuh) who said:

The quadruped has six rights over its owner. Give him fodder as soon as he gets off. Whenever they cross the water, expose him to drinking water. Do not touch his face; For he glorifies his Lord. Do not stand on his back except for jihad in the way of God. Do not put too much weight on his back. Do not overdo it.

۹. Stables and animal shelters should be cleaned.

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١٠. Water and pus from his nose should be removed.

١١. Stopped harassing the animal and did not bother him. It is narrated from the Messenger of God that you should clean the place where the sheep are kept and clean the fluids that come out of their noses; Because sheep are from the four ends of heaven.

١٢. All animals, even insects and animals whose meat is forbidden to eat, should be watered if they are thirsty.

١٣. They should not be imprisoned;

١٤. They should not be imprisoned in [special circumstances] [who die of hunger or thirst due to limitation].

It is narrated from Imam al-Sadiq (as) that a woman was subjected to divine punishment because she tied a cat [and as a result that cat could not get food and water] until she died of thirst and hunger. It is also narrated from the Messenger of God (peace and blessings of Allaah be upon him) that… In the fire of Hell [on the night of Ascension when they showed me Paradise and Hell] a woman who had tied her cat and did not feed him and would not let him go I saw the plants fall to the fire of Hell, and I saw the owner of a dog that had entered Paradise because his dog was watered. ١٥. No animal should be killed without purpose and without reason.

Allameh further explains and writes in this regard that no animal should be killed for the sake of the soul and without a religious and rational purpose. In a narration from the Prophet of God, it is narrated that whoever kills a sparrow without any reason and out of joy will complain against God on the Day of Judgment, the sparrow will say: "My Lord, this servant of yours killed me in vain." "It did not benefit me, nor did it allow me to go and eat the plants of the earth."

In another narration which is very important and Allameh has quoted it from Shiite and Sunni narration sources:

و قد روى انّ اميرالمؤمنين عليه السلام قضىٰ فيمن قتل دابّةً عبثا أو قطع شجراً دو أفسد زرعاً، أو عدم بيتاً أو عوّر بئراً أو نهراً، أن يغرم قيمه ما استهلک

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و أفسر و يضرب جلداتٍ نكالاً. و ان دخطا و لم يتعمد ذالک، فعليه ما نقص من ثمنها [۵۱]

It is narrated that the Commander of the Faithful (pbuh) judged the punishment of a group of crimes as follows: One who kills an animal in vain, or cuts down a tree, or destroys a farm, or destroys a house, or a well or a river. Blind, in addition to paying the price for what he destroyed and corrupted, he should be punished by flogging [at the discretion of the judge], and if he committed one of the above-mentioned acts by mistake and unintentionally, he should only be compensated. And he will be released from imprisonment and imprisonment. And if someone injures a cattle, he must pay as much as he has deducted (the difference between the price of a healthy and injured animal) as compensation.

The government of the Amir al-Mo'menin is the government of justice, progress and a model for governments. He also preached justice and development in the fields of animals, plants, agriculture and water. According to a group of narrations and verses of the Qur'an, cutting down trees, destroying agriculture and polluting and destroying water is corruption on earth, which has a very painful punishment.

And one of the signs of a worthy government is the revival, greenery and development of agriculture, and consequently food security, and on the other hand, one of the signs of a corrupt government is that greenery and dates disappear from the national scene and agriculture declines. God Almighty says:

إِذا تَوَلَّى سَعى فِى الْأَرْضِ لِيُفْسِدَ فِيها وَ يُهْلِکَ الْحَرْثَ وَ النَّسْلَ وَ اللَّهُ لا يُحِبُّ الْفَسادَ وَ إِذا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّهُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَبِئْسَ الْمِهاد [۵۲]

And when he gains power or when he turns his back on you and returns from you, he tries to corrupt the land and destroy agriculture and agriculture and generation (livestock and race) and God does not like corruption and when he tells them If you practice piety and fear God, your arrogance leads you to sin. Hell is enough for him and he is in a bad position.

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Regarding the first sentence of the verse: The first is that when he gains power and from the writer's point of view, this possibility is in accordance with the appearance of the verse or has more appearance. According to this interpretation, one of the signs of a righteous government is that agriculture flourishes, vegetables and dates overshadow the land, and the generation and race of animals and humans are preserved and remain. This is in fact the meaning of the verse, but according to the corresponding and rational meaning of the verse, it is a sign of corrupt rule that destroys agriculture and destroys the earth, which is the food of animals, by destroying plants and date palms, and by destroying plants, depression and stagnation. The destruction of agriculture, the food security of human beings is also endangered and their generation is also threatened and destroyed.

According to the appearance of the verse, one of the types of corruption on earth is the destruction of agriculture and greenery of the earth, which is based on the interpretation of Allameh Tabatabai and the reality of science and life leads to the destruction of animal and human generations. This indicates the importance Agriculture and greenery of the land.

Also, according to this verse, those rulers who move in the direction of destroying agriculture and destruction like animals are not only illegitimate, because they are corrupters and God does not like corruption, they are coveted by God and should be punished; Of the type of punishment "corruptor on earth".

Reason dictates that believers should be vigilant and not allow such rulers to gain power, and if they do, according to verses and hadiths that the protection of natural resources, the environment and the generation of plants, animals, aquatic animals and humans is obligatory, their rule should be overthrown.

One of the most neglected and important manifestations of the rule of the Amir al-Mo'menin, which will last forever and will certainly receive

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special attention in the future, is the strategy and policies of the rule of the Imam regarding the agriculture of natural resources and the environment. To further explain this issue, which seems necessary, we will first briefly discuss the manner in which he dealt with nature. We want to look at this superman of history from another angle;

According to him and his biography of the freshness and charm of the flowers, the chirping of the nightingales, the peacock feathers and feathers he described in his eternal sermon, the vision of the ants and their small, mysterious bodies, which also explained them in a wonderful way. The hearing wonders of the locusts that Seyyed Razi reported in Nahj al-Balaghah, the firmness of the mountains, the meaningful calm of the seas, the clarity and sweetness of the waters, the song of birds that have strange expressions about it, the wonders of the world of fish and aquatic animals and things like that How he interpreted and how he treated animals kindly, With what passion, intelligence, sincerity and goals he digs and plants seedlings in the ground, sows seeds, irrigates, digs wells and prunes nature. Didn't he build dozens of refreshing and life-giving springs, especially in Yanbu, and set up fruitful fields, fruitful gardens and unique groves whose lush palm-tree view overwhelmed the viewers with joy, vitality and freshness !?

Amidst the vast and scorched desert and the scorched and dry deserts around Medina, the gardens, groves, fields, wells, springs and streams of Ali (pbuh) remain a paradise that had arisen in the midst of Hell; A paradise whose branches, leaves, greens, flowers, shrubs, bushes, blossoms, and fruits were so full of beauty, tenderness, and freshness that they seemed to be eternal. He (pbuh) taught us well how to think and act in the face of natural resources and the environment.

He taught us innovative, constructive, and timeless teachings about animals such as ants, bees, peacocks, bats, locusts, horses, camels, birds, and

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aquatic animals, the practice of which leads to health, the development of nature, and the environment. On the other hand, it guarantees the happiness of this world and the hereafter. Ali (pbuh) created them and knew the verse of existence, knowledge and power of God and therefore did not look at them as a tool. As he considered agriculture, arboriculture, greenery and date palm and the development of dead lands as the main duties of Muslims, especially the rulers, and always emphasized the development of this planet.

He forbade his followers from cutting down trees and believed that green space and environment full of flowers and plants not only make human bodies, but also have wonderful effects on their souls and spirits, and intensively religion and the human world. And provides his livelihood and spirituality, and in a word, Ali (pbuh) was the model of building the body, soul and environment of human beings, and his lifestyle and religious and secular plans provide the most constructive roadmap for the development of the planet, the only inhabited planet.

١٦. A living animal should not be targeted for shooting.

Imam Ali ibn Musa al-Reza (as) has narrated:

The Messenger of God (peace and blessings of Allaah be upon him) passed by a group of people who were shooting at a live chicken. Hazrat said: Who are these? May God curse them!

١٧. Night is the time and bed of birds. They should not be approached in any way.

١٨. Bird chicks should not be removed from their nests until they have fluttered their wings and are unable to fly. This is not a case of hunting; Because these chickens are under the obligation and guarantee of God Almighty until they have wings and feathers. ١٩. Animals should not be targeted for shooting, so as to tie them up and shoot them so hard that they die. ٢٠. Animals should not be imitated, that is, their corners and noses should be cut off. It has been narrated from the

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Prophet of God (peace and blessings of Allaah be upon him) that God's curse is on anyone who imitates an animal.

۲۱. If in the territory of the enemy's country, a human four-legged animal (horse or camel) stops moving and is unable to move, he should not be followed, but he should be slaughtered. In those days, when the Muslims were fighting in the land of the enemy, because their horse stopped moving, it was given to the enemy and it was in his favor. Hence, they followed the horse. Ja'far Tayyar (pbuh) followed his horse in the battle of Mutah for this reason.

۲۲. It is forbidden to hunt birds in their nests, because the nest is a safe place and a place of rest for them, and hunting is allowed only when it has flown from the nest and gone to another place.

۲۳. It should not pluck the feathers of a living animal.

Allama has quoted a narration from Shiite and Sunni sources that is very shocking. Imam Sadegh (as) says:

The old worshiper and mystic of the Children of Israel worshiped God. He saw two children worshiping and praying, making live rooster feathers. He continued his worship without forbidding them. God Almighty ordered the earth to be angry with him. The earth became angry with him and engulfed him, and he is always and forever sinking into the floors of hell.

۲۴. The animal should not be burned.

۲۵. The person who is milking the animal should remove his nails so that the animal's breast is not irritated with his nails.

۲۶. To take an animal, one should not listen to it, but one should take its neck and take it with it.

۲۷. When zakat is given to zakat officers as zakat or camel tax, it should not be done in such a way that there is a separation between the animal and its child.

۲۸. An animal should not be milked enough to leave nothing for its infant.

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٢٩. If a person has several animals and travels with them, he should not ride one of them, but should divide the ride among them [fairly].

٣٠. When the animal is tired, he should be allowed to rest and be kind to him in this regard as well.

٣١. The condition of a camel with a perforated, wound or torn sole should be considered.

٣٢. The condition of a camel whose leg is bent, crooked or limp should be observed.

٣٣. Charpa should not be intimidated and given Rome.

٣٤. Charpa should not be tormented.

٣٥. The animal should not be pulled violently and cruelly.

٣٦. Riding with an animal should not be so much that it is difficult and painful.

٣٧. When crossing the water, he should be exposed to drinking water.

٣٨. The animal should not be moved from grassy places to grassless roads and paths:

أن لا يعدل بها عن مواضع النبات الى جواد الطرق فآنجاده الطرق لا نبات فيها.

٣٩. In the interval between movement hours, time should be devoted to the rest of the animals.

أن يروحها فى الساعات.

Careful reference to the sources of cases ٣٨ and ٣٩ shows that the intention of the Imam (as) and the jurists who narrated the hadith and issued a fatwa according to it is something else. This means that the animal should not be relocated while it is resting. The text of the narration is as follows:

و لا يعدل بهنّ عن نبت الأرض الى جوادّ الطّرق فى السّاعات الّتى تريح و تعنق

And he should not drag the animal from the vegetated land to the roads and paths [at the time] when he is resting or when he is drinking water at the end of the day.

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٤٠. When passing the animal through plants and small pits of water, give the animal time to drink water or graze on the plant if it wishes.

٤١. He should not hit him when he is on all fours.

٤٢. Do not touch the face. It is narrated that Imam Sajjad (as) went to Hajj ten or twenty times with his camel and did not even visit him once.

٤٣. Imam Sajjad (pbuh) commanded that the animal with which he had gone to Hajj be buried after his death so that his predators would not eat him [but his body would be transformed and turned into dust]. In the continuation of the hadith, it is stated that the Imam made a will to the Imam (as): My son, I have gone to Hajj twenty times with this animal and I have not beaten him once. The Messenger of God said: "Every camel that stays in Arafa for seven years, God Almighty places him from the cattle of Paradise and blesses his generation; When [after the martyrdom of Imam Sajjad] the camel died, Imam Baqir (as) dug a hole and buried him in it.

٤٤. Do not ride the animal naked, (but ride on the animal's clothing such as saddle and saddle).

٤٥. When it descends from the animal, do it right. (Give him rest, fodder and water, and estimate if he needs anything else.)

٤٦. He should ride on it only while he is healthy, and he should not ride on it if he is sick.

٤٧. Do not place him in the streets and markets to speak to others; That is, while he is riding, do not stop him to talk. It is narrated from the Messenger of God (peace and blessings of Allaah be upon him):

If the animal is healthy, ride on it and do not put it in your chair to talk to others on the roads; Because how many inks are better than the one they are riding on; Because more than him, they say the remembrance of God Almighty.

The narration that we brought before Imam Sajjad (PBUH) is used that animals such as camels also use spiritual places and times and this narration is used that sometimes

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animals are more spiritually successful than humans.

٤٨. He should not heat his face and face and mark it.

٤٩. When he goes with him, he should calm him down in the green and grassy land, and when he drives him in the dry and grassless land, he should act quickly.

٥٠. Do not sterilize livestock. (Do not kill the testicles of cattle.)

٥١. Animals should not be provoked to fight and fight with each other, except dogs.

٥٢. For the lost and found four-legged animal, provide a suitable place and water it and give it suitable forage.

٥٣. He should not let the animal go hungry. In a narration, Abdullah Ibn Ja'far narrated from the Messenger of God that the Prophet of God (peace and blessings of God be upon him) came to the grove of an Ansari and there was a camel in it. When the camel's eyes fell on the Messenger of God, tears flowed. The Prophet (peace and blessings of Allaah be upon him) calmed him down by tapping on his hump… The Prophet (peace and blessings of Allaah be upon him) said to the owner of the camel:

"You do not fear God for keeping him hungry."

٥٤. Keep the sick animal away from the healthy animal so that its disease does not spread to the healthy animal.

The Messenger of God (peace and blessings of Allaah be upon him) said: "Do not bring a sick animal over a healthy one," but the narrations that briefly indicate that the disease is not transmitted among animals may mean that the owners should not be obsessed with it. Have and worry and their worry should not reach the level of obsession; Undoubtedly, a group of narrations is used that is contagious to a number of diseases of cattle and animals.

It is possible to interpret the narrations which say that the disease is not contagious among animals in such a way that some diseases that are not contagious were thought to be contagious and the Messenger of God

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(peace and blessings of Allaah be upon him) expressed their non-contagion with these narrations. Not all animal diseases. ۵۵. Imam Sajjad (as) used to build a farm with this intention so that he could eat ghanbara from this farm.

۵۶. When a person eats in the desert, it is recommended that he does not pick up small pieces of food from the table so that the creatures can eat them.

۵۷. Three or more people should not ride on the animal, because they are heavy and the animal is annoyed.

۵۸. should not sleep on the animal; Because sleeping on the compound speeds up the healing process of wounds and injuries to the back of the animal.

۵۹. He should not curse the animal, in which case God will curse him.

۶۰. He should not curse the animal and curse it.

۶۱. Try to make the animal or animals fat and obese

۶۲. A camel with an infant should not be struck or killed unless its children are given as alms or slaughtered.

۶۳. If a camel slips or falls, it should not hit it; Because its removal is not without reason, although you do not understand why.

۶۴. If Charpa slips, he should not ask God for his death and curse him.

۶۵. If an animal has a child, it should not express all its milk, but should keep some of it.

۶۶. He should not hit the horse's mane, mane or tail.

۶۷. Do not delay milking the animal for a while so that the customer thinks he is an animal with a lot of milk.

۶۸. He should not let his animal kick a farm while he is riding or not riding.

۶۹. Do not prolong riding on all fours without reason and need.

۷۰. Protect the animal and try not to waste it.

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۷۱. He should not tie the animal's hands and feet together and still leave him to graze. What is mentioned in the narration about this is the "shape" that the Prophet (peace and blessings of Allaah be upon him) did not like; But what is "shape"? Allama Majlisi writes:

In his famous book, Muslim has interpreted it as the whiteness of a horse's foot and has written that the "shape" is that it is white in the left or right hand of the horse or white in the right hand and left foot, and Abu Ubaydah and most lexicologists have written that That is, one of the animal's limbs should not be white and the other three should be white. And they liken it to a horse being chained, for often its three arms and legs are chained and one of them is set free.

۷۲. He should not whistle when the sheep go to pasture. Sheikh Saduq narrated in the causes of Sharia that they asked Imam Sadegh:

How and how did the people of Lot find out that men had come to Lot's house? The Imam said: "His wife came out and whistled and they understood." Therefore, whistling is bad and one should not whistle to guide the sheep.

۷۳. It should not kill bees, ants, eye stones, swallows, hooded owls and many other birds mentioned in the narrations.

۷٤. Animals should not drink forbidden beverages such as wine.

۷٥. He should not lean or sit on the load placed on the animal. Probably because sitting on it (according to the types of loads at that time) causes the thorn or dirt to reach the back of the animal and hurt it.

۷٦. When he eats, give the same food to the animal that is looking at him.

۷۷. He should not sing haram songs when he rides an animal. (Get rich)

۷۸. A donkey should not be put on a purebred Arabian horse so that a mule can be born from them.

Most likely, this narration is a type of government narration; That is, certain horses that were not expedient to be exposed to donkeys.

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۷۹. He should avoid wearing necklaces [of the superstitious and ignorant type].

Seyyed Razi (may God bless him and grant him peace) has interpreted a narration on this subject in two ways. First, do not seek bloodshed and plunder the property of others like ignorant riders. Second, do not tie a bow or turban around the necks of horses like them.

۸۰. They should not allow the male animal to mingle with the female animal openly for people to see, in public places such as paths.

۸۱. An animal that is moving should not be thought of as stone, wood, or other inanimate objects, and should not lean on it, sit, and strike.

۸۲. Regarding the slaughter of animals, instructions have been received from the infallibles (peace be upon them) and it is stated in the rules of jurisprudence that from this issue onwards, it is about the rites of slaughter. He must hide the knife with which he slaughters the animal, so that the animal cannot see it.

۸۳. He should not sharpen his knife in front of the victim's eyes so that the victim can see it and as a result be frightened and annoyed.

۸۴. Slaughter quickly.

۸۵. Do not cut off the head of the slaughter during the slaughter. ۸۶. Do not skin the animal before the soul leaves the body.

۸۷. Give him water before slaughtering.

۸۸. Do not slaughter an animal that is pregnant for no reason.

۸۹. Do not slaughter a lactating animal for no reason.

۹۰. When slaughtering, let go of the birds' hands and feet and do not tie them.

۹۱. You should not turn the knife inside the throat by turning it upside down and turning it upside down.

۹۲. He should not hold the animal's hands and feet during slaughter, but should control it by taking the slaughtered wool and hair.

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۹۳. When slaughtering a cow, tie its hands and feet and release its tail.

۹٤. For the camel's snout, tie its hoof under its shoulder and release its legs.

۹٥. Do not break the animal's neck before the animal dies and cools.

۹٦. Do not slaughter before dawn.

۹۷. Do not kill or force an animal to be slaughtered by force or violence.

۹۸. Do not drag him to the slaughter with your feet.

۹۹. Kindly take him to slaughter and sleep.

۱۰۰. Use a sharp knife so that the animal is slaughtered quickly and not disturbed.

۱۰۱. Do not cut the animal's spinal cord before the animal's soul leaves (complete death).

۱۰۲. Do not slaughter the animal he has trained.

۱۰۳. Do not slaughter an animal that he has kept for himself and was with him.

۱۰٤. Do not slaughter an animal that has served man for some time.

۱۰٥. Do not slaughter animals and birds that have taken refuge in humans.

۱۰٦. He should not be beaten or kicked so that the soul can leave his body sooner (die).

۱۰۷. Do not move the sacrifice until the soul leaves its body (dies completely).

۱۰۸. Do not rape an animal. In Islamic jurisprudence, penalties are imposed for raping animals.

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[۷]. Queue: ۱۲.

[۸]. Saba: ۱۵ and see: verse ۸.

[۹]. Translated by Sheikh Mohammad Yaseri.

[۱۰]. Conversion of Islamic Civilization, p. ۸۳; Tahf al-Aqool, p. ۲۳۴, corrected by Ali Akbar Ghaffari.

[۱۱]. Sea of Lights, vol. ۵۰, p. ۱۳۰.

[۱۲]. Conversion of Civilization in Islam, pp. ۸۲-۱۰۲.

[۱۳]. ... فَأَحْيا بِهِ الْأَرْزَ بَعْدَ مَوْتِها...» Surah An-Nahl, verse ۶۵, Surah Romans, verses ۲۴ and….

[۱۴]. Al-Sahih from the biography of Amir al-Mu'minin, vol. ۳, pp. ۳۱۲-۱۳.

[۱۵]. Kafi, vol. ۵, p. ۷۴.

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[۱۶]. Ibid., P. ۷۵.

[۱۷] See: Nature in the Alawite Sira, p. ۱۹۲; Hejaz in the beginning of Islam, p. ۲۲۹.

[۱۸]. History of the enlightened city, vol. ۱, pp. ۲۲۱-۲۲۵.

[۱۹]. Nature in Alavi Sira, p. ۱۹۴.

[۲۰]. See: Nature in the Alavi Sira, pp. ۱۷۰-۲۶۳.

[۲۱]. Green Alchemy, pp. ۱۲-۱۷ and pp. ۱۴۹-۱۶۳.

[۲۲]. Forests of Iran, p.۱.

[۲۳]. Al-Sahih from the biography of the Great Prophet, vol. ۸, p. ۱۱۸.

[۲۴]. Ibid., P. ۱۱۵.

[۲۵]. Ibid., Pp. ۱۱۲-۱۲۲.

[۲۶]. RK: Plants and life in religious thought, pp. ۱۷-۱۸.

[۲۷]. The same.

[۲۸]. The encyclopedia of jurisprudence, vol. ۴, p. ۳۸۹.

[۲۹]. Makatib al-Rasool, vol. ۳, p. ۵۸۳; RK: Nature in the Prophetic Sira, pp. ۱۳۲-۱۴۲.

[۳۰]. Al-Sahih from the biography of Amir al-Mu'minin, vol. ۱۶, pp. ۱۳۹-۱۴۱.

[۳۱]. Animal rights in Islam, p. ۹.

[۳۲]. Ibid., Pp. ۹-۱۱.

[۳۳]. Ibid., P. ۱۲.

[۳۴]. Ibid., P. ۲۰, quoting Kafi, p. ۵۳۹.

[۳۵]. Ibid., P. ۱۳. Quoted from Kafi, vol. ۶, p. ۵۲۹.

[۳۶]. Ibid., P. ۱۴.

[۳۷]. Description of references, vol. ۳, pp. ۳۲۲-۳۲۳; Asfar, vol. ۸, p. ۱۵۸; Imam Khomeini's Philosophy Lectures, vol. ۳, p. ۴۵۱.

[۳۸]. See: Sharh Asharat, vol. ۳, pp. ۳۲۲-۳۲۳.

[۳۹]. See: Asfar, vol. ۸, p. ۱۵۸.

[۴۰]. See: Imam Khomeini's Philosophy Lectures, vol. ۳, p. ۴۵۱.

[۴۱]. Animal rights in Islam, p. ۱۶.

[۴۲]. Ibid., P. ۱۷; About the life of an ant, see: The Miraculous Sermon of the Amir al-Mo'menin in Nahj al-Balaghah, Sermon ۱۸۵

[۴۳]. Nahj al-Balaghah, Sermon ۱۵۵; Explanation of Nahj al-Balaghah Ibn Maysam, vol. ۳, p. ۲۵۷.

[۴۴]. Ibid., Sermon ۱۶۵.

[۴۵]. Ibid., P. ۱۸۵.

[۴۶]. In Nahj al-Balaghah, the names of more than twenty animals are mentioned, and about some of the four cases, the Imam has given some explanations that I have given in the book of animals in Nahj al-Balaghah.

[۴۷]. Isra, ۴۴

[۴۸]. Al-Baqarah: ۱۷۱ and ۱۸: خَتَمَ اللَّهُ على قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى بأَصارِهِمْ غِشاوَه...; God

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has sealed their hearts and ears, and their eyes are veiled.

[۴۹]. Al-Sahih from the biography of the Great Prophet, vol. ۲, p. ۹۷.

[۵۰]. Ibid., P. ۲۷.

[۵۱]. Ibid., P. ۲۳.

[۵۲]. Isra, ۴۴

[۵۳]. See: Al-Mizan, vol. ۲, p. ۹۸; Assembly Statement, Vol. ۲, p. ۵۴; Tafsir Fakhr Razi, vol. ۳, p. ۲۱۹; Noor al-Thaqalin, vol. ۱, p. ۲۱۴; Guide Interpretation, Vol. ۲, pp. ۳۵-۳۹.

[۵۴]. Al-Mizan, vol. ۲, p. ۹۸.

[۵۵]. See: Baharalanvar, vol. ۶۱, pp. ۲۲۲-۲۲۳.

[۵۶]. For further explanation of the meaning of the hadith, see: Baharalanvar, vol. ۶۱, p. ۲۲۳.

[۵۷]. Kafi, vol. ۳, p. ۵۳۶; Civilization, vol. ٤, p. ۲۷٤; Tools, vol. ٦, p. ۸۸.

[۵۸] See: Sufficient Margin, Vol. ۳, p. ۶۳۷; Documents of rulings, vol. ۵, p. ۲۱۰; Muntah al-Muttalib, vol. ۸, p. ۹۲; Malaz al-Akhyar, vol. ۶, p. ۲۵۷.

[۵۹]. Al-Sarair, vol. ۱, p. ۴۵٦.

[۶۰]. The Mirror of the Minds, vol. ۱۶, pp. ٦۷-٦۸; Malaz al-Akhyar, vol. ۶, p. ۵۷; Al-Wafi, vol. ۱۰, p. ۱۵۶; Documents of rulings, vol. ۵, p. ۲۱۰; Jawahar al-Kalam, vol. ۱۵, p. ۳۳۴.

[۶۱]. Animal Rights in Islam, p. ۴۹.

[۶۲]. Ibid., P. ۴۱.

[۶۳] See: Baharalanvar, vol. ۶۱, p. ۱۹۷.

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