



TOTEMISM IN PRE-ISLAMIC ERA: A HISTORICAL STUDY

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Abstract:

This research examines the concept of totemism, not only as a socio-religious system in pre-Islamic Arabia but also as a persistent mythological framework that influenced fabricated hadith (narrations) in the post-Islamic era. Drawing on historical accounts of pre-Islamic tribal names (e.g., Banu Asad, Banu Kalb) and sacred taboos surrounding animals and plants, the paper first establishes the existence of classic totemic practices in the Jahiliyyah period. It then transitions to a critical analysis of specific narrations within Islamic, particularly Shiite, heritage featuring miraculous animals (whales, wolves, lions) and plants (the staff of Moses, a magical palm tree). The study argues that these tales are not genuine miracles but are rather mythical constructs rooted in a pre-Islamic totemic consciousness. By critiquing the chains of transmission and highlighting the unreliability of their narrators (such as al-Mufaddal and Yunus ibn Dhibyan), the research concludes that these narrations represent a form of superstition that must be distinguished from authentic religious doctrine and the true status of the infallible Imams.

1. Introduction:

Several instances of how pre-Islamic Arabs gave hallowed qualities to the nearby animals and things are described in historical documents and traditions. They were renowned for sanctifying individuals, animals, plants, and inanimate objects. A number of specialized academics, especially psychologists like Freud, have studied the worldwide phenomena of totemism. The history and significance of totems in ancient Western civilizations were covered in Freud's book "Totems and the Sacred," which he wrote about this subject. Arabs have undoubtedly had a significant impact on this legacy since antiquity. Generally speaking, totems refer to either peaceful creatures whose meat is consumed or, on the other hand, deadly and feared animals like wolves and lions. If not, they allude to vegetation or the elements (fire, water, rain, etc.). They have a unique bond with the community as a whole. Totems are mostly used to symbolize the clan's progenitor, guardian, and benefactor who gives it prophesies. Although they do not hunt their own children, their totem is a frightening predator. It is dangerous because it preys on other clans' offspring. In exchange, if the totem is a plant, the tribe must honor it and not kill or destroy it. It needs to be revered or sanctified [1].

A totem can be defined as any entity that serves as a symbol for the tribe, sometimes sanctified as its founder or protector. The first person to introduce the term totem into the English language was the traveler J. Locke in 1791, who used it in his book "Travels". The word totemism was first used in anthropological studies by the Scottish scholar J. Maclean in 1870, when he wrote an essay entitled "Totemism". Totemism is widespread throughout the world, including in Malaysia, Guinea, Africa, and among the Native Americans, among many others. The history of totemism among the Arabs is more profound, as it represented clear images in the period known as the pre-Islamic era. Totemism is both a social and religious system. The relationship with the totem structures kinship relationships based on the association of this or that group with the totems [2]. Social totemism has three manifestations: mutual cooperation among the totem's children, exogamy, and motherhood [3].

Arab tribes were known to be subdivided into clans, sub-clans, and sub-tribes. Within a single tribe, conflicts occasionally broke out amongst sub-clans; the conflicts between Rabi'ah, Mudar, Abd Shams, Hashim, and others are a good illustration of this. This showed that members of the same totem could not cooperate with one another. Among pre-Islamic Arabs, religious totemism was more pervasive than social totemism. Religious totemism manifests itself in a number of ways, such as:

A - Good example when a tribe, like the Asad tribe, is named after an animal. We shall go into more depth about Anais and Usama, two men's names that were also derived from animals.

B - Believing that its ancestry was descended from an animal, a tribe would adopt it as their own. According to a totemic tribe, it has an animal-derived paternal lineage. To highlight the love and devotion he had exhibited for camels, Ubayd al-Kalabi was asked if he was connected to them, according to Al-Jahiz in his book Al-Hayawan. When asked, he said, "Yes, I am a maternal kin" [4]. Therefore, it should come as no surprise that camel urine is blessed and good, and that the Salafis believe this for themselves and their offspring.

C - Since the Arabs reserve some kinds of animals that are not killed or used for work or riding, the totem owner does not injure or consume his totem.

Narrations tell us that the priest Amr ibn Luhay was the first to set the sea on the lake, set the *sa'ibafree* [5], deliver the will, and protect the *Hāmi* [6].

D - It is forbidden to look at or touch the totem:

Narrations in this regard mention that riding the *sa'iba*, shearing its hair, and drinking its milk are forbidden except for strangers. The back of the *Hāmi* is protected, meaning that riding it is forbidden and its hair is not sheared like any other animal. This meaning is mentioned in the Almighty's saying: "And they say, 'These are livestock and crops restricted. None may eat them except whom we will,' according to their claim. 'None may eat them except whom we will,' according to their claim. And there are livestock whose backs are forbidden" [7].

E - It is forbidden to pronounce the name of a totem animal.

F - If a totem animal or one of the tribe's totems dies, its people celebrate its burial and mourn its passing [8].

G - Totems defend their tribe on the battlefield and warn their companions of danger. The best evidence of this is the fact that the people of Mecca carried Al-Lat and Al-Uzza with them to defend their faithful followers during the Battle of Uhud. Abu

Sufyan carried Al-Lat and Al-Uzza with him to seek their help in defending his faithful followers. If a totem or idol was captured, it had a greater impact on their hearts than its own capture.

Arabs used to see certain animals and birds as a source of good omens, such as the barking of a dog, the hooting of an owl, or the sighting of a crow. The crow was one of the most unlucky birds for the Arabs before Islam. They believed it meant separation. They derived its name from the word "alienation" and "estrangement." The Hebrews before them also considered it unlucky, as in the proverb: "More unlucky than the crow of separation." As for the owl, it is also an unlucky animal because its appearance is frightening and miserable [9].

2. The Concept of Totemism:

Totemism is a concept that has existed among primitive human tribes and continues to this day among the most ignorant and isolated peoples. The essence of totemism is the adoption of an animal, plant, planet, star, or any other tangible object, and the veneration, reverence, fear, or desire for its support. It is considered the father of the tribe, and the belief prevails among them, whose origins are unknown to the rest of the tribe, that they are descended from him. Scholars believe that totemism is not a religion; it predates religion and religiosity in humans. It does not derive from commands, prohibitions, legislation, or knowledge of what is permissible and what is forbidden. The origin of the ancient idea is that totems protect the tribe. Perhaps totemism, which has been ingrained in the human imagination for tens of thousands of years, transformed into paganism and the worship of stones, planets, and other things. It then evolved and matured until it reached the monotheism and worship of God as we know it today. It did not derive from a devotional source, nor was it a religion, because totems are not idols. One of the interesting observations made by contemporary scholars is that many of the names of Arab tribes, as we have mentioned, are names of animals, plants, inanimate objects, or celestial bodies, such as Bani Kalb, Bani Asad, Bani Al-Harith (lion), Dhi'b, Dhi'b, Sarhan, Bakr, Anza, Bani Hanash, Bani Ghurab, and Bani Fahd. These names are widespread in the Gulf states to this day. According to some scholars, the historical significance goes back to the primitiveness of pre-Islamic Arabs, who traced their lineage back to animal and plant ancestors (i.e., "son of the wolf"). Totem is a term introduced into foreign languages in the late eighteenth century from the Ojibwe language of the American Indians. It refers to savage tribes who believed in a kinship relationship with animals and plants. Al-Jahiz says in his book (The Book of Animals): "The ancient Arabs named their sons after dogs, donkeys, and monkeys, as a sign of optimism. When a man had a male child, he would wander aimlessly through the alleys to find his name from the nearest name he could find. If he heard someone say "stone," he would name his son after it, as a sign of optimism regarding his strength, resilience, and patience. All names are given in this manner."

3. The Secret of Arabs Naming Their Children after Animals:

Arabs believed that a brave man resembled a lion, and a gentle, beautiful girl resembled a gazelle or a dove. This was the case among all nations of the ancient world, especially those that lived on the law of conquest and constant warfare. Arabs were famous for their conquest, surpassing others in fame.

The ancient English named themselves with the same connotations, just as the Romans, Persians, Germans, and Saxons did in ancient times. Therefore, there is no room to accuse Arabs of totemism and primitiveness more than others. In his book (The Great Life of Animals), Al-Damiry [10] revealed the religiously committed tribes that sought blessings from their gods by affiliating with their idols that they worshipped, such as Abd al-Uzza, Abd Manat, and Abd Shams. Even when these tribes converted to Islam, the same intellectual beliefs were transmitted, changing from Abd al-Uzza to Abdullah, Abd al-Rahman, and others. The Noble Prophet (peace be upon him) changed many of the names of Arab men and women, which they had been called by in their pre-Islamic era, to Islamic names or names acceptable in the new society. There is abundant evidence that the Prophet (peace be upon him) changed many well-known and famous names in Meccan society in particular and Arabs in general. Muhammad ibn Uthman ibn Hawsh narrated on the authority of his father, on the authority of his grandfather, who said: When God Almighty made His religion manifest... I appointed him with forty horsemen with (AbdShar). He arrived in Medina... and said: 'Abd Shar, this is handsome, so embrace Islam.' The Prophet (peace be upon him) asked, 'What is your name?' He said, 'Abd Shar.' He said, 'You are Abd Khair' [11]. Women also had a share in changing their names, as the practice was not limited to men. The Prophet (peace be upon him) changed the names of nine women. Aisha reported: An old woman came to the Prophet (peace be upon him) and he asked, "Who are you?" She said, "Jathama al-Muzaniyya." He said, "Rather, Hananah al-Muzaniyya [12]" So, may God's prayers and peace be upon him, he changed the names of Asiya to Jamila, and so on. Following these accounts, we see how the Prophet (peace be upon him) changed the name of the village and city to which he migrated, which had been called Yathrib, to a new name (Madinah al-Munawwarah), and that he imposed a penalty or ordered a punitive order on anyone who uttered the erased name. The Messenger of God (peace be upon him) said, "Whoever says Yathrib, let him seek God's forgiveness three times: 'It is Tayyiba, it is Tayyiba, it is Tayyiba.'"

By this command, the Prophet (peace be upon him) wanted the new nation to abandon its entire history, despise it, scorn it, and completely disavow it. He saw that the word Yathrib (meaning "tharb") refers to "tharb," which means "little giving" or "corruption." [13] This prompted him to change the name so that the Quraysh and their people would not say that Muhammad had gone to a land of poverty, little giving, or corruption. He (peace be upon him) loved beautiful names and despised ugly ones. Although some deny that the Arabs did not worship totemism (animals), for example, as Firas al-Sawwah pointed out in response to the statements of some Orientalists, there is abundant evidence that the Arabs worshipped certain trees and sought blessings from them, just as the Jews sought blessings from the fig tree. Muhammad Khan (peace be upon him) beautifully expressed this: [14] "One of the trees that the Arabs worshipped was the palm tree, but to a lesser extent. They named palm trees and sought them for worship." Hence, the Prophet (peace be upon him) understood this concept among the Arabs, so he addressed them by saying: "Honor your aunt, the palm tree."

Muhammad Khan explains this statement by saying that the Messenger of God (peace be upon him) was aware of the pre-Islamic Arab mentality, so he addressed them according to their mentality, saying, "Your paternal aunt," as if he had established a kinship between them and the palm tree as paternal aunt. To this day, palm trees are respected by farmers who specialize in palm cultivation, and they acknowledge their spiritual connection with their trees. The blessing of the palm tree is not

surprising, as it is mentioned in the Holy Quran in Surah Maryam: "And shake the trunk of the palm tree toward you; it will drop upon you ripe, fresh dates." [15]

From this, the palm tree became blessed through the relationship: Mary - Jesus - the palm tree. The concept of totemism has remained prevalent to this day regarding the palm tree and its blessings. Although we acknowledge the blessing of the palm tree, we do not understand how some ignorant people have dressed many palm trees (bayargh), banners, and other clothing, taking this as a blessing, seeking support, and offering vows to the palm tree to seek sustenance, change of circumstances, and so on. It would have been more appropriate for wise people to guide them to the fact that seeking sustenance, blessings, and change of circumstances is not sought from the palm tree or the (Karubat Al-sayyed), but from God Almighty alone, without an intermediary. [And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.] [16]. There is nothing wrong with seeking intercession from the Prophet (peace and blessings be upon him), the Imams, and the righteous. The ancient [17] (Karubat Al-sayyed) that became a totem when it entered the beliefs of ignorant people forcefully entered the world of totemism. This act must be combated by jurists and wise men with wisdom. We must advise and guide people to the right path and return to the path of sound Islam, far from superstition and its terrifying concepts that captivate the minds of many ordinary people. We must close the door to the false vision represented by the saying of some: "Leave them in their heedlessness." Among the evidence that some animals remain sacred to this day under the concept of totemism is the hadith narrated by the author of Sahih from the biography of the Prophet (peace be upon him) [18]. On the authority of the Commander of the Faithful (peace be upon him), he said: "The foundation of this earth rests on the shoulders of a king, and the feet of that king are on a rock, and the rock is on the horn of a bull, and the bull's legs are on the back of a whale in the lower sea."

Here, the names of animals-whale, bull, whale, and lion-are highlighted, representing power among all peoples. In the book attributed to Imam al-Hasan al-Askari (a) and entitled (Tafsir al-Imam al-Hasan al-Askari):

On the authority of the Commander of the Faithful (a), he said: The Messenger of God (a) said, in his interpretation of the verse, "Who has made the earth a bed for you" [19] to our desired goal, which is: "And it is He who created the heavens and the earth in six days, and His Throne was over the water" [20].

It is interpreted as: And He placed the water on the rock, the rock on the whale, the whale on the bull, and the bull on the rock.

Instead of rejecting such flimsy hadiths, the book's researcher explains: If the truth of these facts is not understood, wouldn't it be better not to address them until the human mind can comprehend them, and then each event will have its own story [21]. Imam al-Hasan al-Askari's interpretation was rejected by many scholars, including Sayyid al-Khoei in his book Al-Mu'jam [22] and Sheikh Baqir al-Qurashi, who said: "...it is certain that this interpretation is not by the Imam (peace be upon him), but rather is a fabrication and invention [23]." Sheikh al-Balaghi wrote a special letter about it, clearly refuting the attribution of this interpretation to Imam al-Hasan al-Askari. See his letters. Al-Balaghi considered it a forgery and fabrication in his interpretation, Ala' al-Rahman. Allamah al-Tastari devoted a chapter to fabricated hadiths in the accounts of the attributed interpretation, describing it as slander.

Al-Tabari, the Shiite, the author of Dalā'il al-Imamah [24] narrated in the miracles of al-Hasan ibn Ali al-Askari, that Abu Ja'far said: I said to al-Hasan ibn Ali: Show me a special miracle that I can tell you about. He said: O Ibn Jarir, perhaps you will apostatize. So I swore to him three times, and I saw him disappear into the ground under his prayer place. Then he returned with a huge fish, and he said: I brought it to you from the seven seas, so I took it with me to the City of Peace and fed a group of our companions from it.

4. Novel Criticism:

It is certain that his statement: "Abu Ja'far said," and this Abu Ja'far is the same author (Abu Muhammad ibn Jarir al-Tabari). Ibn Jarir addressed Imam al-Askari, demanding a miracle, not a miracle. The difference between a miracle and a miracle is very significant, and we will address the matter later in the topic of miracles.

The Imam responded: "O Ibn Jarir, are you perhaps apostatizing?" Note that Ibn Jarir mentions in the testimony of Imam al-Hasan al-Askari that he died of poisoning on Friday, the eighth of the month of al-Awwal, in the year 260 AH (260 AH) in Samarra.

As for our Sheikh Ibn Jarir, he is considered one of the greatest figures of the fourth century AH. Researching the date of his death reveals that he died in 388 AH. This is from the chain of transmission side. As for the text of the hadith, it is unreasonable to believe such a mythical narration that does not add any merit or status to the person of Imam Hassan Al-Askari. He remains the infallible Imam who confronted the corrupt clique that harassed him severely, placed him under constant surveillance, and spread spies around him. So, how did the whale appear? What was the size of the Imam's house to accommodate this huge whale? How did Al-Tabari travel with him towards Baghdad, and in what vehicle was he transported? O Allah, we seek refuge in you from the slumber of the mind. After this presentation, is it understood that the concept of the whale is a totemic state with religious sediments that derived its sediments from what is stated in the Holy Quran in Surah Yunus and what the whale did and how it remained in its belly until Allah forgave it and threw it out? The image of the great whale remained in people's imagination, so they believed that the Earth stood on a whale and that the whales in its seas seek forgiveness and mercy. A hadith was narrated from Al-Sadiq (peace be upon him) to the effect that on Friday night the whales stick their heads out of the sea and say: O Lord, do not hold us accountable for the sins of mankind.

It's strange why God Almighty, the Most Merciful, holds whales accountable for the sins of humans, when the Quran says: "No soul shall bear the burden of another." In light of this, we wonder what sins whales have committed, and why does God hold them accountable for their sins? Is it conceivable that God would hold accountable someone who lacks reason? God created reason in humans to distinguish between good and evil, and they are called "human" because of their humanity. Animals remain animals because they cannot comprehend things with their minds. They are not accountable to God for their actions, as they are not charged with them. The wolf also enters the world of hadith and totemism with force. I believe the wolf found its place in the parable "The Wolf of Joseph," mentioned in the Quran. This parable is originally the story of Joseph, who was absolved of his blood by a wolf, but his brothers insisted that the wolf had eaten their brother after they had been tempted to do so. Thus, the soul

that commands evil led to fabricating hadiths by incorporating hadiths about wolves into abhorrent mythical tales that became entrenched in people's minds, especially when the story was associated with highly revered figures, especially among Shiites in general. The author of *Al-Bahr Al-Yaqeen fi Amarat Al-Mu'minin* [25] recounts a story about the honor of the wolf... The focus of the story is not important to us, but we will extract from it what is relevant to us for the benefit of the following: In a conversation between the Commander of the Faithful and a group of animals, all of them said, "We are your followers except for the wolf, which did not pledge allegiance." They replied, "We hear and obey, except for the wolf, which denied your right and refused to recognize you." Ali (peace be upon him) said, "Woe to you, wolf! It is as if you are from the jinn." He replied, "I am neither from the jinn nor from mankind; I am a noble wolf." Ali (peace be upon him) asked, "How can you be noble if you are a wolf?" He replied, "Noble because I am from your followers, and my father informed me that I am from the descendants of the wolf that the sons of Jacob hunted." They said, "This is the one who ate our brother yesterday, and I am one of them." [26]

Among them are those who differed over their weakness and authenticity, and their accusation of endowment. Endowment is not easy, as it revealed his love of money and immorality. If he were honest, he would not have stolen the money entrusted to him by Imam al-Kadhim (peace be upon him). Since his biography is placed between accusations of lying or not, it is more appropriate not to trust all or some of his narrations. How can one trust him to take hadiths after he betrayed the trust and claimed endowment...?!

As for his narration in which he mentioned the lion, it is more like a myth. Even if we believe that Imam al-Kadhim is safe from the evil of lions, we cannot believe that all his followers are safe from the evils of wild beasts, and this is impossible! In addition to the above, the Imam's (peace be upon him) mission was to refute doubts about the religion and complete the message, not to converse with animals. The areas of delusion and ignorance are clear therein, in addition to the fact that the narration is a single, unrelated hadith that is not taken into account, even if some see al-Bataini as trustworthy. Even stranger is that "difficult childbirth" [27] had a history in the life of Imam Zayn al-Abidin (a), in the story of the wolf who asked him to pray to God for his wife to resolve her difficult childbirth. The story happened on the day the wolf blocked the road to people in Medina. It is not surprising that the desired outcome was achieved once again. It is as if the Imams of the Household (a) lack virtues and perfection. Therefore, the extremists must instill their poison in people's minds with mythical narratives that appeal to the minds of the ignorant. These narratives, in fact, diminish the virtues of the Imams and do not elevate their status. Their status is preserved by the will of God Almighty, due to their abundant knowledge, sublime morals, and exalted status. From the animal world to the world of plants, there is both sweet and bitter. If it is sweet, its sweetness stems from their belief in the guardianship of Ali (a), and if it is bitter, its bitterness stems from their support of Ali and his Household. Since we are discussing plants, let us once again turn to the book "Al-Kafi" and recall the staff of Moses, which he plucked from the tree and which will remain green until the rise of the Qa'im (may God hasten his reappearance). It was reported in Al-Kafi: On the authority of Abdullah bin Muhammad, with a chain of transmission on the authority of Ma'la bin Muhammad bin Al-Fayd, on the authority of Imam Al-Baqir (peace be upon him), that he said: The staff of Moses belonged to Adam, then it belonged to Shu'aib, then it belonged to Moses bin Imran, and it is with us, although I have just seen it, and it is green as it was when it was pulled from its tree. And it speaks when it is made to speak. It has been prepared for our Qa'im (peace be upon him), who will do with it what Moses used to do, and it will evade and swallow what they fabricate.

According to Hashim Ma'ruf al-Hasani, the narrators of this story range from those accused of lying, exaggeration, and fabricating hadiths to those whose status is unknown, as mentioned in the books of men and the circumstances of the narrators [28]. Yes, the staff represented a magical device that accompanied Moses on his journey, supporting and assisting him in fulfilling his mission. The staff's journey began with the plan to entrust Moses with the message and to go to Pharaoh: "And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it." [29] Here the same question arises: If the staff came from Paradise, or according to the narrations, it was from Adam until it reached Shu'aib and then to Moses to entrust him with the mission, why did God ask Moses: "And what is that in your right hand?" Moses replied, "It is his staff." Then God told him, "This staff in your right hand, I will make a support and aid for you." Then God commanded Moses to throw down his staff, and behold, it was a serpent, darting about. He then ordered him to pick it up and not fear, for God would restore it to its former glory. God made the staff a means of support for Moses; it was a physical support and tangible proof. God likened this proof to the staff Moses carried, leaning on it and using it to herd his sheep. God added a magical touch to these aims, represented by the manifestation of amazement at the staff at the moment fear gripped Moses. This was because the ordinary staff he had been carrying had become alien to him as a result of the change in its shape and function. From this emerged amazement at the staff and the sanctification of the means of miracles. The Qur'anic texts that focused on the staff did so because the miracle was accomplished by it. Therefore, the staff should be included among the scattered accounts in the heritage after its monitoring, and the origin of the staff should be found alongside the history of Adam's descent to Earth. Al-Tha'alibi says: God sent down the Black Stone and the staff of Moses with Adam, which was made of myrtle from Paradise. Its length was ten cubits, the length of Moses. It was also said that it was made of balsam. [30] This stick was inherited by people from their ancestors until it reached Shu'aib, who gave it to Moses. Scholars differed about its name. Some said: (Masa), and others said: its name is (Naf'ah). However, it is noted that the origin of the stick was absent from the Qur'anic text, and no attention was paid to it, as much as the text was keen to clarify the function of the stick and its miraculous nature. However, the reports were keen to search for the origin of the stick, and they agreed that its source was the tree of Paradise [31] The Imamiyyah's article came to give the staff a greater platform than the Sunnis'. The covenant and pact continued from prophet to prophet, so that the staff represented a monotheistic religious legacy in the narrative, and the one who possessed it could only be the bearer of the covenant and the message. Al-Jaza'iri [32] reported in the narrative of the staff that Shu'aib knew about the staff, but he was unaware of who it would belong to. Therefore, the narrative was repeated to Moses, expressing his entitlement to obtain the magical tool. This tool must reach the awaited Imam to serve as a miraculous tool in his hand upon his appearance, according to Shiite narratives scattered throughout the books of miracles. In Sufi interpretation, according to Ibn Arabi, it is a tool separate from the body, used by man as a means of support. It is like the soul. Just as man relies on his staff to walk, so here the soul becomes a tool upon which Moses relies in his movements. If this soul attains the level of words through good politics and

discipline, it will become as straight as a staff, transforming into a serpent, not in truth but in metaphor, devouring lies and falsehoods. Since we are in the totemic world of plants, let us return once again to the world of the palm tree and the delicious dates, as long as mythical narratives play their melodious tunes to shut ears and minds with deliberately placed confusion. In the City of Miracles and the Springs of Miracles, on the authority of Yunus ibn Dhiyān, whom God cursed, Imam al-Sadiq (peace be upon him) said: God cursed Yunus ibn Dhiyān with a thousand curses, followed by a thousand curses, each curse taking him to the bottom of Hell. And he said about him: As for Yunus, he is with Abu al-Khattab in the most severe punishment, paired with their companions with Pharaoh and Pharaoh's family [33]. On the authority of Al-Mufaddal bin Omar, he said: I entered upon Abu Abdullah Al-Sadiq (peace be upon him) while he was sitting on a red carpet in the middle of his house and I was saying: O God, I do not doubt that Your proof over Your creation and our Imam is Ja'far bin Muhammad (peace be upon him). So he granted me more clarity and certainty in me. So he raised his head to me and said: I have been granted your request, O Moses, O Mufaddal. Give me that date stone. And he pointed with his hand to a date stone in the side of the house. So I took it and gave it to him. He placed it on the ground and put his index finger on it and dipped it and hid it in the ground and made supplications, some of which I heard: O God, splitter of the seed and the date stone. But I did not hear the rest. So that date stone had grown into a palm tree and began to rise until it reached the height of the house. Then it bore a beautiful burden and drooped and ripened and became moist and I was looking at it. So he said to me: Shake it, O Mufaddal. So I shook it and it scattered dates purer than pearls and more fragrant than the scent of musk and amber. So he said to me: Pick up... And eat, so I picked and ate and fed others. Then he said to me: Collect all the dates that fall and give them to our sincere Shia for whom Allah has made Paradise obligatory. These dates are permissible only for them, and give one to each soul from them. Al-Mufaddal said: I gathered those dates and thought that I would not be able to carry them to my home, but it was easy for me until I carried them and distributed them to those whom he had ordered me to from among them in Kufa. They went out in their numbers, not a single date more, so I returned to him. He said to me: Know, O Mufaddal, that this palm tree has grown tall and spread out in the world, and there is not a believing man or woman from our Shia in Kufa or elsewhere who does not see it appear to him as much as you go to your home and return to us. This is from the bounty of Allah, greater than what He gave to David, even though we have given him and given what they have not been given, as an honor from Allah to His beloved Muhammad, peace be upon him. If you are from our Shia, messages will come to us and to you from all over the world that the palm tree has reached them and has given each one of them a date from it. Al-Mufaddal said:

Books continued to reach us from all the Shiites around the world, and by God, I learned their number from their books. This story is like the story of the basilisk tree that grew and branched out from a small seed, and God has His own plans for His creation. Even if we can say that the Imam (a) was capable of performing such miracles by the power of God Almighty, it is unreasonable that he performed them in the presence of only al-Mufaddal and Yunus, who were extremists, weak in faith, and liars against the Ahl al-Bayt (a). It is sufficient for us that Yunus was cursed by Imam al-Sadiq (a), and we will briefly summarize al-Mufaddal's biography to complete the information.

Al-Najashi said: "Mufaddal ibn Umar Abu Abdullah al-Ja'fi al-Kufi had a corrupt doctrine and a disturbed narration. He is not to be relied upon, and it is said that he was a rhetorician."

Ibn al-Ghada'iri said: "Mufaddal ibn Umar was a weak and inconsistent rhetorician." Thus, a contemporary preacher has the right to recount, from the pulpit, the story of the "Jaklita" distributed as a blessing, which healed many people through its blessing, to the point that it was mocked and called "Sheikh Al-Jaklita" or "Abu Jaklita." Turning to the fig and the olive, the fruits mentioned in the Holy Quran, we find it in Al-Ayyashi's Tafsir (exegesis): "The fig and the olive mean Al-Hassan and Al-Hussein." In another narration: "The fig and the olive, Mount Sinai, and this secure city." He said: "The fig is the Messenger of God (peace be upon him), and the olive is Ali, the Commander of the Faithful, and the Mount Sinai is Al-Hassan and Al-Hussein (peace be upon him), and this secure city is the infallible Imams (peace be upon them)." [34] Peace be upon Imam Zayn al-Abidin, who said to a group of Shiites: "Your love for us has continued until it has become a disgrace to us. You have made us hateful to the people with what you have said about us." Imam al-Sadiq (peace be upon him) also said: "The ignorant among our Shiites are more severe against us than our enemies." And what is more beautiful than what was attributed to Al-Hasan ibn Al-Hasan when he said to a man of the extremists: Woe to you, love us for the sake of God. If we obey God, then love us, and if we disobey God, then hate us. And God forbid that they hate God.

With the stone, which has a great place in the world of totemism, we include some hadiths about its ability to speak in clear Arabic:

Abu Ja'far said: Abdullah ibn Muhammad narrated to us, with a chain of transmission on the authority of Ibrahim ibn Ghandar, who said: Money was brought from Khurasan to Mecca, and Muhammad ibn Al-Hanafiyyah said: This money is mine, and I have more right to it. Ali said to him: Between me and you is the rock. Muhammad spoke to the rock, but it did not answer him and did not speak. Ali then spoke to it, and it spoke and said: The money is yours, for you are the guardian, the son of the guardian, the son of the Imam. Muhammad wept and said: O son of my brother, I have wronged you by usurping your right. [35] The strange thing is that the Rock believes in a guardian, a guardian's son, an imam, and an imam's son. Abu Ja'far al-Tabari's argument with Muhammad ibn al-Hanafiyyah and Imam Zayn al-Abidin over the issue of the Imamate was not enough. Muhammad ibn al-Hanafiyyah asked Zayn al-Abidin to acknowledge his Imamate, until the matter reached a quarrel. Zayn al-Abidin asked Ibn al-Hanafiyyah to resolve the dispute by appointing the Black Stone as the judge. Muhammad ibn al-Hanafiyyah responded by saying, "Glory be to God! I call you to the people, and you call me to a stone that does not speak." Ali said: It speaks. Didn't you know, uncle, that it will come on the Day of Resurrection with two eyes, two tongues, and two lips, and it will bear witness for those who meet it in death? So let us approach it, you and I, and we will ask Allah to make it speak for us. Which of us is a proof against His creation? And they approached the Black Stone. Muhammad had said to Ali: If it speaks and bears witness for you, then... And what happened happened, as the stone spoke in clear Arabic after Zayn al-Abidin had spoken in a low voice with it, saying: O Muhammad ibn Ali, listen and obey Ali ibn al-Husayn, for he is Allah's proof against all of His creation. Then Muhammad said: I hear and obey. [36]

What is strange about Muhammad ibn al-Hanafiyyah's biography is that he was the best of Ali's sons after al-Hasan and al-Husayn.

Al-Zuhri said: Muhammad was one of the wisest and bravest of people, keeping aloof from the strife and the people's affairs.

Ali, the Commander of the Faithful, used to call him "my son," and al-Hasan and al-Husayn "sons of the Messenger of God." He used to throw him into wars because of his bravery and protect al-Hasan and al-Husayn so that the lineage of the Messenger of God would not be interrupted by them. This is what history and biographies have reported.

This great intellect cannot dispute the Imamate and leadership of the Muslims (Shiites), because he understands that the Imamate is a divine favor supported by texts, as the narratives tell us. This is not what the narratives like to impose on the nation's understanding, which is that the Imamate is attained through quarrels, as if we were faced with sheikhs competing for tribal leadership.

The author of miracles, in the story of the young goat that spoke to Muhammad ibn al-Hanafiyyah, forgot that Zayn al-Abidin was the Imam, not him. This occurred after a fistfight. O God, I seek refuge in You from the slumber of reason.

It is well-known among the Imamis and the general public that the majesty of Muhammad's status and high position meant that he would do such things in front of people. What is strange is that when a Shiite or Sunni sees such narrations in Al-Kafi or Al-Bukhari or with other scholars of high standing, he begins to interpret them rather than reject them, as if Al-Kafi and Al-Bukhari were two versions of the Qur'an.

This is a strange statement from some, claiming that the quarrels over the Imamate between Muhammad and Ali Zayn al-Abidin were merely formal, superficial disputes, not real disputes, the purpose of which was to ultimately recognize al-Sajjad's Imamate before the people. The most beautiful thing I have read is Allamah al-Hilli's response to this question regarding Muhammad ibn al-Hanafiyyah's belief in Zayn al-Abidin's Imamate. He said: "It has been established in the principles of the Imamiyyah that the pillars of faith are monotheism, justice, prophet hood, Imamate, and the afterlife. Sayyid Muhammad ibn al-Hanafiyyah, Abdullah ibn Ja'far, and their likes are of greater stature and importance than their belief in something contrary to the truth and their departure from the faith, the practice of which brings eternal reward and deliverance from eternal punishment." [37] The issue of the Black Stone and the speaking of stones could be a remnant of pre-Islamic totemic beliefs that were ingrained in the minds of the people of ignorance. This belief was shaped by the ignorance of the people of ignorance, who believed that their stone idol could hear and see. This foolishness led them to believe that it was a path to proximity, that is, a means of intercession to God Almighty. This is what extremists, deviants, and fabricators have devised by fabricating weak hadiths against and in favor of names that have a deep faith in the Islamic faith. Such fabrications cannot shake their faith in the face of worldly interests or the sale of faith for a fleeting world after the concepts of monotheism, prophet hood, and imamate have been deeply rooted in their hearts and minds. It has been said that the Black Stone is from Paradise, and Gabriel brought it down to the Prophet Abraham (peace be upon him) on the day God commanded him to build his Sacred House. It has also been said that it is one of the valleys of Mecca.

As for the issue of kissing it during the circumambulation of the Kaaba, it is a Sunnah for those who are certain, and the Prophet (peace be upon him) did this. It is, in fact, a stone that neither harms nor benefits. Rather, it has become customary to kiss it based on the Prophet's actions. There is a saying attributed to Umar ibn al-Khattab on the Day of Arafah: "I know that you are a stone that neither harms nor benefits, and had I not seen the Prophet (peace be upon him) kiss you, I would not have kissed you." [38]. I have refrained from delving into the origin and knowledge of the Black Stone so that we are not accused of saying so by those with sick hearts, even though I am certain that Islam and its teachings forbid the sanctification of a stone that God forbade sanctification in pre-Islamic times and in Islam. [When he said to his father, "O my father, why do you worship that which does not hear and does not see and does not avail you at all?" [39]. As for Bukhari and Muslim, both of them mention that there are animals in Paradise, and the Prophet (peace be upon him) informed us of them through prophetic hadiths, all of which are authentic, as long as they are transmitted through Bukhari. Everything in Bukhari's book is authentic, according to their claim. I say:

As long as Bukhari is transmitting the hadith, he is not a liar, because he transmitted the lies of others, such as Abu Hurayrah and others like him. And the transmitter of disbelief is not a disbeliever. However, we criticize him and our narrators for transmitting such narratives. It would have been more appropriate for him to investigate them and present them to the Qur'an and authentic Sunnah, reason, and consensus, as long as these hadiths do not fall within the realm of jurisprudence. Rather, they are projects targeting Islam from within, under flimsy pretexts that do not even satisfy the world of tolerance in the Sunnah. Let us dwell a little on the animals of Paradise, including: fish, birds, bulls, and sheep. It was narrated on the authority of Abu Hurairah that the Messenger of Allah (peace and blessings be upon him) said: "Pray in the sheepfolds and wipe their foam, for they are the beasts of Paradise." Narrated by al-Tabarani [40]. The she-camel is also one of the animals of Paradise, as narrated by Muslim [41]. Abu Mas'ud al-Ansari (may Allah be pleased with him) said: A man came with a bridled she-camel and said: "This is for the sake of Allah." The Messenger of Allah (peace and blessings be upon him) said: "For it on the Day of Resurrection, you will have seven hundred bridled she-camels."

Horses also have a place. On the authority of Ibn Buraidah, on the authority of his father, he said: A man came to the Prophet (peace and blessings be upon him) and said: O Messenger of God, I love horses. Are there horses in Paradise? He said: If God admits you to Paradise, you will not wish to ride a horse of red rubies that will fly with you wherever you wish in Paradise. Ahmad and al-Tirmidhi narrated this.

From these words, it is understood that the animals of the earth will be present in Paradise, as long as you have a horse, a camel, or birds in this world. They will be with you, as Abu Hurayrah, the narrator of Islam, informed us of this.

The majority of hadiths also mention wolves and cows speaking in human language. The two sheikhs narrated from Abu Hurayrah concerning the speech of a cow and a wolf-which states: "While a shepherd was with his sheep, a wolf attacked him and took a sheep from it. The shepherd pursued him, but the wolf turned to him and said: 'Who will protect it on the day of wild beasts when it will have no shepherd but me?' And while a man was leading a cow that had been attacked, it turned to him and spoke to

him, saying: 'I was not created for this...' This is the hadith, narrated only through Abu Hurairah. There is no mention of the Prophet himself or his presence. These are merely words spoken by Abu Hurairah. They violated the laws and contradicted universal norms. These are narratives rejected by every rational person. Abu Hurairah narrated them to belittle the intelligence of ancient people. What do the predecessors and successors say about such a hadith? Their statement: The hadiths about wolves and cows speaking in human language are authentic, as they were narrated by the two sheikhs in their Sahih. Thus, they are of the highest degree of authenticity. Since Abu Hurairah's statement on the authority of the Prophet (peace be upon him): "I heard the Messenger of God (peace be upon him) say such and such," then this is a true statement. This is not surprising, as the two scales of the scale are equal for these people. Since the wolf and the donkey spoke in Shi'a books, it is no surprise that the cow and the wolf spoke in Sunni books. The wolf believed and bore witness to the message. Ibn Kathir narrated this story on the authority of Imam Ahmad. The hadith of Bukhari in which the cow spoke, also narrated by Abu Hurairah, states that the Messenger of Allah (peace and blessings be upon him) said, "While a man was leading a cow, he mounted it and it said, 'We were not created for this; we were only created for tillage.'" The people said, "Glory be to Allah! A speaking cow!" He said, "I believe in this, as do Abu Bakr and Umar." Then he cited the hadith of the speaking wolf. [42]

After this presentation, how and why did Bukhari's book become sacred and similar to the Quran? It became a refuge and sanctuary from which mercy is sought and calamities and the plots of enemies are warded off. Moreover, the four Shi'a books, with the exception of a few of them, are claimed to be absolutely authentic, but this is sheer nonsense. The leading Shi'a scholars have rejected only the Book of Allah, while the rest of the books are subject to criticism and scrutiny. Some have the right to disbelieve in the hadiths of Al-Barsi in his Mashariq Anwar, which narrate that sparrows are loyal to Umar and that canines are loyal to the Ahl al-Bayt (peace be upon them). Therefore, we must point out that we do not deny the authenticity of everything mentioned in Muslim books, but we reject what some claim about their absolute authenticity. We believe that these books contain truth and falsehood, truth and falsehood, and God is behind the intention. [43]

5. Conclusion:

In conclusion, this research demonstrates that the totemic worldview of the pre-Islamic Arabs did not vanish with the advent of Islam but was instead sublimated into mythical and exaggerated religious narratives. The investigation began by identifying clear totemic markers in the Jahiliyyah period-from tribes naming themselves after powerful animals to sanctifying certain trees and livestock. This foundational understanding was then used as a lens to critically examine a selection of hadith.

The paper has argued that narrations concerning the cosmic whale supporting the earth, the talking wolf loyal to the Ahl al-Bayt, and the instantly-growing palm tree are not authentic traditions but are fabrications perpetuated by unreliable and "extremist" (ghulat) narrators. These stories, this research contend, appeal to a primitive, superstitious mindset and detract from, rather than enhance the virtues and exalted status of the prophetic household. The method employed involved not only analyzing the mythical content of these tales but also exposing the weak and condemned narrators in their chains of transmission, thereby invalidating them from a traditional scholarly perspective.

The ultimate purpose of this critique is to advocate for a rational and purified approach to religious heritage. By identifying and deconstructing these totemic remnants, the study calls for a return to a "sound Islam, far from superstition and its terrifying concepts." Ultimately, the paper posits that a critical awareness of pre-Islamic archetypes is essential for distinguishing between veritable miracles and baseless myths within the vast body of Islamic tradition.

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